

Vol. 44

**Jan. 3 - Dec. 26,
1907**

HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, JANUARY 3, 1907.

Vol. XLIV. No. 1.

NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

EDITORIAL NOTES.

From an exchange we learn that Mennonite people in southern Germany are considering the publishing of a new hymn book.

The Herald of Truth will be particularly helpful during the year 1907 for the home, for the church, for the young people's meetings and for the Sunday school.

The Christmas season brought many brethren and sisters from a distance who stopped between trains and gave us the pleasure of a call as they passed through Elkhart. Thank you all. We welcome our brotherhood, and shall be glad to see many more.

The thirteenth quarterly meeting of the Mennonite Sunday school at Slate Hill, Pa., will be held Jan. 10, 1907. An interesting program has been prepared. All Sunday school workers are invited to attend and take part in the open discussion of the subjects presented.

We are glad for the favorable comment on the addition of the Young People's Bible Meeting Page. Those who wish to obtain the course for the entire year should write to Bro. A. B. Rutt, 145 W. 18th St., Chicago, Ill., the course being printed on a neat folder, suitable to carry in the Bible or pocket.

Our brother editor, M. B. Fast, of the Mennonitische Rundschau und Herold der Wahrheit, greets his readers with a well-written poem in the New Year's number of his paper. The Rundschau is deserving the large and rapidly increasing patronage it enjoys. New subscriptions are coming in by dozens and scores.

Our Family Almanac.—We have sent out a large number of our almanacs during the past months and still the orders are coming in. A brother in the West writes us with his order: "We have used your almanac for over ten years and consider it the best one published." Those who have not yet secured a copy for 1907 should send in soon and give this excellent almanac a place in the home.

Large Funeral.—From an Eastern exchange we learn that the recent funeral of Pre. Ahm. M. Witmer of Masonville was one of the largest ever held in Lancaster Co., Pa. There were counted about 500 teams and it is estimated that 2,000 people had gathered at the place. The meeting-house was crowded and an overflow meeting was held in another building near by. In the services six ministers participated.

The news from India this week is more encouraging, and yet when we read Bro. Ressler's letter in another column of this issue we are filled with grave apprehension for the future. The needs of the mission apparently demand prompt action on

the part of the Mission Board. They have means on hand, and volunteers for the work are ready to go, and as the matter now appears to us it remains for the Mission Board to take prompt action and send forward the men and women who can take up the work and relieve the overburdened brethren and sisters there before more of them will be disabled and we have to let the work suffer for want of laborers. Read Bro. Ressler's article in this issue.

Once more the rush of trade incidental to the Christmas season is over. Although the local as well as the mail order business was unexpectedly heavy, the wants of the customers near and far were promptly attended to. In the mail order department Bro. A. C. Kolb booked the orders as they came in, while Bro. D. S. Weldy and Sister Celesta Hartzler and several assistants by hard work and long hours, were able to move the goods as fast as the orders were received. Many who were last to order last year were among the first to order this year. We hope all received their goods in time, although orders received here as late as Dec. 22 that had to travel over 600 miles may have been too late for Christmas delivery even though they were sent out on the first mail after receipt of order. Orders for wall mottoes especially were far in excess of anything we had ever experienced before. We appreciate the very liberal patronage accorded us and shall try to please all our customers with prompt service.

We are requested to announce that the Bible conference at Berlin, Ont., begins on the 7th of January, not on the 1st as previously announced. The course of Bible study following the conference will begin Jan. 14 and continue for four weeks. There will be a daily study in the Gospel of Luke and in the Acts of the Apostles. One hour each day will be given to the study of work, lesson study, teaching, etc. Also one hour each day will be devoted to Old Testament studies—the tabernacle, priesthood, feasts, sacrifices and their interpretations. In order to meet the expenses of this four weeks' study a fee of fifty cents per week is asked of each person taking up the course of study. For those coming from a distance to attend the four weeks' study, rooms and board will be provided by the brotherhood at Berlin at very reasonable rates. An invitation is extended to all to attend this Bible conference and the course of Bible study immediately following. Those interested in the matter should correspond with Bro. Jacob Woolner, Jr., Berlin, Ont.

Old Books.—As will be noticed in an article in another column of this issue of our paper, on "Mennonite Libraries," by C. Henry Smith, Bro. John F. Funk has during his lifetime collected a valuable and interesting library of books, all or nearly all of them bearing directly upon the teachings, character, suffering and development of the Mennonite people from the earlier periods of Christianity until now. In order to perfect this collection he still needs copies of some of the editions of the *Maryers' Mirror*, *Mennonite Simons' works*, *Dietrich Philip*, *Ausbund*, hymn books and others, and if there are some of our brethren throughout the country who have copies of these books that they no longer use, he would be glad to obtain them. He has spent much time and

means to secure these books, and as all our brethren are or should be interested in preserving the history of our people and no doubt would be glad to give them as a donation to this library in order that they may be preserved for the use of coming generations, we say here that we shall gladly accept any books of these different kinds that our friends may feel willing to donate to our library. He will be glad to hear from any who have books of this kind and are willing to part with them. Address, John F. Funk, Elkhart, Ind.

The following item in the Chronicle-Telegraph of Berlin, Ont., is of interest in that it shows that business matters, even in church work, should be done in a business way. The Mayor, Aaron Bricker, is a son of Bro. David Bricker, deceased, of Breslau, Ont.

"Several months ago the congregation of the East End Mennonite church asked that Berlin sell the acre of land lying between their cemetery and the Lutheran cemetery. After considerable investigation the finance committee decided to divide the property and sell half to each denomination for \$65. Mr. Sam Schneider has been interested in this transaction and this week he requested Mayor Bricker to look up the minutes of the town council in 1871, when he was in the council, and he would find that the council gave the acre to the Mennonite church, but was never deeded over. Mayor Bricker found the following resolution passed on July 10, 1871, which will be of interest at this juncture of the proceedings:

"Moved by W. H. Bowman, seconded by John Aldous, that as a small compensation to the Mennonite church for their liberality in allowing all denominations to bury in the graveyard attached to their church for years past, and in view of the fact that their ground is now nearly filled up, the mayor be authorized to convey to said church for their sole use and benefit as a burial ground the acre known as the East End Cemetery. In the rear of their present ground, owned by this corporation and bought for a cemetery in the year 1868, the consideration for such conveyance to be a nominal one.

"The mayor is of the opinion that the conveyance should be made in compliance with the resolution passed over thirty-five years ago."

Important Notice.—In our mail order department are a number of orders for supplies of various kinds, but to which either name or address or both have not been added. We herewith give the list in the hope that the necessary information will be promptly supplied:

1. From Bureka, Ill. Sunday school supplies amounting to \$5.70.
2. From Lind, Wash. Subscription, Bible and other books. \$5.00.
3. From Hatfield, Pa. Wall mottoes, etc. Amount, \$1.17.
4. Without name or address. Lesson Helps and picture cards for mission. Amount, \$4.94.
5. No name or address. Twelve almanacs. Amount, 45c.
6. No name or address. Lesson Helps, picture cards and 15 subscriptions for Words of Cheer. Amount (less Words of Cheer), \$1.35.
7. No name or address. Fourteen English almanacs. Amount, 50c.
8. Roschill, N. Dak. Two "Songs of Faith and Hope." Amount, 40c.

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9. No name, Neck, Mo. One hundred tracts on Swearing, one hundred tracts on Temperance, fifty on evils of Secret Orders, etc. Postage enclosed.

10. Bro. David D. Nyce; no name. "How to Pray," by Torrey. Amount, 15c.

11. Hagerstown, Md.; no name. One Manual of Sunday School Methods, one "Model Superintendent," and picture cards. Amount, \$1.00.

12. An order for forty German, thirty English and twenty Primary Lesson Helps, enclosing \$2.30 in payment, without name or address.

There are others of earlier date, which we have tried in vain to locate. We will consider it a great favor if our friends will help us to find the persons and places to which these orders should be sent, especially those for Sunday school supplies, as they are urgently needed. And we would again ask that those who send orders make sure that NAME AND ADDRESS are written plainly on order sheet. Once in a while we recognize the sender by his handwriting or some other mark of recognition and are able to fill and deliver the order, but it will be far better to follow the above suggestion, thereby saving time, worry and dissatisfaction.

*

Kept the Faith.—We notice here that Paul says, "I have kept the faith." Some might interpret this as boasting, thinking too much of himself, or as being vain and proud. Let us look at his experience. After the Lord had appeared to him as to one born out of due season; after he had heard the Lord Jesus himself speak to him while on his way to Damascus, being stricken blind, and after going through all the experiences of his wonderful conversion, having the scales drop from his eyes, his sight restored, and realizing the power of the religion of the Lord Jesus Christ, and that this was the only true faith by which men could be saved; after coming to that life in which he could say, "This is a faithful saying and worthy of all acceptance that Jesus Christ came into the world to save sinners, of whom I am chief"; after he had learned to say: "There is now, therefore, no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit"; after he could say with a sincere heart: "I am not ashamed of the gospel of Jesus Christ, for it is the power of God unto salvation to all them that believe, to the Jew first and also to the Gentile"; after he had suffered opposition, persecution, stripes, imprisonment, shipwreck and the unrighteous deceptions of false brethren, enduring all these things without faltering or being led away from his profession, and could rejoice and glory in them, we believe he had a full right and could be fully justified in the declaration that he had kept the faith, without being charged of boasting.

Fellow-believer, if you can show the evidences of a pure and consecrated life as Paul could, and if you are not that among so many trials you have been as faithful as he was, then you may be permitted to say even as Paul said: "I have kept the faith." Again, if in addition to all this you can say it in true humility without any selfish pride and without any feeling that you are just a little better than your brother or sister in the faith, if you can say it with a pure heart, then we have no objections to hearing you do so; but be sure that as you have to answer before God in the day of judgment, you say it altogether with an "eye single to the glory of God."—F.

*

Preaching and Having Christ.—We have for some time been deeply impressed with the thought that in our writings and in our preaching we have, at least to a certain extent, forgotten or overlooked one of the vital points in all religious teaching: "Christ and him crucified." The apostle Paul says (1 Cor. 1:23): "We preach Christ crucified, unto the Jews a stumbling block and to the Greeks foolishness; but unto them which are called, both Jews and Greeks, the power of God and the wisdom of God." While meditating on this subject of writing and preaching more of

Christ, we received a letter from a friend, in which we find the following: "May the blessing of God rest upon you and give you the knowledge of our Lord Jesus Christ. I received a few of your papers and in them I could find very little about Jesus." This reproach was timely, and we thank our friend for it. We sometimes get away from the real purposes of life, like as a train on a defective railroad runs off the track, and destruction follows in its wake.

The apostle tells us (1 Cor. 3:11), "Other foundation can no man lay than that is laid, which is Jesus Christ." And further we are told that there is none other name given under heaven among men, whereby we can be saved, but the name of Jesus.

Jesus is the grand central figure, around which cluster all our hopes of salvation; even from Adam to Moses and from Moses to David and from David unto Christ, men believed in the promises of God that in the fulness of time he would send his Son into the world to suffer and die, that whosoever would believe in him should not perish, but have everlasting life, and this faith they put in the promises of God was accounted to them for righteousness, and thus they were saved by faith in Christ or faith in the promises of God that he would send the Lord Jesus to save them from all sins.

Now that Jesus has come and given himself as the offering for our sins, and opened the new and living way into heaven and eternal glory, we look unto him as the author and finisher of our faith and are likewise saved by faith in the crucified but now risen Savior. Now we can sing:

"Jesus, lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high;
Hide me, O my Savior hide,
Until the storm of life is past,
Safe into the haven guide,
Oh, receive my soul at last!"

Let us meditate upon the foregoing thoughts. Jesus, our strength, our wisdom, our righteousness, our sanctification and redemption; Jesus, our salvation, our all in all. Let us ever be ready to testify for Jesus, let us ever be ready to tell the story of his death and resurrection; ever be ready to tell how he died, the blessed Savior, to redeem our souls from eternal death, and when we write and when we preach or whatever we do, let us preach Christ and him crucified, as a Savior who is able and willing to save to the uttermost all who call upon his name.—F.

PERSONAL MENTION.

Pre. A. D. Wenger is holding a series of meetings in the congregation near Elm Dale, Kent Co., Mich.

Pre. John H. Moseman, of Lancaster, Pa., preached in the mission chapel on the Welsh Mountain on the evening of Dec. 19.

Bro. Noah H. Mack, superintendent of the Welsh Mountain Mission, conducted a series of meetings near Johnstown, Pa., during the past two weeks.

Bro. N. O. Blosser of Hancock Co., Ohio, is booked for a Bible Normal in the Catlin meetings-house near Peabody, Kan., during the early part of February.

The brethren Ell Froy of Waucon, Fulton Co., and J. S. Gerig of Smithville, Ohio, preached at the Old People's Home near Rittman, Ohio, on Sunday, Dec. 23.

Bro. John Blosser of Hancock Co., Ohio, closed a helpful series of meetings at Emma, Ind., on Dec. 16, with one confession. Bro. Blosser left for Chicago on the 17th to visit his daughter Katie.

Bro. Lewis Yoder, an honored and respected member of the Mennonite congregation in Mshoning Co., Ohio, died on the 16th of December, at his home, at the advanced age of ninety-two years. See obituary notices in this issue.

January 3.

Sister Jennie (Steiner) Betzner, wife of Bro. Eliah Betzner of the Bluffton (Ohio) News, pleasantly surprised the office force on the morning of the 28th with a call. Sister Jennie was some years ago employed in the Publishing House. We were glad to see her face again.

The last news that came to us from La Junta, Colorado, stated that Bro. J. S. Hartzler's condition had remained practically unchanged for a week. We take this as a hopeful sign, that may betoken a slight improvement. We hope to hear of decided improvement by another week.

Latest advices from La Junta, Colorado, bring the unwelcome message that Bro. J. S. Hartzler is not making the hoped-for improvement. He had several hemorrhages last week, which left him in a greatly weakened condition. May the Lord sustain him and his family in their affliction.

Sister Sarah Kurtz, widow of the late Pre. Samuel A. Kurtz, and her mother, of Tuscarawas Co., Ohio, attended the funeral of little Naama Hochstetter, who died on the 26th of December at the home of her parents, John J. and Lydia Hochstetter, in Mishawaka, Ind., and was buried on the 27th at Elkhart.

Bro. Henry J. Brunk of Allen Co., Ohio, who spent some time at La Junta, Colo., returned to his home on the 29th of December. On the way he stopped at Elkhart and purchased some books, among them a set of the popular Matthew Henry's Commentaries. He is well pleased with the country and condition of things in Colorado.

Bro. Benjamin Baker of Medina Co., Ohio, in company with his sister Emma and her husband, Mr. Arnold of North Liberty, Ind., spent some time visiting relatives and friends in Elkhart and vicinity; they were the guests of the editors on the 24th of December and also visited the Publishing House the same day. They much enjoyed the activity in the several branches of work in the different departments of the institution.

Bro. Reuben Eberole of the Dekalb county congregation, and his brother Frank, late of Chicago, spent Christmas with their parents, Bro. and Sister Elias Eberole, of the Olive congregation in Elkhart Co., Ind. Bro. Reuben spoke at the regular appointment on the 23d. Bro. Frank has just completed a course in a commercial college at Chicago and enters upon the duties of his position as teacher in the commercial department of the Goshen College.

For the Herald of Truth.

THE SONNET PSALMS.

(Copyrighted, 1906.)

By Oliver Olden.

PSALM LXXXIII.

Hold not thy peace and do not silence keep:
For lo, thine enemies do make a stir,
In crafty counsel 'gainst thee they confer,
And on thy name their blasphemies they heap.

Oh, cast them down into the fiery deep;
Their plottings and conspiracies deter;
Pursue them, God, until they shall prefer
To see thy name, thy gracious gifts to reap.

Let them be put to shame and sore dismayed,
And let them be confounded evermore,
And terrified in fear of godly wrath:

That they may know that thy great power is laid
O'er all the earth, and he that doth adore
Thy name thy everlasting blessing hath.

For the Herald of Truth.

MENNONITE LIBRARIES.

By C. Henry Smith.

The first question that the student of history has to deal with is the question of libraries. Here the investigator in Mennonite history is seriously handicapped, because the libraries for his work are very scarce and material very meager. The Mennonites kept little record of themselves. In Europe, an humble, unpretentious, persecuted peo-

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ple that were only too glad to remain unknown to their enemies. They were not at all anxious to herald forth their deeds. This training left its impress upon their characters after they came to America.

At first they even thought it wrong to have tombstones on their graves. In the Franconia district the back and oldest sections of the graveyards are all without tombstones to mark the final resting place of the earliest pioneers. The same is to a certain extent true in Lancaster county. The oldest marked grave bears the date 1741. Many had certainly died long before that time in Lancaster. Of church records there are absolutely none. Our knowledge of these early days must be gleaned from family traditions, a few records in old family Bibles, deeds, warrants, petitions for civil or religious privileges, preserved in colonial archives, hymnology and tombstones. Patient and careful digging in various local archives would make possible a fairly accurate account of at least the early settlements.

Considerable material, however, of a different nature, can be found in our Mennonite libraries in this country. Of these there are four that are especially helpful—the Cassel collection in Philadelphia, the Pennypacker library, the Roller collection at Harrisonburg, Va., and the Funk library at Elkhart, Ind.

The Cassel collection is the oldest and perhaps the largest collection of literature on the Pennsylvania Germans in existence. It consists largely of various editions of the early hymn books, southeastern Pennsylvania, catechisms, prayer books, confessions of faith, almanacs, Bibles, etc. It is by no means exclusively a Mennonite collection, but contains specimens of the early literature of Mennonites, Dunkards, the Seventh Day Dunkards or Ephrata Brethren, Lutherans and Reformed. Most of these early books and pamphlets were printed by Christopher Sauer at Germantown or by the Ephrata Brethren.

The long life of Abraham Cassel, a Dunkard, who is still living near Philadelphia. He is a descendant of old Johannes Cassel, one of the early pioneers of Germantown. Of special interest to Mennonites in this collection are the old Martyrs' Mirror, printed at Ephrata in 1748; various editions of the Ausbund, including the first edition, printed in 1742, and a long list of hymn books, prayer books, controversial pamphlets, etc. Several years ago Cassel sold his library. The collection was divided. The largest part went to the Pennsylvania State Historical Society, the remainder to Juniata College and Mt. Morris College. Most of the Mennonite books are found in the State Historical Library. The Dunkard books were given to the colleges.

The Pennypacker library belongs to the governor of the state. The governor is himself a Pennsylvania Dutchman, being a descendant of old Hendrick Pennypacker, Hendrick Solen, Paul Kuster, William Rittenhouse (first Mennonite bishop in America), and several other early Mennonite emigrants. This explains his interest in early Mennonite literature. His collection contains books, letters and manuscripts relating especially to the emigrants to Germantown. Many of these were bought or accidentally discovered in various parts of Pennsylvania and Europe. Pennypacker is without doubt the best authority in the country on Germantown history.

The Roller library belongs to General John E. Roller, once a general in the Confederate army, now a wealthy lawyer living at Harrisonburg, Va. Roller, like Pennypacker, owes his interest in Mennonites to his ancestry, being a descendant of Christian Allebaugh, a Mennonite, one of the first of Pennsylvania Dutchmen to enter the Valley. The general is a typical Southern gentleman, tall, well built, courteous, but exceedingly proud of his Southern blood. Evidently he has been imposed upon by some of the Pennsylvania local historians, a sin for which all later visitors must help pay the penalty. He is glad to show you, from a distance,

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what he has, but as for making use of his collection, that is entirely out of the question. He is after all, however, more of an antiquarian than a historian. (He has a fine and large collection of Martyrs' Mirror, hymn books and various early Pennsylvania German books of every description. There is nothing, however, of special interest in this library to the Mennonite historian if he has access to either the Cassel or Funk collections. Roller is ambitious to become the historian of the Germans in Virginia. If he ever takes the time to gather together and arrange his material he no doubt could clear up several disputed points in the history of the Mennonites in the Shenandoah Valley. He is on good terms with the Mennonites near Harrisonburg, and it is to them that he is indebted for much of his Mennonite literature.

Last, but by no means least, there is the Funk library, in my estimation by all means the best and most serviceable exclusively Mennonite library in the country. All the others are general, but this is distinctively Mennonite. It contains many very rare and valuable books of the early Mennonites in Europe as well as much valuable matter on the American church. Among the old books are those of Bullinger, Fueslin, Sebastian Frank, Arnold, Hermann Schyn and others, most of which cannot be duplicated in this country. In addition to these are many monographs by recent authorities on Anabaptists and Mennonites in various localities in Europe. These include the works of Egli, Ernest Miller, Nitsche, Keller, De Hoop Scheffer, Weingarten, Brosch and many others. On the American field there is a complete set of American editions of the Martyrs' Mirror, a complete set of American Ausbunds and hymn books, many old prayer books and confessions of faith, a very fine collection of old Bibles (European and American), including the famous Froeschauer edition, various editions of the works of Menno Simons and Dietrich Phillips, including also some printed in Europe, the works of Christian Funk, John Herr, J. H. Oberholster, Stauffer, Holdeman and almost every other American Mennonite who has written on church matters. All these books, together with a complete file of the Herald of Truth for over forty years, the Family Almanac and conference reports, make the Funk library a veritable storehouse of information for the student of Mennonite history.

No writer on the subject can speak authoritatively until he has carefully examined this collection. It has taken years of time and not a little money to gather these books. Bro. Funk deserves great credit from the church and the sincerest gratitude from Mennonite writers for what he has done in this direction. Unlike Pennypacker and Roller he has not devoted himself to the work because of mere antiquarian instincts or ancestral interests, but for the sake of the subject itself and the church in which he has labored for so many years. He is always glad to share the results of his labors with those who may be interested in this field of research. His library is open to any one who he thinks can make use of it for the good of the church. Personally I understand great obligations to him not only for the use of his library, to which he gladly gave me access, but also for many helpful suggestions as well as many courtesies and personal favors.

Chicago, Ill.

For the Herald of Truth.

THE TRIAL OF OUR FAITH.

"Examine me, O Lord, and prove me; try my reins and my heart" (Psa. 26:2).

David was very anxious to know whether he was right with God and was not satisfied until he had gained this assurance. He was willing to be proved and tried, and if he could hold out then his heart would be established and nothing could move him from doing the will of God. He had done many things that he felt and knew were right in the sight of God; among them he says,

"I have not sat with vain persons, neither will I go in with dissemblers; I have hated the congregation of evil-doers, and will not sit with the wicked; I will wash mine hands, so will I compass thine altar, O Lord."

We see how through these searching trials he was refined and purified, so that he could say in Psa. 27:1, "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" Yes, David could well say that the Lord was his strength and his life, for he had given himself to the Lord, and he had no reason to fear, for he was the Lord's whether in death or in life.

In our day we must realize as well as in those former times, even in David's time, as the apostle tells us (Heb. 12:6-8) that "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as sons, for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons." Again we are told by the apostle Paul, in his second letter to Timothy, that "all who will live godly in Christ Jesus shall suffer persecution." But again we are told that the trial of our faith is much more precious than gold tried in the fire, because this (the trial of our faith) shall redound "unto praise and honor and glory at the appearing of Jesus Christ."

But the professors of to-day, to a very large degree, do not want this baptism of fire; they do not want to go through the refining process; they do not pray like David for the refining Searcher to try them. They desire to go on in ease and pleasure with the world in the downward course and will finally end in eternal ruin rather than to give their hearts to the refining furnace of trial and tribulation, and when it is finally too late they will realize their calamity, and fear and horror will come upon them. Oh, my Christian friends! ponder these things in your hearts and see well to it that you may be willing to have the great Refiner take your heart and purify it from the dross and sin until you will be able with perfect submission to say with David, "Whom shall I fear when the Lord is my strength and my life?" Oh, blessed condition to be in when we have no fear! The refining pot is for silver and the furnace for gold, but the Lord trieth the heart (Prov. 17:3).

We find a great contrast between a heart purified and a heart in which is still the gall and bitterness of sin. We are told by the wise man that "a wicked doer giveth heed to false lips, and a liar giveth ear to a naughty tongue" (Prov. 17:4).

We sometimes meet with church members who have not their tongues bridled; they are in all kinds of neighborhood gossip, meddling in the affairs of others, and as the apostle puts it, are busybodies in other men's matters. We sometimes hear them in all kinds of vulgar talk and slang that is unfit for modest, pure hearts and ears to hear and in which no pure-minded Christian would engage, and of which every refined Christian would be ashamed, and this is sometimes done by persons who have named the name of Jesus. Oh, that men might give their hearts over to the refining fire and have this dross of sin and impurity burned out!

Let us pray that the refining fire may sweep through all our churches and burn out the dross that still exists in them and that the church may be pure and clean. Oh, what an influence the church might exert on the world in bringing sinners to Christ!

Brothers and sisters, ought we not to teach these things more directly and more pointedly, and then take heed to ourselves that we may practice what we preach? If we do not practice ourselves what we preach and teach, we throw a shadow on the light of the gospel. Let us try and get the experience that David had through the refining process, so that with him we may be able to say, "Whom shall I fear when the Lord is my strength and my life?"

Aurora, Oregon.

banks and the bankers treat us very fairly. They seldom charge a regular customer for a New York draft if it is to be used for mission purposes. Once only in America was I charged for a draft. And I was not a regular customer, either. Here both our banks claim to do their work free and from what I can gather from observation, I believe them. Such absurd statements as 'It costs two dollars to send one to the mission field,' are certainly not true, as you can readily see."

For the Herald of Truth.
THE BIBLE ILLUSTRATED FROM INDIAN LIFE.

By Geo. J. Lapp.

II.

"He answered and said unto them, When it is evening ye say, It will be fair weather, for the sky is red. And in the morning, it will be foul weather to-day, for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but ye cannot discern the signs of the times" (Matt. 16:2, 3).

The villagers of India live without timepieces. Their daily work is regulated by daylight and dark. The time of day is noted by the relative positions of the sun to the earth. They watch the sky. They know the signs as from instinct. Each season has its work and they as regularly as clockwork follow the customs of their fathers in sowing and reaping. The different changes of the moon govern certain customs. The sun which sheds forth such brilliant light and gives such tremendous heat is an object of worship for the thousands of people. Instead of declaring the glory of the true God in them, the heavens are their gods. Thus beholding the signs of the sky and being governed by them naturally develops in them a tendency to look for signs in any great work or in any new religion which is being taught. For that very reason even to-day many look for signs such as the performing of miracles and the doing of other wonders. There are fakirs who are able by deception to cause trees to grow in a few minutes and to build grand edifices in but a moment of time, and they ascribe it to the power of the gods and thereby gain many followers. These poor followers are blinded and only too late open their eyes to their awful fate and deception.

Christianity is taught here. Those who hear the gospel look for signs and wonders. Christ performed miracles; why cannot his followers? His disciples did miracles; why cannot those who are commissioned by him to-day? These are questions which revolve in their minds. As the Pharisees were, so are they. We are thankful to God that a great sign, yes, the greatest sign, is the living Christ in the hearts of the people who accept him. Even in the homeland we hear it sometimes said that miracles should be performed to convince the gossips. But there, as here, if "they will not hear Moses and the prophets, neither will they hear though one rose from the dead." We have reason to believe that in heathen countries God does give more evidences of his power and does manifest himself in more ways than in the enlightened countries. If so it be that they might believe. But remember that the sign-seekers are not the earnest ones. They are the hypocrites. The earnest ones see sufficient signs in the lives of those in whom the love of God is.

Dhantari, C. P., India.

For the Herald of Truth.
NOTE THIS.

A statement of the evangelical forces now working in the heathen world was made at a meeting of workers in Boston on the 24th of December, showing a total of 6,750 men and 6,039 women and 735 native laborers, 1,349,908 communicants, 1,120,802 under instruction and a total income of \$18,606,748. Of these missionaries there are 3,031

American women and 2,043 men, while Great Britain sends out 3,150 men and 1,990 women. The total contributions from America were \$3,260,321, from Great Britain \$7,009,707, showing that the latter country contributes far more per capita than does America. The natives contributed a total of \$1,282,299, which is a very creditable comparison to the other two countries named. Germany contributed barely more than the natives did.

There are 3,270 missionaries in China. Of the eighty-nine missionary societies in India, thirty-two are American.

For the Herald of Truth.
SOULS OR SWINE?

By J. A. Ressler.

When the Gadarenes had to make the decision they heged Jesus to depart out of their coasts. To heal demoniacs was all right, but whether they could stand the ruin of their pork industry in order to save the souls of a few wretched men was another matter. They decided in favor of the pork industry.

The question which confronts our people is not quite the same. We have decided long ago that souls are of more value than any earthly thing. But it sometimes takes a rude awakening to make us realize that the need of lost souls is constantly before us.

In famine time our people responded nobly. They can understand physical need and the cry of the starving appeals to their hearts. We want to thank our people for the noble way they are responding to the appeals for help now in this time of stress. The relief is very welcome. May God bless the givers. Much more is needed to fully relieve the situation brought on by months and months of short contributions. But we are truly grateful for the measure of relief already afforded.

But here we are, each one of us tied down either by present duty or by physical inability, unable to go out to tell the millions all about us of the Savior who died. And those souls are of far more value than the bodies of even the millions with whom you are urged to sympathize.

It saddens us now to remember that Bro. Burkhard had twice planned to go away with his family for a rest and twice was prevented from going by the lack of money. But that is not nearly so sad to think of as the fact that right round about us are hundreds and hundreds of villages in which the gospel of Jesus has never been told and thousands of souls are going down Christless, without God and without hope in the world that now is, or in that which is to come.

The stress of circumstances is heavy upon us. One of our number called away, two more sick in bed, one other working in almost constant pain—that leaves the working force short. But the work is here. There is no respite in orphanage work, for the children must eat and be clothed and unless some one attends to these matters they will very evidently not be attended to. This orphanage work is not of such a nature that a new missionary can do it. It is difficult for any one. Our daily prayer is that we may hold out until some one can be prepared to take up the work. But the difficulty and danger to us is nothing compared with the fear that the delay in the coming of efficient workers will be so great that the next break will come before these young people can be trained as witnesses to their own people of the saving grace of Jesus Christ.

We are glad for sympathy. We are glad that, when there is no other way to arouse sympathy, it may be aroused by our suffering. But in the name of Him who loved the unworthy we plead with you to look beyond us and our need and our suffering and our danger and our sorrows, and pity the dying souls round about us. Their need is not by fits and starts. It is constant, hourly,

daily. And as you now remember poor India through our sorrow, do not forget her a year hence, for her need will not be over then. Keep on praying.

Dhantari, C. P., India, Dec. 6, 1906.

For the Herald of Truth.
AN APPEAL.

By Levi Blauch.

Dear Readers of the Herald of Truth:—Greeting in Jesus' name. This is Sunday evening, Dec. 9, 1906, and as we had no services this evening, we are at home reading the Bible and the Herald. I have just finished reading Bro. M. C. Lapp's article on page 464 in a recent issue of the paper.

While reading this article my heart was touched to such an extent that tears flowed. I wondered how many of us here in America would be willing to teach school in a cow stable, like they do at Bro. Lapp's home in far-off India. He also makes mention of Bro. Kaufman as being still in Champa, down with dysentery. I wondered how I would feel if I were in Bro. Kaufman's place, so many thousand miles away from home.

Then I asked myself this question, How should I feel were my son, my brother or my sister? He also speaks of Slater Lehman lying in her room down with typhoid fever, almost fifty miles away from the nearest physician. He writes about the funds coming in slowly and that the mission is going through the darkest period of its history. But thanks be to God for what he further says, that they can rejoice with exceeding joy for the presence of the Lord.

Now, dear brethren and sisters, what are we going to do for our mission in India? They need encouragement—yes, they need our prayers, they need encouraging letters from us. They also need more help. Who will go? Will you, brother? Will you, sister? Fathers and mothers, are you willing to give your sons and daughters when the Lord calls for them? They need more of our means, to meet the expenses connected with the work and help the suffering ones. Are there not 2,000 brethren and sisters in the United States and Canada, who will pledge themselves to pay \$1.00 per month during the year 1907? If this will be done our mission need not suffer for want of means, souls will be brought to Christ and God will be glorified. Paying interest on mission property would then cease. All the interest the church pays is lost money. Brethren, these things ought not so to be, and they need not be if we have open hearts; for an open heart will cause us to open also our purses.

Are there not 1,000 brethren and sisters who will on this coming New Year's day open their hearts and give ten dollars each for the mission cause? Surely there are more than that number who are able, if only they are willing. God loves a cheerful giver. Will we give cheerfully, willingly, uprightly, prayerfully, earnestly? If we do this the Lord will surely bless us. But if we do not give in this way the Lord has no blessing in store for us.

Brethren and sisters, let us make the subject of giving more of a study. Let us look up all the Bible references referring to it and find out what God says about it. Giving to the Lord is as much a command as baptism, communion, etc.

Now, brethren and sisters, I hope you will give these thoughts due consideration in the light of God's word. If you feel that you should give ten dollars on New Year's day, do so. If you feel that you can give one dollar per month, do so. If you feel that you can give only ten cents per month for the cause of Christ, do not hold it back; for one cent given cheerfully in the love of the Lord will do more good in his service than a much larger sum given grudgingly. Therefore let us give cheerfully and in a way that we may feel it.

Subscribe for the Herald of Truth for 1907. Price, \$1.00 a year.

YOUNG PEOPLE'S BIBLE-MEETING PAGE

TOPIC: A Character Study.—I. Moses. Heb. 11:1, 23—29. JAN. 13, '07

THE LESSON MOTTO.

"The only faith that wears well and holds its color in all weathers is that which is woven of conviction and set with the sharp mordant of experience."

THE MEDITATION.

The meditation is written for the purpose of helping to direct the mind in private devotion to the central truth of our topic.

Read 1 Pet. 3:15.

Is it always right, my Father, that I should be able to render a reason for the faith that is within me? If so, then help me to search with patience and diligence my own heart, the work of thy hand, and the holy Scriptures. May I not be able by thy power to prepare some fertile soil in which to plant the seed of faith? May that faith grow into such proportions that it shall first of all be a protection to my own life, and it will be a shelter to all those who may chance to pass my way. And may I not be satisfied until my life shall be supplied with a reason sufficient for a thrifty faith that will be rooted and grounded in conviction.

With this desire uppermost in my heart, help me in the character study of this man of God.

APT QUOTATIONS.

The object of giving these quotations is to arouse comment. They may be used in the public meeting, but should always be given from memory. Without faith it is impossible to please Him.—Hebrews.

Faith and unfaith can n'er be equal powers; Unfaith in aught is want of faith in all.—Tennyson.

One eye on death, and one full fix'd on heaven.—Young.

Give us a God—a living God. One to wake the sleeping soul, One to cleanse the tainted blood Whose pulses in our bosoms roll.—Rosenberg.

Earth's crammed with heaven. And every common bush affire with God: But he who sees, takes off his shoes; The rest all round it and pluck blackberries.—Mrs. Browning.

Many men build as cathedrals were built, the part nearest the ground finished; but that part which soars toward heaven, the turrets and the spires, forever incomplete.—Beecher.

There is a great deal of unmappped country within us, which would have to be taken into account in an explanation of our guests and storms.—George Elliot.

A soul of power, a well of lofty thought, A chastened hope that ever points to heaven.—Hunter.

It is of utmost importance that a nation should have a correct standard by which to weigh the character of its rulers.—Russell.

One word spoken in the pulpit when faith is strong and the heart is at peace with God, is worth a thousand words spoken in unbelief and sin.—Spurgeon.

God liveth yet; and often he hath traced the path of history through many a deep and dark Red Sea!—Dwight Williams.

Behind the cloud the starlight lurks, Through showers the sunbeams fall; For God, who loveth all his works, Has left his hope with all.—Whittier.

DAILY READINGS.

Be sure to make a careful study of the daily readings. Without them your study of the topic will be incomplete.

Jan. 1907.
7. M.—"A goodly child." Ex. 2:1-11.
8. T.—Early training. Acts 7:20-22.
9. W.—Preparation in the wilderness. Ex. 2:15-25.
10. T.—Called to be a leader. Ex. 3:1-10.
11. F.—Leaving Egypt. Ex. 10:24-29.
12. S.—Keeping the Passover. Ex. 12:1-28.
With Jesus. Matt. 17:1-4.
13. S.—Topic, A Character Study: I. Moses. Heb. 11:1, 23-29.

BIBLE HINTS.

Faith, because it is faith, leads to action (Heb. 11:23).

Where faith reigns, there courage is equally strong (Heb. 11:23).

There is no gain without an apparent loss, neither is there a great faith without a cost (Heb. 11:24).

The first indications of a heroic life are seen when it breaks away from worldliness (Heb. 11:25).

Both the faithful and the faithless are anxious for a reward. The one patiently waits, the other must have it now (Heb. 11:26).

Faith brings protection, for when tempered it is formed into a shield (Heb. 11:28, 29).

ILLUSTRATIONS.

Unpromising Material.

The diamond cutter takes what seems to be an ugly pebble to produce a precious stone. The potter takes the common clay to make the costly vase. The greatest leaders work with the most unpromising material, and what they have wrought is nothing short of wonderful.

Leaders Not Drivers.

Many men think that to be successful leaders they must be drivers. They fail as leaders because men are not like dumb driven cattle.

A Dying Negro Mother.

A certain great preacher made the following statement about Mr. Moody:

"It might have been well if Mr. Moody had had more of the learning of the schools. It would be well indeed, if all the schools could do their work and indict their volumes within the sacred and reverent atmospheres that enveloped Dwight L. Moody when he dealt with the human soul that sought after God."

"It is said that a negro woman lay dying at night in a Chicago garret. Her soliloquy concerning the future of her child was mingled with her sensations of pain and with her solemn thoughts as she stood upon the verge of the great change which comes once to every human being. An earnest, humble follower of Christ sat in a chair by the bedside. One of his arms encircled the dying woman's child which sat on the white man's knee, the hand of that arm grasping a candle whose feeble rays illumined the pages of a well-worn Bible. The other hand held the sacred volume, from whose pages the reader pronounced aloud to the negro mother the words of everlasting life. The woman's face kindled with hope, while the innocent child gazed wonderingly into the face of him whose voice in coming years was to speak to great multitudes of people, who, like the dying negro mother, and like the wise men of the East, and the shepherds on the plains of Bethlehem, inquired concerning Him of whom Moses and the prophets did write.

"Moody, whether reading at that altarlike bed-

side or standing on vividly-lighted platforms in the presence of thrice five thousand people, was the same man and evangelist."

His life could be characterized by nothing short of a mighty faith in God, and an undying belief in the possibilities of his brother-man. His faith in man is verified by the undisputed fact that he lived for his fellows.

PERSONAL THOUGHTS.

Am I considering intelligence destructive to our constructive of a positive faith?

In analyzing my faith, do I find it void of conviction?

What may I expect to be the final outcome of my endeavors, if I consider my present life unimportant, simply because it is not eventual?

What are the influences that have contributed to my faith?

What is the Pharaoh that I should be facing? What attitude will I take toward men, if I have a large faith in God?

THINGS WORTH REMEMBERING.

Moses spent the first forty years of his life at the court of Pharaoh. The second forty years were spent in Midian, and the last forty years were spent with the children of Israel in the wilderness. The second period was the least eventful, yet the most important.

Heroes of history owe much to their mothers. Moses is indebted to both a mother and a sister.

It is at times beneficial to have a questioning mind, but it is always a hindrance to have a doubting mind.

The burning bush of Moses' day and the burning bush of to-day—the Bible—are alike in one respect. God speaks out of both.

Moses' faith in God was tested by his obedience to the voice that spoke out of the burning bush. His faith in man was strengthened when he began to plead with God in Israel's behalf.

SUGGESTIONS FOR LEADER.

1. In the lives of all great men there is one dominant characteristic; and it is this trait which they make the fundamental principle of all their endeavors. Following generations can only explain their lives by finding the vital force that lay back of their actions.

2. If you should ask what is the most important part of Moses' character, your answer will doubtless be, the religious part, his attitude toward God.

3. How will you attempt an explanation of his religious life? Some one has said: "You must get to the bottom of men's lives before you will be able to understand their actions." You will doubtless get to the secret depths of Moses' life if you endorse the statement Paul makes concerning him: "By faith Moses . . ."

4. Moses was learned in all the wisdom of the Egyptians, but he was also acquainted with the hardships of a wilderness life. His experiences are as various as his environments. Since this is true, we may have a profitable discussion if we make it the purpose of our study to see the various ways in which Moses manifested his faith in God in this variety of environments.

5. The following outline is suggested:

(a) Some essentials to be considered in the formation of a large faith.—Essay.

(b) Moses' faith in God.—Talk.

(c) Moses' faith in man.—Talk.

In both of these talks you will find an abundance of good illustrations in the book of Exodus and in that of Numbers.

Young People's Department

What is your plan for the new year?

* Plan nothing without the Master. His plans are better than ours.

* A pupil in the Olive Sunday school in Elkhart Co., Ind., has not been absent one Sunday for five years. That is a good record.

* If God calls you, go. There are many who hear the call of the Lord to come unto him, but do not come. Are there not many who hear the call of the Lord to go for him, but do not go? Disobedience in both cases is sin and loss.

* The Sunday school lessons for the present quarter are from the Old Testament. To many the lessons are not as desirable as those from the New Testament, but Bro. S. F. Coffman has treated the topic of each lesson in so broad a way and has drawn such practical spiritual lessons from all that few will deny that the lessons are wonderful when the intent of the Old Testament Scriptures is rightly understood. Study the lessons carefully and prayerfully, attend regularly, take part in the work cheerfully and you will be rewarded bountifully.

* Youth has many dreams, and the drift of nearly all is in the line of success in some line or other. God wants men to succeed, and has planned that we shall succeed. "No good thing will be withheld from them that walk uprightly." But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you. The divine idea of success is not according to carnal ideas or ideals, and carnal successes are spiritual failures. Temporal achievements are often eternal losses. So, if we would succeed in that which endures forever we must study God's idea of success, and, having found that, we are safe in directing all our energies in the accomplishment of the ideal. Summary: "Without me (Jesus) ye can do nothing." "I can do all things through Christ which strengtheneth me."

For the Herald of Truth.
THOUGHTS FOR THE NEW YEAR.

Ask God to direct you.
Begin the year with a high purpose.
Consecrate your life to God's service.
Dare to do right if all others do wrong.
Enter no place or business in which you would not wish death to find you.
Fight the good fight of faith. Flee youthful lusts, which war against the soul.
Grieve not the Holy Spirit by indifference to his pleadings and leadings.
Hold daily communion with God. Heed his commands.
Introduce Jesus to the world by your saintly walk and conversation.
Jump at no conclusions regarding your fellow-men without due investigation.
Kings' sons should ever bear in mind the interests of their father's realm. We are children of the King.
Let your speech be seasoned with wisdom and grace. There is foolishness enough left in the world without our contribution to the stock on hand, and the final accounting is so expensive.
Mind not high things, but condescend to men of low estate. A King's son can, without loss of dignity or rank, speak with the lowliest of his Father's subjects.
Neglect not to meet with God's people in the house of worship. Neglect no opportunity to witness for the Master.

Open your heart to all good impulses. Offer your help to all good effort.
Point your companions to Christ. Press onward and upward toward the mark of the high calling of God in Christ Jesus.

Quit yourself like a soldier of King Emmanuel. Qualify yourself by industry, study and prayer for any service in his cause.

Recompense no man evil for evil. Provide things honestly in the sight of all men.

Stand fast in the liberty wherewith Christ hath made you free. Stand up for Jesus.

Take Jesus into all your plans. Trust him for guidance. Tell him all your difficulties.

Unite prayer with endeavor. Uplift the fallen by pointing them to Jesus.

Visit the sick, the poor, the lonely, the aged. Waste no time in idleness of any kind. The night will come too soon for all.

X is a letter often used, but it is necessary in examination, and examination is necessary in the case of every Christian. Without examination there will be no passing in the great school of life.

Yield not to temptation, whether the tempter appear in angelic or demonic guise.

Zealously strive for the mastery.

For the Herald of Truth.
JOYS AND SORROWS OF AN EMIGRANT.

By David A. Klaassen.

(Conclusion)

Slowly the train rolled out of the immense immigrant building, and after several maneuvers a back and forth it stood still upon a side track. A view of our surroundings was completely shut off by other cars and we could see only the reflection in the clear sky above us of a million electric lights. The train finally began to move, and soon we were madly speeding across the country at a pace such as we in Russia could not even have dreamed of. Clinging to our seats in fear we had difficulty in keeping our places. Through the windows of the car door, which like those in Russia are at the end and not at the side like those in Germany, we could observe from our seats how the cars sway from side to side. While the car forward would swing to one side ours would swing in the opposite direction, so that they were often many inches out of alignment at the top. At first the sensation was that any moment the whole concern might fly into a thousand pieces. And perhaps our fears were not altogether groundless, at least they were not altogether unwarranted. The train rolled on its journey, and trains alongside the road on our journey. However, one becomes accustomed to the shaking, jarring and swaying and it even seems strange after a while if the train although going along at a high rate of speed, reaches a smooth piece of track and slides along without jerk or jar.

In Chicago we separated from our German fellow-travelers, they going northwest toward Dakota, while we soon afterward started westward for Kansas. Thinner and thinner grew the ranks of our transatlantic companions, one turning to the north, the other to the south, and upon reaching the Mississippi river near Quincy, Ill., the once large company had dwindled down to our own circle. They had separated to the four winds, all full of the hope to make their fortune in this land of liberty. Will they find it? Only one poor German woman and her three little children from the region of the Volga river in Russia remained with us as far as Kansas City. The cash contents of her purse had dwindled down to sixty cents. She was on her way to Topeka to meet her husband who had come to America last spring. I must here relate a little incident by means of which this woman's finances were very considerably and unexpectedly replenished. Through an act of the depot attendants the woman, instead of leaving for Topeka on the 5 p. m. train, had to wait until the 10 a. m. train next day. Giving me 40 cents of her little all she begged

me to write a message to her husband to meet her at the depot at Topeka next day. With his address in my hand I approached the telegraph operator and with an English that must have seemed "murderous to his ears," accompanied with many and varied gestures, I expressed my wish. But he comprehended all in a twinkling, and the chief clerk, the passage was speeding on its way.

I had barely returned to my seat when I observed two fellows who were talking German suddenly close in on us and scrutinize us closely. Presently they disappeared, and a finely clad man of gentlemanly appearance and bearing appeared upon the scene, with an expensive overcoat thrown over his left arm and an umbrella. He suddenly stopped in front of us. "Ah!" said he, "Germans, I am sure." "Not exactly," I replied; "we are German Russians." "So, so!" said this woman and her little children also? "Also," I replied, and explained to him the woman's situation, and that through the carelessness of the depot attendants she might get into straitened circumstances. Greatly disturbed he hastened away, and I saw how, soon after, he was surrounded by a number of uniformed menials to whom he was making energetic representations. From various directions they hastened together, and, being convinced of their neglect, one tried to put the blame on another. Our philanthropist also gravitated into our direction and declared that it was the duty of these fellows to see that immigrants are forwarded without delay. Then turning to the woman he advised her that as soon as she reached Topeka she should have her husband file complaint against the railway company, and that he himself was coming to Topeka in six months and would take charge of the case in court, "and little woman, we will make several hundred dollars out of the whole thing." Then leading the woman and her little ones to the lunch counter, he ordered for them the best house afforded, and it was a real pleasure to see how all hands fairly swooped down on the tempting viands.

In the meantime an artilleryman in the simple uniform of an American soldier had taken a seat beside me. Talking in rather broken Swabian dialect, he asked me if I were a German. Upon my affirmative reply he edged closer to me and said: "Look out for that gentleman; he has no concern for the woman; he is after you. I have watched him for some time. There are several other fellows here who without doubt are his confederates. You are in a land where a knave is not known by his nose. They might entice you to some dark corner, knock you down and take your last penny. Take care!" I thanked him for his advice and watched the "gentleman" in the lunch room. I saw that he had taken off his hat and passed it around to the other occupants of the chairs at the counter, making up a small collection for the woman and her little ones. Many coins fell into his hat and finally the woman, now beaming with happy surprise, received five dollars or more. Then returning to us he inquired on what line of steamers we had procured passage, and stated that Capt. Petermann and he were bosom friends, that he and the captain had one and the same religion, that he did not believe in God or anything of the kind, but that his religion consisted in relieving human misery wherever he found it. (A part of his religion apparently also was to relieve human beings of their money wherever he could. Moreover, the fruit of such religion is evident in the disreputable conduct of Capt. Petermann's crew.—Ed.) Thereupon he tried by all manner of means to become informed as to the money I had on hand, but on which he, unfortunately for him, received no light.

He now turned the conversation to the Indian outbreak in Wyoming and expressed regret that he was unable to accompany the military expedition sent to quell them, as his interest in the fur trade required his presence elsewhere. To the question whether he expected to carry on the fur trade with these Indians, he replied: "No do

means; but, you know, you simply tumble these redskins over with your rifle and take all that's coming to you." Fixing my eyes on him I said with an ironic smile: "You are, I declare, a most wonderful religion!" turned on my heel and left him. Those coming from a distance should let us know the time of their arrival and we will meet them at the station at Sterling.

At 10 p. m. we took the train for Florence, Kan., which place was reached after changing cars twice, and then proceeded to Hillsboro, our destination.

A four weeks' journey is behind us with all its joys and sorrows, and we thank God that the long journey is over. It was no pleasure trip, and let no prospective emigrant imagine that he is entering upon a holiday trip when he starts for America. But the journey is behind us, while before and all about us lies a great free country and a free people. God be praised for his protecting care.

And my old fatherland? Deep down in the heart a voice says:

"There where once my crib did stand,
"There, there is my fatherland!"
And thus it will probably always be.
Hillsboro, Kansas.

HOPE, FAITH, LOVE.

There are three lessons I would write—
Three words as with a burning pen,
In tracings of eternal life to men,
Upon the hearts of men.

Have hope. Though clouds environ now,
And gladness hides her face in scorn,
Put thou the shadow from thy brow—
No night but hath its morn.

Have faith. Where'er thy bark is driven,
The calm'st disport, the tempest's mirth,
Know this—God rules the host of heaven,
The inhabitants of earth.

Have love. Not love alone for one,
But man, as man, thy brothers all;
And scatter, like the circling sun,
Thy charities to all.

Thus grave these lessons on thy soul—
Hope, Faith, and Love—and thou shalt find
Strength when life's surges rudest roll,
Light when thou else wert blind.

ITEMS.

President Roosevelt was awarded the Nobel Peace Prize by the Norwegian government for his successful effort to end the war between Russia and Japan. The prize is \$40,000, and this amount was put into the hands of the Norwegian government by the magnanimous donor to be given to any person, irrespective of nationality, religion, or color, who, in the opinion of the government, made the greatest step in the interest of humanity during the year.

Russia has 30,000 men and women on her secret police force. Besides this there are detectives in the employ of the Russian government in every civilized country on the globe. These men keep Russia in terror, and their secret organization of espionage criminals, of plots, secret organizations, conspiracies and of all political, religious and revolutionary movements in the country and in other countries. More than that, they are even the authors and instigators of incipient plots, to ascertain the disposition of the people in a certain locality and when a man or a body of men of revolutionary tendencies is found the plot is worked up to a certain stage when the instigators inform the authorities, the men who have been drawn into the conspiracy are arrested, while the real instigators "escape."

Away in a manger, no crib for a bed,
The little Lord Jesus laid down his sweet head,
The stars in the heaven looked down where he lay,
The little Lord Jesus, asleep on the hay.
The cattle are lowing, the baby awakes,
But the little Lord Jesus—no crying he makes.
I love thee, Lord Jesus, look down from on high,
And stay by my cradle till morning is nigh.

CONFERENCE NOTICES.

Bible Normal.—A Bible Normal will be held at Science Ridge M. H. near Sterling, Ill., from Jan. 3-10. The brethren A. D. Wenger and D. D. Miller will be the instructors. A cordial invitation is extended to all. Those coming from a distance should let us know the time of their arrival and we will meet them at the station at Sterling.

A Bible Conference will be held in the Yellow Creek M. H. near South West, Elkhart Co., Ind., on Feb. 4-10. The instructors are Daniel Knapp, man of Missouri and M. S. Steiner of Ohio. A good program is given and we hope the conference may prove a real benefit to all hearers after the truth.

A Bible Conference will be held at the Amish Menomonee M. H. near Archbold, Fulton Co., Ohio, Jan. 3-10, 1907. A cordial invitation is extended to attend. Instructors, D. J. Johns and S. G. Shetler.

MARRIAGES.

Mast—Hooley.—On Dec. 25, 1906, at the residence of the officiating minister, Y. C. Miller, Bro. Ammon J. Mast and Sister Katie Hooley. Their married life will be a faithful service to God and may they gain a blessed reward in the life to come.

Sparks—Patterson.—On Sunday afternoon, Dec. 23, 1906, at the home of the bride's sister (Bro. and Sister Moses M. Miller), Bro. Geo. Lewis Sparks and Sister Fanny S. Patterson were united in the bonds of holy matrimony by Amos S. Cripe. May the Lord richly bless them in their new relation.

Miller—Mast—Stutzman—Miller.—On the evening of Dec. 23, 1906, at the Walnut Creek A. M. meeting-house amid a concourse of people occurred a double wedding. Pre. D. D. Miller officiating. The contracting parties were Bro. John S. Miller and Sister Iva Mast, Bro. Sanford Stutzman and Sister Laura Miller.

Rohrer—Rohrer.—At the bride's home near Wadsworth, Ohio, on Dec. 18, 1906, by Pre. E. F. Grubb, Jacob L. Rohrer of Paimyra, Mo., and Martha Rohrer of Wadsworth, Ohio.

Bowman—Waters.—On Dec. 12, 1906, at the residence of the officiating minister, Eli S. Hallman of Cressman, Saskatchewan, Canada, Henry Bowman, second son of Pre. Moses C. Bowman of Berlin, Ont., to Lydia Ann Waters.

Leaman—Rowe.—On the 18th of Dec, 1906, near Fertility Heights, Lancaster Co., Pa., by Bish. Isaac Eby, Aaron B. Leaman of Leacock township and Maud D. Rowe of the first-named place. The newly married couple took a trip to Philadelphia, Baltimore, Washington, Niagara Falls and other places.

Beck—Natziger.—On the 25th of Dec, 1906, at the home of Bish. Christian Stuckey, Bro. Peter Beck and Sister Sarah Natziger were united in the holy bonds of matrimony.

Umbie—Landis.—On the 25th of Dec, 1906, at the residence of the bride's parents east of Goheen, Ind., by Pre. R. R. Eberole of Hudson, Ind., Bro. John S. Umbie of Mt. Vernon, Ind., to Sister Alice, daughter of Bro. and Sister Amos Landis.

DEATHS.

Rosenberger.—On Nov. 21, 1906, near Cressman, Sask., Can., Lucy Blagman, beloved wife of Samuel Rosenberger, aged 40 Y., 8 M., 24 D. Funeral services were held at the Waterloo schoolhouse, interment in the Sharon Mennonite cemetery. The services were conducted by — Travers and E. S. Hallman.

Sparr.—On Dec. 27, 1906, near Elkhart, Ind., of scarlet fever, Jennie Mahel, wife of Arthur M. Sparr, aged 23 Y., 6 M., 10 D. She is survived by her husband, father, a step-mother, two brothers, two grandmothers and many friends. Her mother died many years ago. During her sickness she became concerned for her salvation and after earnest pleadings with God obtained the assurance that her prayers were heard and her sins forgiven, and she said, "Now it is easy to be a Christian." She was buried on Sunday, Dec. 30. Funeral services were held at the Mennonite M. H. in Elkhart, where, notwithstanding the rainy weather, a large audience assembled to pay the last tribute of love to the departed sister. We paid to see her pass away so early in life, but we mourn not as those who have no hope, and have reason to comfort our hearts with the thought that she has passed away to a more glorious life of earth to the joys of the world of light and peace above.

Hostetter.—Naoma, daughter of John J. and Lydia Hostetter, was born near Barr's Mills, Tus-

carawas Co., Ohio, Dec. 31, 1903; died at Mishawaka, Ind., Dec. 26, 1906; aged 3 Y., 11 M., 26 D. Naoma leaves to mourn her early departure, father, mother, five sisters, two grandmothers, a number of uncles, aunts, cousins and many playmates. She was a precious little jewel in the household, a beaming star leading us heavenward. We mourn for thee, yet not as those who have no hope. In thy death she seemed to be conscious that she was to leave father, mother, sisters and friends. Quite frequently she came to her mother while she was busy at her work, saying, "I want to kiss you, mamma, and see how she could see him. She was a sweet, cheerful, happy child, beloved by the family and also by her playmates. A brief funeral service was conducted at the home in Mishawaka by John F. Funk, after which the body was taken to Elkhart, where the services proper were conducted in the Mennonite meeting-house by John F. Funk and Samuel Yoder from the words (2 Kings 4:26): "Is it well with the child? and she said, 'It is well.' The Lord bless and comfort the bereaved hearts.

Kilmer.—On the 21st of Dec, 1906, in Elkhart, Ind., of a complication of diseases, Ernst Theodore, only child of Rufus and Fannie Kilmer; aged 2 Y., 4 M., 20 D. He suffered severely for about one week. Funeral was held at the Olive meeting-house on Sunday, Dec. 23. Services were conducted by John F. Funk, assisted by Reuben Eberole of the DeKalb county congregation. He leaves a sorrowing father and mother and grandparents to mourn his early death, but they may well comfort their hearts with the thought that it is well with the child and that he has gone to be with Jesus in that best home where "we'll never say good-bye." The Lord comfort the mourning ones.

Brubacher.—Susannah Stiller was born in Waterloo, Pa., Waterloo Co., Ont. Sept. 5, 1864; was married to David Brubacher, Oct. 10, 1871; died in Waterloo on the 26th of December, 1906, after suffering for several months of stomach trouble, and later of a severe attack of laryngitis; aged 52 Y., 3 M., 21 D. Of her family of twelve children, four sons and five daughters, together with the husband and father, survive. Funeral services were held on the 28th. Burial in the Martin cemetery north of Waterloo.

Shellenberger.—Near Oakland Mills, Juniata Co., Pa., Sister Elizabeth Shellenberger, died Dec. 16, 1906, after a short illness of ten days, departed this life, aged 63 Y., 10 M., 20 D. She was married to Isaac Shellenberger, Feb. 12, 1867. To this union were born four children. Sister Elizabeth was a devoted sister in the Mennonite church, a kind mother in the home, and many were her prayers for her children, and thank God, he permitted her to live to see them gathered into the fold. Then when the hour of death drew near, her prayers were for her family and for the church of her choice, that the Lord would keep them in the right way, so that he would be glorified and that they might all meet around the throne in glory when life's work should cease on earth. Her seat was solemn vacant at church services. Interment in the Lost Creek graveyard. Funeral services by Samuel Gayman, Samuel Leiter and the writer. Text, Rev. 4:1. May God comfort the sorrowing ones. Peace to her ashes.

WM. G. SIEDER.
Yoder.—Lewis Yoder was born Nov. 9, 1814, in Oversaaton Twp., Lehigh Co., Pa.; died Dec. 10, 1906, in Beaver Twp., Lehigh Co., Pa.; aged 92 Y., 1 M., 1 D. When twelve years of age he moved with his parents to Beaver township, of which was a resident until his death. He was married to Sarah Detwiler by Pre. Sonne-decker, to which union were born three daughters and six sons. After sixty-four years of married life his wife died. Two daughters (Mary and Elizabeth), four sons (Peter Thomas, Manassa and Fremont) preceded him in death. Of the three remaining children, two sons (Henry and John) and a daughter (Anna) reside in Mahoning Co., Ohio, and Joseph D. in Newton, Kan. Eleven grandchildren and five great-grandchildren are living. Early in married life he and wife joined with the Mennonite church, to which they remained faithful until death. His seat in church was seldom vacant when he was able to attend. One of his grandchildren, Minnie Reichard, with her husband, is a missionary in India, in the United Brethren church. He was confined to his bed by a sitting posture since March 5, 1906. While the body was gradually growing weaker he never complained, but expressed his desire that the Lord should take him home, and he was ready to meet him. He was buried at Midway meeting-house, Dec. 14, where funeral services were conducted by David S. Lehman and Allen Richert. Text, Gen. 35:8.

HERALD OF TRUTH.

Thursday, January 3, 1907.

John F. Funk and Abram B. Koib, Editors.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under act of Congress of March 3, 1879.

Subscription Price

The Herald of Truth, one dollar per year; Rundschau and Herold, one dollar a year, both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., N. Virginia.
4. Canada.
5. Ohio and Pennsylvania, Amish.
6. Ohio, Mennonite.
7. Southwestern Pennsylvania.
8. Indiana, Amish (Spring).
9. Indiana and Michigan District (Fall).
10. Illinois.
11. Western District, Amish.
12. Missouri, Iowa and E. Kansas.
13. Kansas and Nebraska.
14. Nebraska and Minnesota.
15. Alberta, N. W. T., Canada.
17. Pacific Coast District.

What a vast proportion of our lives is spent in anxious and useless forebodings concerning the future—either our own or those of our dear ones. Present joys, present blessings slip by and we miss half their flavor, and all for want of faith in Him who provides for the tiniest insect in the sunbeam. Oh, when shall we learn the sweet trust in God that our little children tell us every day by their confident faith in us? We, who are so mutable, so faulty, so irritable, so unjust, and He, who is so watchful, so pitiful, so loving, so forgiving? Why cannot we, slipping our hand into His each day, walk trustingly over that day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace and home?

HERALD OF TRUTH.

HERALD OF TRUTH COMBINATION OFFERS.

1. Regular subscription price of the Herald of Truth is \$1.00 per year, fifty-two numbers in a year.
 2. All subscriptions paid now will be extended to Jan. 1, 1908.
 3. If you send us \$1.50 you will get the Herald of Truth for one year and the book, "Around the Globe and through Bible Lands." This book contains 432 octavo pages, 140 fine illustrations, is well printed and bound in cloth, and the regular price is \$1.50. In this combination it will cost you only 50 cents. This is a rare chance to get a good and valuable book. Old subscribers as well as new can avail themselves of this offer.
 4. If you send us \$1.35 you will get the Herald of Truth for one year and the Words of Cheer or the Christliche Jugendfreund.
 5. If you send us \$1.85 you will get the Herald of Truth, the Words of Cheer and the book, "Around the Globe and through Bible Lands."
 6. If you will send us \$2.00 you will get the Herald of Truth, the Rundschau and the book, "Around the Globe and through Bible Lands."
- The Herald of Truth is the oldest Mennonite paper published in the English language and also contains more reading matter than any other English Mennonite paper published. The paper has now been before our people and the public for forty-three years and during this time it has faithfully maintained the teachings of the gospel, its doctrines and practices of the Mennonite church and the highest standard of pure morals and Christian piety to which the large circle of our readers can bear testimony, and by the help of God it is our purpose in the future to follow on in the line or path in which we have moved during the past, and to hold fast to the same doctrines, the same faith and maintain the same principles, and as in the past so in the future we have the assurance that our patrons and friends will stand by us and lend a helping hand in the work.

We hope our many faithful patrons will renew their subscriptions early.

Any who desire to accept an agency for our books and papers are cordially invited to write us for terms and outfit.

Mennonite Publishing Co., Elkhart, Ind.

Any parties wishing to reach the Mennonite colonies in any of the States between the Missouri River and the Pacific Coast can save money by corresponding with me before starting.

GEO. L. McDONAUGH,
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Omaha, Neb.

January 3, 1907.

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LADY ATTENDANT.

Phone, U. T. & T. Co. Open Evenings 7:00 to 9:00.

If your subscription to the Herald of Truth has expired we kindly invite you to renew at an early date. We have had the pleasure of booking a number of new subscriptions within the past weeks, and should be glad to add many more to our list.

HERALD OF TRUTH PREMIUM OFFER

DAILY FOOD CALENDAR and DIARY OF RELIGIOUS SERVICES

all in one, with fine illuminated covers on front and back, representing Bible scenes, printed in SIX colors. The *Daily Food Calendar* has become a great favorite in so many homes that we have decided to offer it again. It has twelve leaves, size 10x13 1/2, with decorated margins, printed in a variety of fine colors. THE DATES ARE IN LARGE FIGURES, AND THE DAILY SCRIPTURE READINGS IN CLEAR TYPE. On the back of each leaf is a DIARY OF RELIGIOUS SERVICES FOR A WHOLE MONTH. The necessary printing and rolling is all prepared, ready for you to fill in. Thus you can keep a systematic and accurate record of all the church services throughout the entire year. This remarkable combination of *Daily Calendar*, *Daily Scripture Readings*, and *Diary of Religious Services*, all in one, HAS NO EQUAL, and nothing so practical in the way of a calendar has ever been offered.

The regular price of this calendar is 60 cents, but we will send the *Herald of Truth* one year, and this beautiful calendar, postpaid, together for only \$1.25. At this price, however, all arrears on the *Herald of Truth* must be paid and the subscription extended one year in advance.

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MENNONITE PUBLISHING CO., Elkhart, Indiana



HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, JANUARY 10, 1907.

Vol. XLIV. No. 2.

NOTICE.—All matter intended for publication should be addressed **HERALD OF TRUTH**. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed **MENNONITE PUBLISHING CO., ELKHART, IND.**

EDITORIAL NOTES.

Renew your subscription for the Herald of Truth. Price, \$1.00 per year.

The reports of the very good Bible Conference and Sunday School Union held in Logan Co., Ohio, a short time ago will appear in another issue.

Any of our ministers who desire blanks from the Central or Western Passenger Association, to secure certificates for ministerial rates of fare on railroads, can be supplied from the office of the Herald of Truth. We shall be glad to have you call or write for them.

We have received a very interesting article, giving a record of the number of conversions in the different congregations throughout the United States and Canada, which for want of space we had to leave over for our next issue. We also have received other articles which for the same reason will appear in the next number.

Sister Weaver, wife of Bro. John Weaver of Harrison Twp., Elkhart Co., Ind., died on the second day of the new year, at the advanced age of about seventy years. Bro. Weaver is now some eighty-five years old and feels deeply his bereavement, it being the second time that he has experienced the loss of a companion. May the Lord comfort him in his advanced years.

We are glad to hear that the Mission Board has finally arranged for Bro. and Sister P. A. Friesen (who have been waiting for several months) to sail on board the steamer Necker on the 2d of February. The working force in India will certainly be glad to hear that help is on the way. God give them a safe and prosperous journey and a speedy arrival in their appointed field of labor.

On the corner of Madison avenue and Twenty-fourth street, New York, where formerly stood the old church building in which the well-known scholar and preacher, Dr. Parkhurst, labored, the Metropolitan Life Insurance Company is preparing to build the tallest office building in the world. The structure with tower is to rise 658 feet above the street level, or a total height from basement of 680 feet. The preacher who insured life to all who truly believed moves out, and the sleek official who "insures" all who pay their policies moves in.

A brother in Lancaster Co., Pa., writes under date of Jan. 1, 1907: "I greet you in the new year of 1907. Enclosed I send two dollars for the Herald of Truth for two years. I have been a reader of the Herald for over forty years." We are glad to receive letters like this from the old friends who have stood by the Herald through all the trials and conflicts of the years of its publication. We wish our brother many happy years of life, in which to glorify God and labor for the welfare of those around him. We must work while it is day, for the night cometh when no man can work.

The latest news from Turkey is not consoling to the family and the many friends of Sister Adeline Brunk, of whose illness the Herald was informed two weeks ago. Nevertheless the fact that no cablegram was received, which it was understood would be sent in case of a fatal termination, is encouraging. Sister Brunk was fully resigned and happy in the consciousness that come what might, she was the Lord's.

Later—As the form goes to press the sad news reaches us that Sister Brunk passed away on the 11th of Dec. Far away from home and friends, yet with her Savior very near and precious, she has gone from earth. God comfort the bereaved ones in this hour of trial.

After Many Days.—On the 5th of March, 1882, nearly twenty-five years ago, a sister took from the Mennonite Book Store in Elkhart, Ind., a copy of the first part of Menno Simon's Complete Works. She read the book, gave it to others to read, and to-day (Jan. 3, 1907.) the book was returned in good condition. How many people have read it, how much of comfort, of edification, of warning and teaching those who read it have gathered from the book, no one of course can tell, but we feel sure if it was read with care, with meditation and prayer, it was not read in vain. Many others should have the book and read it. It is a book of pure teaching.

Important Notice.—In our mail order department are a number of orders for supplies of various kinds, but to which either name or address or both have not been added. We herewith give the list in the hope that the necessary information will be promptly supplied:

6. No name or address. Lesson Helps, picture cards and 15 subscriptions for Words of Cheer. Amount (less Words of Cheer), \$1.35.

7. No name or address. Fourteen English almanacs. Amount, 50c.

8. Roschill, N. Dak. Two "Songs of Faith and Hope." Amount, 40c.

9. No name, Neek, Mo. One hundred tracts on Swearing, one hundred tracts on Temperance, fifty on Evils of Secret Genders, etc. Postage enclosed.

10. Bro. David D. Nyce; no address. "How to Pray," by Torrey. Amount, 15c.

11. Hagerstown, Md.; no name. One Manual of Sunday School Methods, one "Model Superintendent," and picture cards. Amount, \$1.00.

12. An order for forty German, thirty English and twenty Primary Lesson Helps, enclosing \$2.50 in payment, without name or address.

13. No name or address. Herald, Words of Cheer and almanacs. Amount, \$3.00.

There are others of earlier date, which we have tried in vain to locate. We will consider it a great favor if our friends will help us to find the persons and places to which these orders should be sent, especially those for Sunday school supplies, as they are urgently needed. And we would again ask that those who send orders make sure that NAME AND ADDRESS are written plainly on order sheet. Once in a while we recognize the order by its handwriting or some other mark of recognition and are able to fill and deliver the order, but it will be far better to follow the above suggestion, thereby saving time, worry and dissatisfaction.

The Herald of Truth should be a regular visitor in every Mennonite home during the year 1907. We are glad to see the deep interest our readers are taking in the paper and also to receive the many kind expressions of their appreciation of its contents, and we shall spare no effort in the future to make our paper what the people and the church need, in order that they may be encouraged in true Christian piety and confirmed in the faith once delivered to the saints. It will be our constant purpose and prayer to make the paper worthy of the faith and doctrines it advocates, and also to make the paper a distinctive Mennonite paper. This was the line and purpose on which it started out when first established; this is the line and purpose on which the paper has been maintained and conducted from its first appearance to this day, and by the grace of God we hope and pray that it may continue to be conducted through all coming time. Sound in doctrine, ever ready to encourage true piety and practical Christianity both with the laity and the ministry, and not backward in condemning and warning against evil and wrongdoing wherever it may be found, and at the same time pleading earnestly with the erring and pointing them to Jesus as the author and finisher of our faith, and holding him up as the only hope and means of salvation.

We are glad, as said above, that many of our former patrons have already renewed for the present year, and we hope that those who have not yet renewed, will do so at an early date.

We are also very thankful to all our friends and correspondents for their generous aid in supplying us with articles and correspondences for our columns, and we hope they will continue to help as they have done in the past, to make our paper what it ought to be for the spreading of the gospel and the saving of souls.

A great deal of missionary work can be done through the Herald if we all use our ability to that end.

God bless all our readers and give them blessing upon blessing throughout the year, and strength to labor earnestly for the upbuilding of the cause of Christ. Let us work while it is today, knowing that the night cometh when no man can work.

PERSONAL MENTION.

Bro. S. J. Swartzentruber of Huron Co., Mich., left his home on Dec. 29, 1906, for a visit in Mifflin Co., Pa.

Pre. H. F. Anglemeyer of Silverdale conducted a meeting at the Souderton meeting-house, in the English language, on New Year's evening.

Bro. Rudy Senger reports that the winter and Special Bible Term of the Goshen College opened last week and that on the 11th the total registration was 212.

Pre. Joseph Cook of Virginia is on a trip with the different congregations of his denomination in the Western States. Among other places he visited Somerset Co., Pa., on Dec. 22.

Bro. Perry Brunk and wife of Allen Co., Ohio, are at present visiting in Virginia. Bro. Brunk's mother is in very feeble health and it was on this account that the present trip was made.

Sister Catharine Loucks of near Wakarusa, Ind., has been much afflicted in the recent past with

TIDINGS FROM THE CHURCH AT HOME AND ABROAD

FOREIGN MISSION.

India.—American Mennonite Mission, Dhamtari, C. P., India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill.
Chicago.—Mennonite Gospel Mission, Emerald Ave. and 29th Street, Chicago, Ill.
Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.
Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa.
Fl. Wayne.—1399 St. Mary's Ave., Fl. Wayne, Ind.
Lancaster.—462 Rockland Street, Lancaster, Pa.
Canton.—Mission Home, 1934 East Eighth Street, Canton, Ohio.
Kansas City.—701 Pacific St., Kansas City, Kan.

The Bible Normal held at New Stark, Hancock Co., Ohio, closed with three confessions. Attendance and interest were good. Bro. S. G. Shetler left that place for Archbold, Ohio, where the Bible conference as announced in the Herald, began on the 3d inst.

Pre. Samuel Oberholtzer and Pre. Simon Garber, accompanied by their wives and Jacob Rissler and wife of Lancaster Co., Pa., visited the Mennonite congregations in Montgomery Co., Pa., and vicinity during the latter part of November last. COR.

From the Salford Congregation, Montgomery Co., Pa.—Eight members were received into church fellowship in the Salford congregation on Dec. 30, 1906, seven of whom were baptized. Six new members were also added to the congregation at Soulerston, Montgomery Co., Pa., by baptism, on Dec. 9, 1906. COR.

From the Shore Congregation, Lagrange Co., Ind.—Our meetings closed on Sunday evening, Dec. 30, with five confessions. The Bible meetings were well attended and a good interest was manifested. We hope with God's blessing these meetings may prove a fasting benefit to all who attended them. COR.

Goltry, Okla., Dec. 30, 1906.—Dear Herald Readers:—Greeting. Today the Milan Valley Sunday school was re-organized for the first six months of 1907. The following officers were elected: Superintendent, J. K. Bash; assistant superintendent, M. C. Hershberger; secretary and treasurer, Maude Bontrager; chorister, C. J. Bontrager. We pray that God's blessings may rest on the work at this place. S. H.

West Liberty, Ohio, Dec. 31, 1906.—Bro. John Y. King of the Bethel Cong., Logan Co., Ohio, was chosen by the voice of the church and ordained to the ministry on Sunday, Dec. 30. Bishops John Blosser and J. S. Shoemaker officiated. May God bless the young brother. John Y. King is a brother of B. B. King of Fort Wayne, Ind. It is now arranged for Bro. and Sister Priesen to sail from New York on Feb. 2, on the steamer Necker. COR.

McVeytown, Pa., Dec. 31, 1906.—Pre. John S. Mast of Elverson, Lancaster Co., Pa., who for some time has been visiting the churches in Union, Milford, Wayne, Stark and Somerset counties, stopped with us on his way home on Wednesday, Dec. 26, and preached four very powerful and interesting sermons. May God bless his labor here and elsewhere so that sinners may be bettered and encouraged on the way and sinners convicted of their error and turn to the Lord before it is forever too late. He left for home on Saturday morning. May God's Spirit be with him continually. COR.

From Milford, Neb.—Our new church house near Milford, Neb., was opened for services on Dec. 16, 1906. The building is 46 by 70 feet. The house was crowded with an attentive congregation. May the good Lord bless the work to the honor and glory of his name and to the welfare of the congregation, and that many more souls may be won to Christ and his kingdom, truly repent and shine as bright lights before the world. I wish all the readers a merry Christmas and a happy New Year. May God bless us all and help us that we do his will and walk in his fear. D. B.

Rittman, Ohio, Jan. 2, 1907.—Dear Brethren:—Greetings. Enclosed please find our report for December, 1906. Sister Rhoda Fishburn died at this place last night. She came here as an inmate on trial about two years ago; after having made no profession of religion. After having been here for some time she was received into church fellowship. She suffered for some time with heart trouble and Bright's disease. Funeral is announced for Friday, the 4th inst. Internment to be made at the Crown Hill cemetery near by. She was about seventy-two years of age. The remaining twenty-two inmates are as well as can be expected. With best wishes for the New Year, I remain in Christian love, J. D. MININGER.

Harrisburg, Va., Dec. 30, 1906.—Dear Brethren:—Greeting. I will try by the help of God to write you a short letter and tell you something about our Christmas services. I attended services at the Weaver meeting-house on Christmas day and we had a good meeting and I greatly enjoyed the day. I read the Herald of Truth and I saw the map of the mission district and the mission stations in India. I also read in the Herald that Bro. J. A. Evers of Allen Co., Ohio, visited in Elkhart and was pleased to hear of it. I should very much enjoy coming to Elkhart and visiting the people there. Please send me the Herald for 1907 and I will send the money for it shortly. May the Lord bless you all, is my prayer. COR.

Remarks.—We should be very glad to have our Bro. Correspondent visit Elkhart and hope he may be able to do so soon. We shall be glad to have all our friends and patrons visit us whenever they can. All are welcome.—Editor.

The following letter was written to the Mennonite Publishing Co., and we believe it contains some thoughts that will be encouraging to at least some of our readers:

Dear Editor:—I herewith inform you that we received the parcel of books, containing Children's Bible Story, a Sunday School Lesson Help and Catalogue of Books. We all like to read the Lesson Helps. We have no Sunday school. Our little boy, Clayton, thinks he would rather read in the Lesson Helps than in the Words of Cheer. I do not get much time to read more than the Herald of Truth and Testament. Kindly send me the Lesson Helps, instead of the Words of Cheer. We have paid for a year. I love the Herald of Truth very much, and wish every one would read it and receive the blessing contained in its pages. Kindly let me know if my request can be accepted. Your unworthy friend in Christ, *

Kokomo, Ind., Jan. 3, 1907.—Dear Herald Readers:—We greet you in Jesus' name. Our Bible conference opened on Monday morning, Dec. 24, by Paul E. Whitmer. Bro. D. H. Bender was not permitted to be with us on account of his wife's sickness, but the same evening Bro. Daniel Kauffman of Missouri arrived as substitute for Bro. Bender. Both attendance and interest were good throughout the entire session of the conference. On Friday evening after the services Bro. Whitmer left for his home in Ohio, and on Saturday

day afternoon Bro. Kauffman had two subjects to discuss, "Non-Conformity to the World," and "The Swearing of Oaths." Bro. Kauffman left on Sunday evening after the services for his home. During these meetings two precious souls made the wise choice and decided to live for Christ. May God bless and sustain them with his Holy Spirit, that they may ever live faithfully. There were others that have been under conviction, but have not yielded to the calling of the good Spirit. May God bless all Herald readers.

G. W. NORTH.

Smithville, Ohio, Jan. 3, 1907.—D. Z. Yoder, who had for some time been silenced, was again called to the ministry of the Word by a majority of the votes of the Oak Grove congregation last Lord's day.

Joseph Zook of Denbigh, Va., preached at the Oak Grove M. H. last Lord's day and also in the evening, and at the Pleasant Hill on New Year's day, and again in the evening at the Oak Grove M. H.

Rhoda Fishburn, aged seventy-two, died at the Old People's Home on New Year's night and will be buried Friday at the Crown Hill cemetery. She was never married and was an inmate of the Home for several years. COR.

Cambridge, Neb., Jan. 2, 1907.—Dear Readers of the Herald:—Greeting. I will again send you a message. I received the Herald and would not be without it, for I enjoy so much reading the news from other places and to hear that souls are being brought into the kingdom. I am the only member in this vicinity so far as I know, within a hundred miles, and I would be very glad to have some of the brethren visit us. If they will write us, we will be glad to meet them at the railroad. We live twelve miles from the station. May the Lord be praised for what he is doing for the church, and may she be awakened more and more to her duty. Let us stand firm for the principles of our beloved brotherhood, and not be so easily shaken. Will the correspondent from Dinuba, Cal., please send his or her name? We would like to have some information from that place. May the Lord richly bless the church and also our church paper, is my prayer.

LIZZIE L. LAPP.

Newton, Kan., Dec. 31, 1906.—John F. Funk, Elkhart, Ind. Dear Brother:—Greeting. The man Hillary was in Newton over Sunday, stopping most of the time at Samuel Netrauer's. I talked with Bro. Netrauer about him, and he says he is the same mysterious character he was two years ago. He claims he just returned from Bohemia and belongs to the Moravian church, and that he intends with some others to enter into mission work in some foreign country. But we are slow to believe anything he says. He left this morning on the train, but don't know where he went. Thought this may be a bit of news for you and would write you. God bless you. T. M. ERB.

Aito, Mich., Jan. 2, 1907.—Bro. A. D. Wenger came into our midst Dec. 18, and remained till Dec. 31, when he left for Chicago, after the evening service. Bro. Wenger preached seventeen sermons while with us and gave a talk on Bible lands each evening before the regular service began, which was much enjoyed by our people. During the meetings four souls came out on the Lord's side. There were many more who should have come; it seemed almost impossible that so many could refuse when the Word was brought before them so forcibly, but the time will come when many who heard the earnest pleadings will wish they had accepted the invitation, and may open their eyes when it is too late.

On Dec. 28 Bro. J. P. Miller of White Cloud, Mich., came to us and on Jan. 1 held baptismal services, at which time one young sister was baptized and received into church fellowship. Also

three others who had gone back into the world were again received into church fellowship. May they all prove real faithful, and may we as members be more in earnest in the service of the Lord. Much more could be done for the Lord if every brother and every sister would do their duty and live up closer to our profession. May God help us to live close to him. COR.

Silverdale, Bucks Co., Pa., Jan. 3, 1907.—Dear Herald Readers:—Greeting in Jesus' name. We wish you all a happy New Year, and let you know that we arrived at our home safely on the 7th of Dec., 1906, and found our home people as well as usual. We were glad to meet them again face to face in our home congregation. There was only one death in our congregation while we were away—a beloved young sister. She went home to her reward, from whence she will not return. We miss her from our midst very much.

Further we can say with the Psalmist, "The Lord has done great things for us, whereof we are glad." He blessed us with health and strength all the way on our trip to the far West. And again we feel thankful to the brethren and sisters for the kindness which they have manifested toward us in temporal as well as in spiritual things. May the good Lord bless you all.

We enjoyed ourselves very much in the Lord, in the several church and Bible conferences we attended. They are a great help in the Master's service.

We left the Bible conference in Medina Co., Ohio, on Dec. 6, and in company with Bro. J. S. Shoemaker went to the Old People's Home. The next day we went to Orrville, Ohio, to which place Bro. Shoemaker also accompanied us. Here we boarded the train for Philadelphia. We arrived there the next morning and went to the Home Mission, where we found all the workers well and happy. From there we went home, where we arrived, as stated above, on Dec. 7.

Brethren and sisters, let us pray for each other that we may live so that God may be satisfied and pleased with us when our journey here is ended, that he may then receive us into that glorious rest prepared for his people, where there is no parting any more. Pray for us.

H. G. ANOLEMYER AND WIFE.

HENRY J. BRUNK.

For the Herald of Truth.

LA JUNTA SUNDAY SCHOOL MEETING.

The Sunday school meeting of the La Junta (Colo.) Mennonite congregation was held Dec. 2, 1906. Devotional exercises were conducted by Bro. S. S. Brunk. Bro. J. M. Brunk was chosen moderator and Salome Shank, secretary. The subjects under discussion were both interesting and important.

Subjects: "The Sunday School and the Home." (a) "As Means of Implanting Truth," by Henry Brunk and Salome Shank. (b) "As Means of Saving Souls," by Roy Ebersole. (c) "As Means of Spiritual Growth," by S. S. Stalter and Katie Kulp. General discussion followed each subject.

The afternoon session was opened with devotional exercises by J. M. Nuncemaker. "Heart Power in Sunday School Work," by David Garber.

"The Young Man and the Sunday School," by J. B. Brunk and Anna Driver.

"The Young Woman and the Sunday School," by J. S. Hartler.

Each subject was discussed with interest. May God bless the work at this place.

SALOME SHANK, Secretary.

For the Herald of Truth.

THE EAST HOLBROOK SUNDAY SCHOOL MEETING.

The East Holbrook Sunday school meeting was held at the E. H. Schoolhouse, Dec. 16, 1906. Bro. S. S. Stalter was chosen moderator; Salome Shank, secretary; Bro. Jacob Ebersole, chorister.

have come to me with the few dollars they could spare to help along.

If each one would send in something at once in addition to what we have promised to be paid in by January 1st and what was subscribed last summer, we could begin the work.

Think of this, brethren, and of the poor consumptives dying in the East, who could readily be restored to health if they could come here in time. Think of the good Samaritan and what he did; or will we pass by on the other side? If you had stood by the bedside of the sister who died at the Kansas City Mission and heard her beg to be taken to Colorado (and there was no one that could take her); if you could read the letters of those who want to come; if you could see it as we see it, I am sure you would be willing to help in this great work.

Two of those afflicted with consumption have been converted, and that is worth more than the whole sanitarium will cost. So it would at least appear to us if the sick one were a brother, sister or other dear relative; as a brother said to me once, "Come and talk to my son; if he dies unsaved I can never stand it."

Think of the worth of a soul. This young man was saved and lived a few months longer, but his father said, "The light never left his countenance while he lived."

J. F. BRUNK.

The following testimonial will speak for itself:

Dec. 25, 1906.—I have been requested to write a testimonial. Will say that I can heartily recommend Colorado for lung and throat troubles if you come here in time. About eight months ago I came from Elida, Ohio, to Colorado, to see what it would be for me. I had a start of lung and throat trouble and was not able to do a hard day's work, but after I was here a short time, I was able to do a full day's work and received full wages. Have been working all the time since, farming and shoveling beets. Have gained twenty pounds and feel much better, for which I feel thankful to our heavenly Father, who created this climate as well as the whole world. I can heartily recommend this climate to any one having throat or lung trouble. Come and try it and see what it will do for you. You must come in time.

HENRY J. BRUNK.

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Subject, "The Model Sunday School." (a) "The Superintendent's Part," by Etta Brunk and George Ross. (b) "The Teacher and Pupils' Part," by Cassie Driver and J. B. Brunk. (c) "The Minister and Parents' Part," by Anna Flisher and D. S. Brunk. Followed by general discussion.

The afternoon session was opened with devotional exercises, conducted by Chr. Rich.

"Child Study," by Nancy Kaufman and J. S. Hartler.

"The Needs of the Field," by Salome Shank and J. F. Brunk.

"The Sunday School as a Means of Encouraging Mission Work," by J. M. Brunk and J. C. Driver.

The meeting was interesting and every one felt that it was well to have been there. A vote was taken to meet again in six months, if the Lord will. May God bless the work at Holbrook.

SALOME SHANK, Secretary.

For the Herald of Truth.

SALEM CONG. BIBLE CONFERENCE.

Dear Editor and Herald Readers:—Greeting in Jesus' name. The congregation at Salem, Elkhart Co., Ind., has been permitted to enjoy a rich spiritual feast and to learn many Bible truths concerning God's word.

On Dec. 18 a Bible conference began at our meeting-house and continued until Dec. 21. The brethren I. J. Buchwalter and S. G. Shetler were the instructors. Some vital questions concerning the Christian life were ably presented from the Bible standpoint. Bro. Buchwalter gave us instructive lessons on the following subjects: Love, Repentance, Non-Resistance, Church Government, Evils of the Tongue, Sin, and Amusements. Bro. Shetler ably instructed us on the following subjects: The Good Shepherd, Practical Christianity in the Home, Practical Christianity in the Church, Modest Apparel, Secret Societies, Marriage, The Worker at Work.

The interest was good during all the meetings. Each day session was followed by a sermon in the evening.

May the seed thus sown bring forth abundance of fruit. May the church abide by the truths thus learned and grow and increase, and be a light to the world, is our wish and prayer. Two confessions were made. We also had queries and answers in the evening. Sincerely yours in the Master's cause, ISAIAH CHRISTOPHEL, Secretary.

For the Herald of Truth.

BIBLE CONFERENCE REPORT.

Held at West Liberty, Ohio, Dec. 24-31, 1906.

After devotional services David Plank was chosen moderator; J. J. Wray, assistant moderator; A. Metzler, secretary; J. B. Smith, treasurer; S. E. Altmyer, query manager; Eva Yoder and Siddle King, choristers.

Subjects treated by J. S. Shoemaker were three lectures on "Prayer," "The Lord's Day," "Non-conformity in Attire," "Christian Strength," "Marriage," "Self-Denial," "The Christian's Social and Business Relations," "The Christian's Relation to the Government," two lectures on "Church Government," "Practical Christianity in the Home," "Practical Christianity in the Church."

Bro. I. W. Royer not being present, Bro. I. R. Detweiler took up part of the work and gave us a number of lectures on Paul's first epistle to the Thessalonians, followed by several interesting lectures on India and its needs.

Every lecture was intensely interesting and inspiring, and the pressing needs of India were presented in such a forcible manner, and illustrated by map, that it brought tears to many eyes and melted many a heart in sympathy at the realization of the enormous amount of work that is

pressing upon our few faithful workers in that part of the Lord's vineyard.

A workers' meeting was also held each evening at 6:30 in which many took an active interest, followed by a gospel sermon. The sermons were delivered by J. A. Liechty of Louisville, Ohio; J. M. Hartzler of North Dakota; J. S. Shoemaker of Illinois; M. S. Steiner of Columbus Grove, Ohio, and I. R. Detweiler of Indiana. The weather was beautiful, the attendance very large, and the interest exceptionally good, and God's presence was felt and manifested throughout.

Following are the seed-thoughts given by the instructors:

I have the assurance before I ask my neighbor for a favor that he will grant it, or I would not ask him; so in asking petitions of God.

Do not tell God how good you are.

God supplies our needs, not our wants. He sometimes answers our prayers with a "no" instead of a "yes."

One of the most necessary prayers we can offer is, "Lord, deliver me from self."

There is nothing whiter than snow but a washed soul.

Only works of charity and necessity are lawful on the Sabbath day, but often farmers' institutes are held.

When Christ reigns in the heart it will produce Christ-fruit.

This great "I" needs to be nailed to the cross. If you hide your light under a bushel it will either burn the bushel or smother the light.

A proud heart may be covered by a plain exterior, but a humble heart cannot be covered with fashionable, gaudy attire.

Christ gives strength for all things if our connections with him are maintained.

The secret of perfect love is to minister, not to be ministered to.

An evidence of Christian strength is if we are willing to deny things that offend others.

It costs something to be a Christian, but it costs more not to be one.

Unmarried people should carefully study the subject of marriage, and those who are unhappily married should study the subject of long-suffering.

Sometimes a noble character, a noble spirit dwells in a homely tabernacle.

Anything that comes between you and your God should be denied.

If you are not interested in other people's success, you are not interested in their souls.

I have more trouble with J. S. Shoemaker than with any one else.—(J. S. S.)

You should always give to the poor when they ask, but not always what they ask for.

If ten drinks will make a man drunk, one drink will make him one-tenth drunk.

If you do not fight the devil you have a kind of non-resistance that God does not command.

The tongue is a weapon more deadly than the Gatling gun.

A spotless church is composed of spotless members.

I go to all the play parties I want to go to, but, praise the Lord, I don't want to go to any, and if your heart is renewed you don't want to go.

I don't give much for a Christian whom you must feed on ice cream and cake to keep him in the church.

Home is a dwelling place, not a boarding place.

I like to see a person who will pull anywhere where he is hitched.

The practical Christian is willing to minister and be spent—a soul winner who meets souls on their own grounds.

Prayer for our enemies is a test of discipleship.

If I want to win a soul for Jesus and he can point to some inconsistencies in my life I might as well be quiet.

If you want to do successful Christian work you must recognize the good intentions in the people you aim to gain.

We ought to have a desire to get to heaven, but not to get away from work.

The preacher who thinks he is a ruler instead of a servant of the church is out of place.

The way to bring about systematic giving is a systematic study of the field and its needs.

We ought to be making preparations to care for and educate the missionaries' children.

The world needs a religion that takes a man out of the world and sets him apart for service.

If you want to do missionary work be sure you know your Bible and know it well.

Why are you doing your present work?

Whatever line of work we want to do, we ought to make it just as sacred as mission work.

A. METZLER, Secretary.

For the Herald of Truth.
HOWARD AND MIAMI CONFERENCES (IND.)
BIBLE CONFERENCE REPORT.

A Bible conference was held at the Howard-Miami Menonite M. H. Dec. 24-29, 1906.

The organization resulted as follows: N. M. Slabaugh, moderator; E. A. Mast, assistant moderator; Reuben Hensler and Irvin Stineman, secretaries.

The following subjects were treated by Bro. P. E. Whitmer.

1. "Kingdom of God."—(a) The Kingdom of God is a social body of souls bound together under the leadership of Christ. (b) The man who can do a little kind act is mightier than the mightiest of armies or great kings, because he is led by a mighty Spirit which leads man heavenward.

2. "Prayer."—Prayer should be the expression of a sincere heart and should be for such things that are edifying and to the glory of God. He who prays for the big things only, is the one who has never been made alive in God and is not a true child of his.

3. "Modern Sabbath Desecrations."—The Sabbath should be a time set apart for each individual to especially look after the spiritual life.

4. "Missions."—(a) No man can go to the foreign field and do successful work unless he can realize its all importance. (b) Christianity is the only thing that can supply and satisfy men.

On account of the absence of Bro. Bender, Bro. Daniel Kauffman of Missouri substituted in his place. The following subjects were treated by him:

1. "Trinity of God."—(a) God is ever faithful as he is a perfect being. (b) Do not try to grapple with the great questions in the Bible; but take the more simple problems of religion and you will grow. Remain in the first reader and do not enter the second too soon.

2. "Holy Spirit."—(a) The Holy Spirit works in the hearts of men that they may be brought to Christ. (b) We must study the word of God through the illuminating power of the Spirit.

3. "Sin."—Sin is an inward manifestation and ends in the destruction of the nobility of the soul.

4. "Christian Relation to the Church."—(a) All people who have a special work to do in the church, such as janitor, deacon or trustees, should be filled with the Spirit of God. (b) We are all called to work, therefore we should never expect the minister to furnish all the spirituality but should all help.

5. "Woman's Sphere."—(a) The duty of woman is not to get up and preach, but to be a helper, a counselor and a home keeper. (b) As a rule a mother has greater influence over her children than a father, therefore she should be very careful about their early training. Impressions made in the tender days of childhood are lasting.

6. "Temperance."—As soon as we touch the fiery liquor, just that soon we are on dangerous ground and on the road that leads to hell. We have no right to encourage or patronize a soul-destroying business.

7. "Life Insurance."—(a) It is a systematic and wholesale deception, being a constant strain upon the pocket book. It builds up colossal fortunes

in the hands of irreverent men. (b) Never try to enrich yourself at some one else's expense. "I will never leave nor forsake thee," is the promise of the King of a great life insurance company, who knows no dishonesty, no defeat and no corruption.

8. "The Unequal Yoke."—(a) We should not bind ourselves with some unbelievers in a way that they may lead us into sin. 2 Cor. 6:14.

(b) We should mingle with the world, not by practicing the things of the world, but as a representative of heaven.

9. "Non-Conformity to the World."—(a) We should never have pleasure in things that are destructive to the soul, such as theatres, picnics, etc. (b) The man who blasphemes the word of God gives evidence of moral corruption.

Preaching services each evening during the week.

IRVIN STINEMAN,
REUBEN HENSLER,
Secretaries.

For the Herald of Truth.
BIBLE CONFERENCE.

Held at the Beach A. M. M. H. near Louisville, Ohio, Dec. 3-8, 1906.

The meeting opened on Monday morning, Dec. 3, with devotional exercises, after which Bro. J. A. Liechty was chosen moderator; Amos Schlenger, secretary; Joseph H. Krabill, chorister. Bro. D. D. Miller was the instructor. The program was a very instructive one.

1. Subject, The Fall of Man. 2. Repentance. 3. Church Government. 4. The Relation between Ministers and the Laity. 5. The Devotional Covering. 6. Life Insurance. 7. Self-Denial. 8. Missions. 9. Separation from the World. 10. Marriage and Divorce. 11. 1 Cor. 7:12. Review.

Two subjects were taken up each forenoon from 9:30 to 12 o'clock. Evening sessions—6:30, song service; at 7 o'clock review of previous topic and questions; at 7:45 sermon.

The meeting closed on Saturday evening, Dec. 8, with twelve confessions, and two others have since the meetings closed presented themselves for membership, making fourteen in all. The meetings were well attended. Many precious truths were presented, and we have reason to believe that much good will result from the meetings. May God bless the work that has been done and also bless the instructor. Among the visiting brethren and those who assisted in the meetings were Bro. Jonathan Mast of Lancaster Co., Pa.; Bro. Jonathan Lantz of Lawrence Co., Pa.; Bro. Abram Metzler of Martinsburg, Pa.; Bro. I. Y. Hooley of Middlebury, Ind.; Bro. J. S. Gerig and C. Z. Yoder of Wayne Co., Ohio.

AMOS SCHLONAGER, Sec.

Life is but the beginning of things, and has not been so far unfolded as yet that we can see from the things in us and around us what sorrow does, nor what repentance does, nor what stumbling does, nor what oppressions and wrongs do. There is to be a time of disclosure when the end shall have come, and the experiment of unnumbered centuries shall have been wrought out, and we shall all have gone from hence and become spectators of the closing work in the other life. God knows that then the whole interior history of man and providence will declare, "God is good and the end crowns the beginning and the whole work."

For the United States the year 1906 has been one of unprecedented prosperity in material things. The volume of trade has overstepped the best previous records by a large per cent. The United States, already rich, is rapidly becoming richer, and more and more independent. With the growth of material wealth comes also the growth of materialism, a condition that more and more unfits the nation for the trials of possible national reverses. If riches increase, set not your heart upon them. Unless righteousness rule riches, riches will rule righteousness, and ruin will result.

YOUNG PEOPLE'S BIBLE-MEETING PAGE

TOPIC: "Strengthen ye the weak hands." [A LESSON ON HOW TO OVERCOME.]

Isaiah 41:10-13; 1 Cor. 15:57, 58. JAN. 20, '07

THE LESSON MOTTO.

"From the grave of a dead hope we may rise to newness of life. Let us be thankful for the pang by which God brings us to himself." :: :: ::

THE MEDITATION.

The meditation is written for the purpose of helping to direct the mind in private devotion to the central truth of the topic.

"Be strong and fear not." Almighty God and Father, help me to more fully realize in this week's study that strength of character is the best and only way to glorify thee. How can I be weak when thou art strong, thine art thou art courageous, sinful when thou art righteous? I find in myself many things that indicate weakness and not strength. In the past I have tried to excuse many of my failings on the plea of weakness. The conflict between myself and my conscience has often been brought into peaceful harmony when I took into my mouth this sweet morsel—it is only one of the common failings of man. Yes, in times past the prickings of my conscience were gently lulled to sleep by finding some shallow, artificial excuse for human frailty. I now see the awful mistake of it all; weakness has come to take the place of strength. I plead for forgiveness for the past and for conquering power NOW. May I be successful in finding that truth which shall unfold to me the secret of a victorious life.

APT QUOTATIONS.

The object of giving these quotations is to arouse comment. They may be used in the public meeting, but should always be given from memory. Great things truly, greatest hazards are achieved, And then they shine. —Remy and Fletcher.

A heart unspotted is not easily daunted.—Shakespeare.

We have one thing, and only one, to do here on earth—to win the character of heaven before we die.—F. W. Robertson.

In the midst of much failure have the heart to begin again. Fear not so long as you have Christ with you as your friend and defender.—Hall.

Brave conquerors! for so you are That war against your own affections And the huge army of the world's desires. —Shakespeare.

Vice is a monster of so frightful mien, That to be hated needs but to be seen, But seen too oft, familiar with her face, We first endure, then pity, then embrace.

There can be no prosperity, nor virtue, nor glory in the aggregate when the individual is false to the higher dictates within him.—Chapin.

God is better served in resisting a temptation to evil than in many formal prayers.—William Penn.

Whosoever sins against light kisses the lips of a blazing cannon.—Jeremy Taylor.

PERSONAL THOUGHTS.

Do I love my temptations or do I loathe them? Am I trying to see how nearly I can approach sin without sinning?

How long can I hope to overcome if I am resting sin on human motives only?

Do I understand God's language when he says, "I will hold thy right hand?"

If I continue to look on any temptation, there will soon come into my life the desire to possess the evil with which I am tempted.

DAILY READINGS.

Be sure and make a careful study of the daily readings. Without them your study of the topic will be incomplete.

Jan. 1907.

14. M.—Yielding to temptation. 2 Sam. 24:1-10.

15. T.—Resisting temptation. Eph. 6:10-18.

16. W.—Making use of the Bible. Luke 4:1-13.

17. T.—Resorting to prayer. Matt. 26:40, 41.

18. F.—The victory through Christ. Rom. 7:19-25.

19. S.—We shall overcome. 1 John 5:1-6.

20. S.—Topic, "Strengthen ye the weak hands." (A lesson on how to overcome.) Isa. 41:10-13; 1 Cor. 15:57, 58.)

BIBLE HINTS.

Isa. 41:10. God's way of making the weak ones strong is to remind them that he is righteous.

Isa. 41:11. If the object of our warfare is to conceal sin, some day we shall be ashamed and confounded.

Isa. 41:12. Many men have come to naught because they were too stupid to see that they were on the wrong side.

Isa. 41:13. If God is to get hold of your right hand, you cannot expect to let your will lie dormant.

1 Cor. 15:57, 58. No man's labor was ever used in vain when he attempted to resist a temptation by looking to Jesus Christ.

ILLUSTRATIONS.

Danger.

There is one kind of mice that the trap always catches—those that must nibble at the cheese.

The Pius Element.

I am reminded of a certain knight who when he went upon the battlefield said: "My sword is short, but I add a step to it." The word of God plus a determined will can conquer any temptation.

Bitter-Sweet.

It takes the bitter to help us appreciate the sweet. But sin and righteousness are measured by a different scale. The less we have of sin, the more attractive is the right.

Handling Sin.

"The watchmaker must not handle bricks; nor must the man who would keep a sensitive conscience handle sin."

A Coal Pit.

A coal pit and a sin pit are alike in one respect—they both lead down. But they differ in that you can get out of the one much easier than out of the other.

A RECAPITULATION.

We lead two lives, the outward seeming fair, And full of smiles that on the surface lie; The other spent in many silent prayer, With thoughts and feelings hidden from the eye.

The weary, weary hours of mental pain, Unspoken yearnings for the dear ones gone; The wishes half defined, yet crushed again, Make up the silent life we lead alone.

And happy visions we may never show, Glad all this silent life with sweet romance; That they will fade like sunset's clouds we know, Yet life seems brighter for each stolen glance.

The silent life, we little reck its power To strengthen us for either good or ill; Whether we train our thoughts like birds to soar, Or let them wander whereso'er they will.

This silent life, not those we love may share, Though day by day we strive to draw them close; Our secret chamber—none may enter there, Save that one Eye that never seeks repose.

And if beneath that Eye we do not quail, Though all the world may turn from us aside, Though a secret power that shall prevail, When every motive of our life is tried.

SUGGESTIONS FOR LEADER.

Outline Talk for Leader.

1. The first point for the leader to discuss is the universality of temptation. There is no man living who has escaped being tempted. Furthermore, there has been no such man in the past who was unacquainted with temptation.

2. You can then emphasize the fact that the topic is a personal one. Temptation does not come to humanity collectively, but to human beings individually.

3. You will naturally conclude that there is a great multiplicity of temptations; each one being peculiarly suited to the individual. But in the method employed in overcoming temptation, make mention of the fact that it is largely the same in all cases.

4. You may conclude by pointing out the two phases of the topic. The one emphasizes strength of character; the weak being made strong. The other is a lesson on how to overcome.

Other Suggestions.

The leader in preparing his program should be careful that the work assigned to speakers and writers does not overlap. The leader's talk should always be brief and of a suggestive nature. Avoid using any material that would rightly fall under any one of the divisions of your program.

THINGS WORTH REMEMBERING.

There is a committee of three in every temptation—man, God, and the tempter.

There is a committee of three in every victory over temptation—man, Christ, and Satan.

When Christ and Satan meet there is no need for alarm. But when man and Satan meet there is every cause for fear.

"We can be more than conquerors only as first we are conquered by Christ."

PROFITABLE BIBLE READING.

There are many degrees of profit in reading the Bible. If you want to get the greatest profit from your reading, bear in mind the following:

1. Seek first the guidance of the Holy Spirit. He is a revealer of the things of Christ.

2. The most profitable Bible reading is planned for. It is not the hap-hazard turning to a passage and its careless perusal, but the following of some well-thought-out plan.

3. Utilize the wisdom of the scholars as embodied in the best commentaries. At the same time do not neglect original thought.

4. A good way to get a knowledge of the Bible is to study it by books or by topics.

5. Practical Bible reading keeps life in view at every step. What you learn from the Bible of your duty, straightway go and do it.

A PRAYER.

Will God in very deed descend,

And dwell with men below?

An ear to mortal woe should lend?

Thus his glory show?

While heaven's exalted spheres resound

With hymns which angels sing,

Will God in mercy so abound,

To us his glory show?

Allowed within thy courts to meet,

Thy presence we implore;

Smile on us from thy mercy-seat,

And we desire no more.

Here make thyself a glorious name,

And form us for thy praise;

Thy promised presence, Lord, we claim,

And supplicate thy grace.

John C. & W. Liberty, O. \$3; E. Miranda, Lippincott, O. \$2.25; Benj. Roth, Degrart, O. 50c.; A. M. Soc., Aurora, Ill. 50c.; S. J. Smith, S. C. Class, Chicago, Ill. \$3.85; Wm. Kemp, Springfield, O. \$. rent, \$4.; Anna B. Littleall, Metcalena, Ill. \$. Chicago, Ill. 50c.; S. J. Smith, S. C. Class, Chicago, Ill. 50c.; Pearl Klonfstenst, garden City, Mo. \$.4; Lizzy Yoder, Smithville, O. \$.1; J. M. Hartman, Suresy, Ind. \$.1; Annie S. Yoder, Canton, O. \$.5; Noah Yuter, W. Liberty, O. \$.1; Sister, Apple Creek, O. \$.1; Barbara Christiane, Wayland, Iowa, Geo. S. Shoemaker, Freeport, Ill. \$.5; Ida Linscho, Titman, O. \$.1. Total, \$95.65.

Clothing, provisions, etc., were sent to bus. corn, lard, flour, etc. as follows:

A. H. Henkle, Mrs. John Felt, West Launz, Pauntz, Feather, Don C Bailey, West Liberty, O.; Jos. M. Yoder, Jr., Zionsburg, Ky.; J. S. Keu-ber, Brother, Mrs. C. B. Yoder, Mrs. Jos. Dyler, Jos. Hartzler, S. B. Plank, Mand King, D. S. Yoder, Bellefontaine, Ohio; Zions Cong. Allen Co., O., ten com-forters; Bernice and Pearl Thurt, Bluffton, O.; S. E. Roth, Woodburn, Ore.; Anna Gumbach, O.; Bluffton (O.) Friends; J. S. and Elsie S. Shoemaker, Freeport, Ill.; Samuel Ditmanau, Alto, Mich.

Gratuity accepted by A. METZLER, Sup't.

West Liberty, O.

TIDINGS FROM THE CHURCH AT HOME AND ABROAD

FOREIGN MISSION.

India.—American Mennonite Mission, Dhamtari, C. P., India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill.

Chicago.—Mennonite Gospel Mission, Emerald Ave. and 26th Street, Chicago, Ill.

Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.

Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa.

Fl. Wayne.—1209 St. Mary's Ave., Fl. Wayne, Ind. Lancaster.—462 Rockland Street, Lancaster, Pa.

Canton.—Mennonite Home, 1934 East Eighth Street, Canton, Ohio.

Kansas City.—701 Pacific St., Kansas City, Kan.

Sister Malinda Mann, of the Fort Wayne Mission, writes us that the young people's meetings, which were inaugurated about six weeks ago, have proved quite interesting. The young people take a great interest in these meetings and we hope they may prove a lasting benefit to all who attend and be the means of leading many precious souls to Jesus.

Alto, Mich., Jan. 7, 1907.—Greeting to all the readers of the Herald. On the 18th of Dec., 1906, Bro. A. D. Wenger came into our midst and preached for us every evening and also held some day meetings until Dec. 31. These meetings resulted in four additions to the church, one by baptism and three renewed their covenants. May God add his blessing that they may hold out faithful to the end. On the 29th of December J. P. Miller came and received these converts into church fellowship and remained with us until Jan. 1.

Fort Wayne, Ind., Jan. 7, 1907.—Dear Readers of the Herald.—Greeting. The few past weeks have been encouraging ones. The attendance in our Sunday school has been very good and the pupils have been much interested in the work. On Dec. 27 we served a Christmas dinner to our Sunday school pupils and such other children as were needy. About one hundred and eighty were fed. The provisions that were sent in by a few of our congregations were certainly appreciated by all those who partook of them. May God bless those who have so willingly given us of their means that such a dinner could be provided. "The liberal soul shall be made fat."

Bro. King left us on New Year's morning and is at present in Washington, Ill. For the past few weeks Sister Mary Shank visited with her parents near Columbus Grove, Ohio. Bro. and Sister I. R. Detweiler expect to have charge of the mission this year. Sister Detweiler is with us. Bro. Detweiler will teach at Goshen College during the six weeks' Bible term and is with us only on Sundays. Pray that the work may continue. Yours in His service, J. THUT.

From Beatrice, Neb.—Bro. John H. Von Steen, of the above named place, writes in a private letter to the senior editor concerning the trip of his two sisters, Mary and Anna Von Steen, around the world. We believe the letter will be read with interest and therefore we give a very full extract of the account he gives. They left the United States last June and may be now in the Holy Land. The brother writes as follows:

"At last accounts my sisters were at Naples, Italy, awaiting the arrival of their trunk which was forwarded in advance of them from Danzig, Germany, their native country, where they had been visiting ever since about July, having left America some time in June last. At this place (Danzig) my oldest sister underwent an operation,

which was fairly successful. They stopped in Switzerland several weeks, also at Florence, Rome and Venice, Italy. Their next stopping place will be Port Said, visiting the Holy Land on their way, and then on through the Suez Canal to Bombay, where they expect to visit the Mennonite Mission in charge of Bro. Ressler and also the other Mennonite Missions, spending probably the winter in India. In the spring they expect to sail, via Calcutta, to California, where they intend to spend a few weeks, so as to get the pleasant season of the year to come home again. It seems like quite an undertaking for two single girls thus to travel around the world, but so far, they say, the good Lord has protected and guided them safely, and no doubt will be with them through the remainder of the journey. This trip has been the desire of my sister Mary for a lifetime, and we pray that she may be able to complete it safely in due time. Her health and strength have not been the best, having had two operations here, but the trip may benefit her; so they hope at least. But let the above suffice. I can give you further information later. Especially interesting to your mission readers will be their visit to the mission station at Dhamtari. With compliments of the season, I remain truly yours,

"JOHN H. VON STEEN."

Steinbach, Man., Dec. 27, 1906.—Dear Bro. Fast, Editor of the Mennonitische Rundschau:—Enclosed I send you \$3.00 mission money, which was given by the pupils and also in part by other persons on Christmas eve for the purpose of purchasing small Testaments for the heathen at one of the mission stations in India. It was given especially for the purpose that it be used to secure Testaments for the heathen. Will you kindly fulfill this request, or at least arrange so that it may be done? Kindly also acknowledge the receipt of the money in the publications, as this was promised to the willing donors. With kind greetings, COR.

This contribution has been placed into the hands of the editors of the Herald of Truth to be used as requested, and we will add it to the Herald of Truth mission fund and have it forwarded to our mission at Dhamtari, where it will be carefully invested according to the request of the donors.—Editor.

We got some very excellent commendatory letters from many of our correspondents, altogether unsolicited, and we take pleasure from time to time to give a few of these in our columns, that others, too, may see in what estimation our paper is held by those who through long years have been constant readers and are therefore well able to pass an unprejudiced judgment as to its real merit. We do not allow ourselves to become vain because people speak well of our work, and yet we believe we have a honest right to rejoice in the knowledge that our work is appreciated by those who from honest and sincere motives express an honest conviction which works no injury to others, while it may do some persons good. The following two brief extracts are in point:

The Herald of Truth has been a constant visitor at our home for over twenty-five years, and its arrival is always eagerly awaited. When it comes all else becomes secondary until its columns are perused. It is indeed a medium through which much good can be accomplished if read by our mutual and individual benefit. God bless the editors and readers and all who help in this good work. COR.

Brethren:—Enclosed find check for \$2.00 for two years' subscription in advance for the Herald of Truth. I do not want to be without our old church paper. I only wish more of our people

would take it. Give credit in advance as far as this amount will pay.

Holcapple, Pa., Jan. 7, 1907.—To the Editors and Readers of the Herald of Truth:—Greeting. Bro. Noah H. Mack of Lancaster Co., Pa., preached a number of interesting discourses at the Blough M. H. in Somerset Co., Pa., recently and his work was abundantly blessed, resulting in eighteen conversions, all young people. They were received into church fellowship on Sunday, Jan. 6, by Bish. Jonas Saylor. May God abundantly bless these precious souls who have been led to give themselves unto the service of the Lord.

On New Year's day Bro. Mack spoke from John 10:9, "I am the door; by me, if any man enter in, he shall be saved, and shall go in and out and find pasture." The sheep, in a spiritual sense, were well described. The discourse was given in German, but the illustrations were so clearly given that all could well understand the meaning. All were admonished and exhorted so that none needed to go away without receiving benefit.

The haptismal sermon was preached by Bro. S. D. Yoder from Matt. 3:14, "I have need to be baptized of thee." On Sunday evening, Jan. 6, a number of brethren and sisters and others met for a Bible reading, where we were richly taught by Bro. L. A. Blough on the subject of "Practical Christianity in the Home." This meeting was followed by a regular church service. COR.

From Johnstown, Cambria Co., Pa.—On Dec. 8, 1906, Bro. N. H. Mack of New Holland, Lancaster Co., Pa., came to us and the same evening began a series of meetings in the Salem M. H., which meetings continued until the evening of the 16th. On the evening of the 17th he commenced in the Weaver M. H. and continued there until Christmas evening. On the evening of Dec. 26 he commenced meetings in the Blough M. H., which he continued until the evening of Jan. 4, 1907.

On Saturday evening, Jan. 5, he left for another field of labor, accompanied by his wife, who came to Johnstown on Dec. 27. The result of the latter meeting was the conversion of eighteen souls. These were baptized on Sunday, Jan. 6. May a kind heavenly Father help all of these converts to become useful in his service, in my prayer. May he also bless Bro. Mack, that he may continue to teach the plain, non-resistant doctrines of the Word, as found in the New Testament. The people at the Salem and Weaver meeting-houses were admonished the same as those at the Blough M. H., but they turned a deaf ear to the entreaties of the brother and did not accept the offers of mercy extended to them. May they turn before it is too late. This should be the prayer of every sincere Christian soul. LEVI BLAUCH.

Rawson, Ohio, Jan. 3, 1907.—Wednesday, Jan. 2, closed the Bible Normal held at the Chapel Mennonite M. H. near New Starik. The brethren N. E. Byers of Goshen, Ind., and S. G. Shetler of Johnstown, Pa., were present the first morning, Dec. 27, to discuss alternately the subjects assigned them. The subjects under consideration were as follows: "Conscience," "Ways and Means of Supporting the Church and its Institutions," "Social Purity," and four sessions of Sunday school normal work, by N. E. Byers.

"Practical Christianity in the Home," "Practical Christianity in the Church," "Tithing," "Christian Perfection," "Woman's Sphere in the Church," "Angels," "Self Denial," "Spirits in Investments," two sessions on the "Holy Spirit," "Marriage," "Perseverance," and a sermon each evening by Bro. Shetler.

Bro. Byers left for his home on Monday, Dec. 31. On Tuesday morning, Jan. 1, Bro. M. S. Steiner of Pandora, Ohio, arrived and discussed the following subjects: "Covetousness," "Prayer," "Love to God," and "Love to Man," alternately with those of Bro. Shetler. The able way in which the subjects were treated by the brethren showed that they had been given much forethought and prayer. We were glad for the scrip-

tural proofs that could be given with each topic. An interesting and, we believe, helpful query box was held each evening.

Two young souls confessed Christ and another was willing to renew his covenant with God and give his hand to the Mennonite church. The brotherhood in general was much encouraged and we believe all who attended will heartily sanction the words, "It was good to be here." May the many good and helpful thoughts that were given buoy us on to more earnest and active service for our Master. In His name, COR.

Canton Mission, Jan. 6, 1907.—Dear Herald Readers:—Greeting in the name of Him who ever liveth to make intercession for us. Just recently we have all stepped into another new year. Faithfully, compassionately and truly the Lord has dealt with us during the year, the history of which is just completed, and our promise for the new year, if we abide in him, is that he with his strong arm and unfailing love will be with us always. We rejoice to be privileged to be soldiers in his army and realize that the battle is not ours, but his. We find that Satan our foe, is a mighty and cunning one, but our God can overpower him, and hessed are all the inhabitants of Canton and elsewhere who put their trust in him. But, oh! the misery, the woe, the quarrels, the murders, the suicides, etc., etc., of those who allow themselves to be lulled by the cunningness of Satan. Bro. and Sister C. Z. Yoder have come to remain with us throughout the winter, for which we feel very grateful. A nice interest is manifested in Sunday school and sewing school at present. On Dec. 27 a Christmas dinner (furnished by the Champaign county congregation) was given to the sewing school girls. There are sixty girls enrolled in this school and nearly all were present. Their happy faces made us feel well rewarded for the work it took to serve the meal. We could not help but wish that all who so kindly sent the provisions might have been present to see with us the pleasure it afforded.

After dinner we were well entertained by the girls who freely volunteered to sing and speak to us about Jesus, our first great Christmas gift. They were then presented with a picture for each home represented. These pictures were also furnished by the above named congregation and consisted of hark number picture lesson wall rolls. They were accepted with great delight.

From 2 to 3:30 p. m. each Saturday is a busy, happy time at the mission, aside from learning to sew. The girls are learning the books of the Bible, songs and Scripture verses, etc. A nice lot of clothing and provisions has been sent in from various congregations which has been a great help in the work; a number of baskets were filled and sent to poor homes on Christmas day.

I trust all of you who are interested in the welfare of souls will not forget to lift us to a throne of grace from whence cometh our help. Yours for souls, ANNA V. YODER.

Archbold, Fulton Co., Ohio, Jan. 11, 1907.—The Bible conference meetings held here during the past week were well attended and full of interest. These meetings were conducted by S. G. Shetler and D. J. Johns. The meetings closed on Thursday, Jan. 10, with eighteen conversions. May the Lord bless these precious souls that they may hold out and remain faithful unto the end, and may many more follow their example, and may the instructions given be of lasting benefit to all who heard them. COR.

Risser's Cong., Lancaster Co., Pa., Jan. 8, 1907.—Dear Readers:—Greeting in Jesus' name. On Sunday, Jan. 6, we were favored with a visit by the brethren John Souder and Samuel Martin with their wives, of East Earl, Lancaster Co., Pa. Bro. Souder preached a very interesting sermon from Luke 14:16-25. On Saturday evening the

brethren filled an appointment at Elizabethtown, where Bro. Souder spoke very earnestly from Rom. 11:22. A READER.

Stauffer's Cong., Dauphin Co., Pa., Jan. 8, 1907.—Dear Readers:—Greeting in the Master's name. On Sunday, Dec. 30, 1906, votes were taken for a deacon. There were seven brethren nominated. On Thursday, Jan. 3, the lot was cast and fell on Bro. Abraham Oberholtzer. May God's richest blessings rest on our newly ordained deacon, so that he may discharge his duties faithfully. Bish. Jacob N. Brubaker officiated at the ordination. COR.

Ephrata, Pa., Jan. 10, 1907.—Dear Herald Readers:—A New Year's greeting in Jesus' name. While the old year has rolled away and the new year has spread forth its open book, may we all put forth a special effort to make it the best of our years for Christ and his church. We have again reorganized our Sunday school for the present year, as follows: Superintendent, Bro. John Hukawalter; assistant, Bro. Simon Hess; chorister, Bro. A. N. Wolf; assistant, Bro. Elam Landis; secretary and treasurer, Bro. Jonas Frank. We also reorganized our teachers' meeting. Leader, Bro. Alr. Landis; assistant, Bro. John Hess. May God add his blessing, is the prayer of the workers.

"O blessed work for Jesus!
O rest to Jesus' feet!
There toil seems pleasure;
Our wants are treasure
And pain for him is sweet.
Lord, if I may,
I'll serve another year."

On Sunday evening, Jan. 6, there were preaching services. Bro. I. Witmer of Brownstown opened the services, followed by Bro. John Lefever, on Gal. 4:4, 5, pointing us to our highest duty for the coming year. What should be done and what left undone? May God further add his blessing to the word spoken that it may not return void; also to the brother and his family up to another year's service. ELIZABETH D. WITMER.

For the Herald of Truth.
INDIAN LIFE AROUND DHAMTARI AT CLOSE RANGE.

By M. C. Lehman.

A TYPICAL POOR FAMILY.

They live about fifty yards from the Rudri compound. The father's name is Bhansing and his two little boys are respectively Kungulu and Wootchy. The father has two wives, one being his real wife and the other his "kept wife." Not a member of the family can read or write, nor can they remember that any of their ancestors

could. They are happy as they are, but think they could earn more food and be happier if they could read and write.

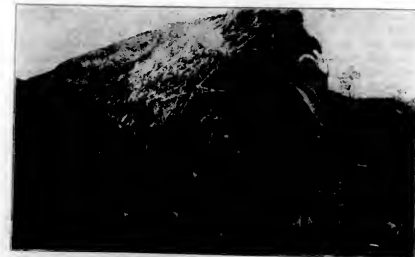
The father is gone all day. He goes to the jungle early in the morning and returns in the evening with two bundles of wood which brings him three and one-half cents for his day's work. The two wives are also gone all day cutting rice with a sickle, each earning three cents per day, and are allowed to "glean after," as Ruth did in the field of Boaz. During the rice harvesting season the family is nearly supplied with food by gleanings in this way. To add to their income somewhat the father takes two baskets and suspending them from a stick over his shoulder he gathers these full of refuse from the cow stable of a wealthy man who will allow him to do so. This is worked into round, flat pieces and sold for fuel at the rate of twenty pieces for a pie or one-half cent. Their daily income does not exceed eleven cents per day. They need about five cents of this for daily current expenses and the remainder they are planning to save in the Postal Savings Bank. This family is on a good way to better times.

Their house is five feet square and four feet to the eaves of the roof. The walls extend only half way to the eaves of the roof. The floor is a patch of dry earth pounded hard and elevated slightly above the surrounding region. The walls are of baked mud. The roof is supported by four posts forked at the top and thrust into the mud wall when it was in the process of baking. The ridge pole is supported by rafters from the tops of the four posts. On these, branches and sticks are tied with thin, soft roots and aff' is then covered with a thatch of grass. The space between the top of the wall and the eaves gives plenty of ventilation.

The two little boys, who, they think, are about two and one-half and nine years old respectively, wear no clothing, save on special occasions such as feasts or holidays. Before the mothers leave for the day they place some food within easy reach of the little boys and they are alone all day. The mothers cook rice in the evening, and this is sufficient for the entire day. When it is eaten cold it is called, "hossle." They consider one warm meal daily sufficient.

The father is of the weaver caste, but has deviated from the traditions and desires of his ancestors, as to his occupation, because of lack of employment. He hopes to be able to manage so that his boys may both be weavers and thus regain lost favor with his departed ancestors.

They would all like to be Christians, but say, "We were born to be Hindus, and what can we do?" The father says, "What about my wives?" Again they say, "If we were Christians and one of us should become sick, would we be allowed to invoke the favor of the gods just a little?" The



A TYPICAL POOR FAMILY IN INDIA.

of the little boys will come to Sunday school if he can.

They are a typical family, representing many similar ones near here. They are not troubled with the complexity of modern civilization. Their grocery bills, gas and water fees are of the low order. Their condition is just what makes them more able to win others to Christianity, if they themselves be won, than the ablest missionary that can be sent to this country. They are among those for whom provision is made in His universal kingdom.

Dhantari, C. P. India, Dec. 12, 1906.

CHICAGO HOME MISSION CHRISTMAS DINNER.

Thursday, Dec. 27, was the date set for the annual Christmas dinner of the mission, to be given to the pupils of the Sunday school and the sewing schools. It was truly a day of gladness for almost six hundred people who were present during the afternoon, four hundred of them being children, many of them from the poorest homes in the city, all of whom partook of the dinner prepared for them.

The assembly room was changed into a large dining room, three long tables extending through the entire length of the room. To avoid feeding more strangers than the amount of provisions on hand would supply, tickets were given out to the pupils of the Sunday and sewing schools previously. Three times the long tables were set and as often the surrounding chairs were filled with children. Each time a short devotional service was held and after a blessing was asked the food was served. It was indeed gratifying to see how earnestly they tried to seem patient, as they were being given plates of warm roast chicken and nice, pure vegetables, besides the many kinds of cake, jam, spices, etc., already on the tables. It was real interesting, though their try to be mannerly and well behaved, though their efforts did at times fall short. What was given them was so intent upon eating what was given them that those who waited on them saw their appreciation only by their actions. But soon, when they learned that there was really enough for them all, the listener would hear expressions like these: "Hain't this fine?" "I should say so. These best dinner I have had for a year?" And so they were having a real joyous Christmas dinner. Nor was the happiness confined to the children. I was the happiness of the ninety visitors and helpers who were here enjoyed the dinner in their own homes more than they did this one. Most of our happiness comes from seeing and making others happy, and thus it came that the brother who was huskier seemed also to be the happiest.

The question that makes such things possible is this: "Will it be worth the trouble?" Those who were present have had that question answered. No one who saw the hungry expression the children wore as they dined in and gave up their tickets, the sparkle in their eyes as the food was passed to them, and the contented smiles upon their faces as they passed out, will doubt that it was worth the trouble.

But Christmas dinners are not all that these poor, hungry children need. These four hundred children and thousands more get little secular training and no religious teaching from their homes. The mission workers go about among them daily, doing what they can, sometimes sacrificing necessary comfort and rest. But they can only do the most possible good when their supporters do the most that is possible for them to do.

There are many who remember the place, both spiritually and materially, and it is hoped that still more will become willing to share of their abundance, with which the Lord has blessed them, that the poor of Chicago may enjoy spiritual and material help, for they are also God's children and your brethren and sisters.

Bro. Leaman wishes at this time particularly to thank the many friends who have kindly contributed to their Christmas dinner.

Written by one who has for some months watched and been pleased with the work done by the workers of the Chicago Home Mission.

COR.

For the Herald of Truth.

IN MEMORIAM.

By Ida Kauffman.

A tribute to the memory of Pre. Abram M. Witmer, who departed this life Dec. 11, 1906. While "our hearts are bleeding over the spoils that death hath won," it is natural for us to think of the good traits of character and the many good thoughts presented to us by our brother while he was with us.

He often said that the words of his parents and of the bishop who baptized him were still ringing in his ears; and surely his words will ring in our ears while life lasts.

God had blessed him with a good memory, which he exercised by committing many passages of Scripture. After his text was read he would often say: "This chapter begins thus, and repeat all the preceding verses in the chapter, even if there were quite a number, without referring to the book."

When rising to speak he would often say: "I rise before you with fear and trembling, lest I do not do my duty. He also frequently said: This may be the last sermon you will hear of me or that I may preach. And we believe he preached as though each one were the last."

He was a warm friend of the Sunday school, and was taking part whenever possible, and also of the Bible readings.

Being deeply concerned for the salvation of souls and the upbuilding of the church, he was in favor of using any legitimate means to that end, but refrained from taking active part in some meetings on account of offending some who were opposed to them. He would say: "I cannot understand why they are opposed, but I believe they are sincere."

Although he believed firmly in the doctrines of his church, he was charitable toward others. On one occasion he was seen to take the hand of a young minister of another denomination and say: "Be ye steadfast, unmovable, always abounding in the work of the Lord." This seemed a favorite text, as he preached on it a number of times at his home church. Another favorite passage was, "Cast not away therefore your confidence, which hath great recompense of reward."

He was very fond of singing and often remarked: "The singing in church is so sweet, but when we think of how much sweeter it will be in heaven who would not want to be there?"

His trials and troubles were many, but he loved to look on the bright side of religion, and would say: "Our days are not all dark. We have many times of rejoicing, and our reward after this life is sure if we are faithful."

Upon one occasion a me person was drawing a very dark picture of the future of the Mennonite church, predicting divisions, when he calmly said: "Whosoever shall call upon the name of the Lord shall be saved."

A neighbor remarked that he will be greatly missed in the neighborhood, for he had a kind word for all.

The poor found in him a friend who was always ready to help, and his purse strings were never tightly drawn when money was needed for church purposes.

During his last illness his concern was not for himself, but for his family and his church.

In his prayer, in the last regular service which he attended at Massillonville, he plead that the flock might not be scattered after his departure. At may not be scattered after his departure. Although the answer to that prayer depends to some extent upon the leaders, yet every one of us as

members may help to answer it, by living pure lives, devoted entirely to the service of God, by having charity for one another, and by counseling together (Prov. 11:14). Let us all strive, by the help of God, to do this, in honor of our beloved pastor and, above all, in honor of God, who has spared no means by which we may live to his honor and glory.

Lancaster, Pa.

January 17,

CONCORD (TENN.) SUNDAY SCHOOL MEETING.

The third annual Sunday school meeting was held at the Mennonite M. H. near Concord, Tenn., Dec. 26, 1906. Session opened at 10 a. m. Devotional exercises conducted by N. J. Powell. Organization resulted as follows: Moderator, I. W. Royer; assistant moderator, N. J. Powell; secretary, Ida Hertzler and Elizabeth Stoltzfus. Address of welcome was given by Bro. N. L. Yoder.

The first subject, "Sunday School Meetings—Are they worth while?" was discussed by Wm. Jennings and C. H. Becker, followed by an essay by Waldo Brown.

The following are some thoughts that were brought out:

Christians have a great work before them. They ought to get the best methods to accomplish the most for the Lord. Sunday school meetings create a desire to know more about Jesus. We meet from far and near and exchange ideas. If we build us up in the most holy faith, if we meet to learn more about Jesus, they are worth while.

"How will the future church be affected by teachings in the Sunday school?" by Daniel Shenk and N. L. Yoder. Early training and teaching are very important. As a rule we are what we are taught to be. The child's mind is a storehouse. If brought up in Sunday school his mind is filled with spiritual things. The church gains its largest number from the Sunday school. The future church will be affected to a large extent just as the children are taught in the Sunday school.

The afternoon session opened with devotional exercises conducted by Bro. Royer.

"Blessings of the Sunday School," by D. W. Good and Martin Blosser. Essay by Cora Yoder. Heaven Sunday school influence will never die. If we are begins below in the service of God. If we are faithful in doing our duty, blessings will follow.

Bro. Chas. Seaton gave his personal experience. Away from Sunday school, from home and civilization, among people who did not respect God, early teachings came back to him and strengthened him in temptation. Thanks God for the Sunday school.

"Sunday School, the Christians' Work," Discussion by H. J. Powell and Daniel Shenk. Essay by Ida Hertzler. We must be filled with the Holy Spirit before we can work for him. It is through the Sunday school that the mission work is being spread out to all nations. Superintendent and teachers should be matured Christians. It is a great mistake that we have teachers without experience. The Sunday school is a great field to do personal work. Personal work will bring the world to Jesus.

There was a missionary song by the children after which a collection was taken for the benefit of the Orphans' Home at West Liberty, Ohio. Amount of collection, \$61.63.

The Wednesday evening session opened at 6:30. It consisted in song service, quorum box and addresses to the young by L. B. Hertzler, N. L. Yoder and Daniel Shenk.

We were glad to have with us Bro. I. W. Royer of Goshen, Ind., and Daniel Shenk of Denbigh, Va. We also feel grateful for the many words of encouragement received.

IDA HERTZLER,

ELIZABETH STOLTZFUS,

Secretaries.

1907.

YOUNG PEOPLE'S BIBLE-MEETING PAGE

TOPIC: Home Mission Work of our Denomination. MATT. 9:35-38; 10:1-15. MISSIONARY MEETING JAN. 27, '07

THE LESSON MOTTO.

"Who is sufficient for these things?"
The church of Christ is fully sufficient
if aroused—if her latent power is made
active.—Josiah Strong.

PRAYER FOR MISSIONS.

The church of Christ cannot do successful missionary work without earnest, intelligent, heart-throbbing prayer on the part of its members. The great power-house of Christ's church, that sets into motion the regenerative forces of Calvary, that puts the conservative dynamics into the individual life, that sends forth the electric shocks of power to the uttermost parts of the earth—is the house of prayer. If you want city missions to win great victories, you must pray. And when you pray for the redemption of the multitudes in the congested districts of our great cities, be sure that you work for their salvation just as earnestly as you want God to be zealous for them.

The kind of prayer that is most efficient is intelligent prayer. We ought to come to our Father with a definite petition to meet a definite need. Promotion of the spirit of prayer is essential. First, let there be more of it. Second, let the petitions be definite. Third, let the petitions be such as meet a need. Can we not unite in praying for the following things?

(a) That Christ may be lifted up in every home mission station.

(b) That during this year many more of us shall see the great needs of the city, along with the possibility of its complete redemption.

(c) That our missionaries in Chicago and elsewhere may be blessed with wisdom and discretion in reaching the mighty stream of foreign immigrants coming to us daily.

(d) That our missionaries may be kept cheerful and hopeful, even though at times they must face difficult problems and disheartening situations.

(e) That during the year 1907 other new stations may be opened in places where God will be greatly glorified.

BIBLE HINTS.

Matt. 9:36. One who looks at the great commercial centers of our country is stirred by the enormity of their wealth. But he who sees men as Christ saw them will be moved by the thought that they are as sheep having no shepherd.

Matt. 9:37. The world is sinful and full of people very hard to conquer. There are those who look at it and see nothing but despair and hopelessness. But the eye of faith sees a waiting harvest. The neglected places and those sinful places ruled by wickedness and gripped by vice are invitations to a wide-awake church.

Matt. 10:1. Christ never sent out a home missionary without giving him power over unclean spirits. What we need today is not a change of program, but power to cast out sin.

Matt. 10:5. The command not to go to the alien with the gospel has given place to the commission to "disciple ALL nations."

Matt. 10:6. However, hindered we may be in attending to the needs of foreign races within our borders, we must not forget our own people. That little country church that has been struggling on for years, trusting that some day a faithful servant would come to labor with and for her, must not be disappointed. We must make strenuous efforts, not only to gain new fields, but also to hold the old fields of conquest.

DAILY READINGS.

Be sure and make a careful study of the daily readings. Without them your study of the topic will be incomplete.

January, 1907.

21. M.—Home missions at heart. Rom. 9:1-7.
22. T.—Working for home missions. 2 Cor. 6:1-12.
23. W.—Giving for home missions. 2 Cor. 8:1-6.
24. T.—Work in villages. Mark 6:1-6.
25. F.—Neighborhood missions. Mark 5:15-20.
26. S.—For our country. Matt. 4:23-25.
27. S.—Topic: Home Mission Work in Our Denomination. Matt. 9:35-38; 10:1-15.

THINGS WORTH REMEMBERING.

If Christianity is to control the nation, it must first control the city.

The Congregationalists state that four-fifths of their churches are of home missionary origin. The practical lesson for Mennonites to learn is that home missions pay.

The great prophetic dreams of the Old Testament concerning world redemption are more than mere fancies. Some day they must and will be realized.

The evangelical bodies of the United States trace most of their church organization directly to home missions.

BIBLE LESSON.

[The questions and references given in the Bible Lesson below, are to be written out on slips of paper and given out before the meeting begins.]

What picture does a prophet give of a city? Nahum 3:1-3.

Who would over a doomed city? Matt. 23:33.

Why should the proportion of time, thought, and money for home missions be increased? Matt. 18:12.

Why may we not leave our non-Christian people to find the way to Christ unaided? Rom. 10:12-15. How did Ezekiel, in a vision, see the punishment of those who were indifferent to the wickedness of the city? Ezek. 9:1.

Read the picture of the Holy City. Rev. 21:10, 11, 23-27.

What should be the main purpose of all Christian organizations? Luke 19:10.

How can we make sure of God's choice of our own land for his own? Psa. 33:12.

PERSONAL THOUGHTS.

"Righteousness exalteth a nation: but sin is a reproach to any people."

Do I fully realize that national prosperity depends on personal character?

My prayer for home missions will not be answered until I bring myself into a position that will make possible the answer. The man who gives money, and the man who gives himself for the extension of missions, find themselves equally blessed if each is carrying out the plan of God.

Happiness consists in doing God's will. If God wants you and not your money, you had better give him what rightly belongs to him. If he asks you to support missions with your money, by no means try to substitute your self. He knows best where you can serve him most effectively and most efficiently.

Have I ever honestly and fairly faced the proposition of investing my life in missionary service?

The notion has prevailed that to become a truly spiritual man is to sign a quitclaim on this world and take out a mortgage on the next. But God has immense interest in this world and an immense work to do here. And as an old proverb says, "God loves to be helped."—Josiah Strong.

APT QUOTATIONS.

The object of giving these quotations is to arouse comment. They may be used in the public meeting, but should always be given from memory.

There has never been in any country at the first anything but a home missionary church, all the way from Jerusalem to Seattle.—Wallace Nutting.

We must rediscover the foundations of this republic through missionary work, and strengthen our belief in the future of our commonwealth.—F. W. Gunsaulus.

The home missionary problem is the greatest American problem, and it is as fascinating as it is great.—W. L. Phillips.

The world can never be saved from misery until it is saved from sin; and it never ought to be.—Josiah Strong.

The history of America is the history of home missionary foresight, heroism, sacrifice and victory.—Ernest B. Allen.

The Christ Spirit is the missionary spirit. The true Christian church cannot be more than Christ seeking merely to build itself up than Christ could have lived seeking popularity and patronage for himself.—Isabelle Horton.

Schools will not save us, railroads will not, war will not, but the gospel taught and preached will. The home missionary may be as much of a patriot as is the soldier.—John M. Greene.

SUGGESTIONS FOR LEADER.

It may be well for the leader, having familiarized himself with facts on this subject, to give an opening talk in this meeting.

1. Name the members of your mission board; tell when it was founded and mention the officers.

2. State where our church has its home mission stations; give the number of home mission stations and name a few of the most prominent workers.

3. Give a report of our home mission work for the year 1906. The report should include the following:

(a) The amount of money expended.

(b) The number of professed conversions.

(c) The number of accessions to the church.

(d) The number of people reached weekly by our home mission work.

At the close of this talk ask three or four persons to offer short prayers for the home mission work of our denomination.

Missionary songs should be selected by the one having charge of the music. The proper choice of songs will help much in creating a helpful atmosphere for your meeting.

The open discussion should be preceded by several talks or essays. After these are given the leader should begin the open discussion by asking those holding the questions and references to the Bible-lesson to respond at once. Do not designate any one, but let one after another voluntarily arise, read the question and reference, and make the necessary comment.

Many young people's associations will find this a very opportune time for making a home mission offering. If the leader deems this advisable he may make an announcement the week previous that such an offering will then be taken.

Finally, remember that this meeting is being conducted for no other purpose than for the sake of bringing salvation to unredeemed souls. Feeling this burden, go into this meeting praying that the heavenly blessing may rest on the speaking, singing and giving.

[Additional information on this subject will be found on the Young People's Page.]

Young People's Department

A St. Louis brewing company proudly announces in a three-quarter page advertisement in the Chicago Record-Herald of Jan. 9, that during the year 1906 that company sold 162,700,710 bottles of Budweiser beer and 1,643,466 barrels of the same stuff. The figures in all probability are authentic; we know that they are appalling. What the fellows who make the "beer that made Milwaukee famous," and dozens of other aspirants for popular "recognition" at the hands (or mouths) of a thirsty public, will say or report, is yet to be learned. We have sometimes wondered if the enormous figures of the nation's annual bill for beer could be correct, but when the brewers themselves openly and proudly glory in the shameful fact of having sold such enormous quantities of it, the doubt vanishes. Anyway, let us carefully remember the name "Budweiser,"—and shun the misery and poverty its use represents.

For the Herald of Truth. CHRIST'S LAST WEEK ON EARTH.

By David Burkholder.

ARTICLE II.—IN THE UPPER ROOM.

"Behold the Man" (John 19:5).

It was now the preparation for the Passover in Jerusalem, Thursday, April 6, and Jesus sent Peter and John to prepare. They were to follow the man bearing the pitcher of water who directed them into the large upper room in Jerusalem, ready furnished. At the proper time, when everything was ready, the Master with his apostles arrived in the evening and distributed unto them the sacred emblems of his broken body and shed blood, saying, "Take, eat." Right here is a solemn question, Can we expect that Christ will owe us as his faithful followers if we neglect to obey this positive command from year to year, as some of us are in the habit of doing? Of the cup he said, "I will not drink henceforth of the fruit of the vine, until that day when I drink it anew with you in my Father's kingdom."

This was the point of transition between the two economies and their two great feasts, the one about to close forever, and the other immediately to open and run its majestic career until from earth it be transferred to heaven.

Jesus now told the disciples that one of them would betray him. This was also the time when there was a strife among the disciples as to which of them should be the greatest. And after he had washed his disciples' feet and went out to Judas, the latter immediately left and went out to go and betray him. Think of it, even after he had allowed the Master to wash his feet! But what else could be expected of a man of whose heart Satan had possession? And after the vile traitor had left the little company, Jesus could speak freely unto the rest as unto little children. We might appropriately call this his farewell address. He now took the opportunity of speaking words of comfort and consolation to his disciples, something which they greatly needed at that time. The beloved disciple gives this encouraging conversation in detail; while the rest of the evangelists merely mention a few thoughts, he devotes five chapters to this subject, which includes also the Lord's Intercessory prayer. This was the time when such words of consolation were especially needful for the grief-stricken apostles, because he told them that he would leave them and go to the Father and consequently sorrow had filled their hearts. But he told them: It is expedient for you that I go away; if not, the Comforter will not come which will guide you into all truth.

In this sympathetic address he referred them to his many mansions in his Father's house, that "far-away home of the soul," so beautifully described in Revelations. Its Jasper walls, golden streets and pearly gates, that grand inheritance which is incorruptible, undefiled and fadeeth not away. Is not this encouraging? And the beauty of it is, it is reserved for us.

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scribed in Revelations. Its Jasper walls, golden streets and pearly gates, that grand inheritance which is incorruptible, undefiled and fadeeth not away. Is not this encouraging? And the beauty of it is, it is reserved for us.

He gave them another grand consolation: "Peace I leave with you, my peace I give unto you; not as the world giveth, give I." Paul highly commends that peace; he says, it passeth all understanding, and shall keep the hearts and minds throughout Christ Jesus. Would to God that peace would supremely reign throughout this land of ours from ocean to ocean, in every city, in every church, in every home, yes, in every heart.

Another glorious promise he gave them: "Yet a little while and the world seeth me no more, but ye see me; because I live, ye shall live also." Yes, ye are God's children, but it does not yet appear what we shall be, but this we know, that when he shall appear we shall be like him, for we shall see him as he is. David had a glimpse of this in his day, when he said, "I shall behold thy face in the day; when thou shalt appear, and thou shalt come and be like unto me; because thou shalt have put on incorruption." And this is the resurrection of every Christian people. And so when our lives are hinged on his life; he is the resurrection and the life. "Because he lives, we shall live also."

This address contains another grand thought which we cannot help but notice, when he says, "If any man love me he will keep my word, and my Father will love him, and we will come unto him and make our abode with him." What a glorious privilege!—our bodies, the temple of the living God, both Father and Son dwelling in us and walking in us.

Now a few thoughts and comments on his Intercessory prayer. After he had finished his discourse to the disciples he lifted his eyes heavenward, addressing the Father and asking first for him glorified with the glory which he had with him before the world was, and after that praying to the Father on behalf of himself, then praying for all those through whose name those whom thou hast given unto me, that they may be one as we are one." Indeed that would be a perfect oneness. Under such a condition the church could not help but prosper; there would be no room for animosity or ill-feeling. In this prayer Jesus also reminds the Father how carefully he had kept them from the Father had given unto him in the Father's name; none of them was lost, save the son of perdition, referring to Judas, the traitor.

As we read through this fervent prayer, as recorded by the beloved disciple, we notice that the petitions contained therein are not confined to himself and the disciples, but for them, also, who should believe in him through his word. Thanks be to God, it reaches down through the ages unto us and for our children, and to all them that are called off, even as many as the Lord our God shall call.

And when Christ had finished this prayer, they sang a hymn and he left the upper room with his disciples, crossed the brook Cedron and went on the Mount of Olives, where there was a garden named Gethsemane.

For the Herald of Truth. THE NAME CHRIST.

By Charles Doran.

There is one word—one name—in every Christian language that is synonymous with love, purity, resignation and hope. This name is the same to all Christian hearts—a message. It tells of how man should live, of a promise from heaven to earth; and in the beauty and assurance of this promise, man finds a light, a guide, a friend to lead him through darkness and danger, through trials and tribulations.

Love is what? Interest in the welfare of man

for man—this is Christ-like. Purity is what? A sweet innocence of sin, a desire to see earth blessed with peace and concord. Resignation is what? The perfect acceptance of what heaven sends to try man, a patient, willing submission to what is or must come to be. And hope is what? The grandest gift from God to man. A sustenance in hours of sorrow, dread suspense and cruel separation.

The name Christ means all of these. It is the only name that tells of perfect love, of sweet purity, of willing resignation, of lasting hope. Speak of Christ, and to the Christian heart you tell of a life of love, purity, resignation and hope. You convey to the heart all that is worth having in life; without these how could man indeed live? Christ is a message, a sermon; it tells us the road, points out the way, speaks as no other voice ever spoke of three things—sin, penitence and reward. In all of these three the name of the Son of man means promise—promise of hope, promise of blessings, for to the sinner there is no death when he turneth away from his sin and asks God to make him penitent. Try him, test him, and before him is reward—shining like the beacon on yonder shores, telling of land, of home.

Christ is therefore the grandest word in the language of every Christian people. And so when you know not more to ask for, simply say, "O God, make me Christ-like." You will then be filled with love, purity, resignation and hope.

For the Herald of Truth. HOME MISSION STATISTICS FOR THE YEAR 1906.

The following statistics are based on data obtained from the different home mission stations under the auspices of the Mennonite church, and no doubt are as nearly correct as it is possible to obtain them. These facts are not given for the sake of declaiming on the one hand or for the sake of any activities, or on the other, for the sake of envying them. If you feel in reading them that we have done all we could, thank God that he has blessed us thus. But if you feel rather that we ought have, each of us, done more, much more, humbly pray the Master that he may put new strength into us and that in the year 1907 we may gain far greater victories.

- (a) The approximate amount of money spent in home missions was \$3,800.
- (b) The total enrollment in all our mission Sunday schools was 950.
- (c) The number of persons touched each week by the efforts of our missionaries, reached a total of 2,445.
- (d) The number of professed conversions was 164.
- (e) The number of accessions to the church was 47.

Taking it for granted that each person professing conversion was actually converted, the cost in money for the redemption of each soul was \$48.70.

For each person who united with the Mennonite church the cost was \$162.71.

Of the average total of persons with whom our missionaries came in contact every week of the year, six and two-thirds per cent. have been led to Christ, or at least have professed conversion. Of the same total, one and twelve-thirtieths per cent. have been brought into our church.

Then there are those deeds of kindness which do not submit themselves to figures. The comfort and cheer brought to many an unfortunate by our home missionaries God himself knows. The despair in the heart of many a mother which gave place to hope, because they met and talked with Jesus, was the result often of a visit by a sister.

But "greater things" than these can we do in the coming year, having in our hearts the holy enthusiasm for home missions, which God himself gives.

January 17,

1907.

For the Herald of Truth NOTES ON HOME MISSIONS.

A Letter.

The following letter was written by a twelve-year-old Italian boy to his teacher:

"Dear and Most Gracious Signora:—I will write to you what you ask. My father has been two years in America, and he follows the trade of carpenter, and * * * he would like to make of me an honest, industrious boy with a trade better than his, and he sends me to school so that when I am grown I may be an educated man and useful to others.

"Later I wish to make machines for factories and have better wages than others. Having nothing more to say, I kiss my hand to you and assure you that I am your
GUILLO."

A Conversion in a Log Cabin.

One of the most efficient Sunday school missionaries in Tennessee found Christ in a little log house. He was notoriously wild and wicked. At the age of twenty-five he was converted. At that time he was unable to read, he was anxious to obtain an education so that he might be able to teach the "true word of God." His unswerving ambition has been rewarded and God is blessing the work under his care.

A Drunkard's Testimony.

Recently a converted drunkard gave this testimony in one of our city missions: "When a drunkard seeks deliverance from his sin there is a hard fight for him. I tell you I had a terrible fight the morning after I gave my heart to God. Right on the corner God and the devil met. God said, 'If you stay by me I'll fight for you, but if you don't stay by me I will leave you.' Well, bless God, I stayed by him and he fought the battle."

CONFERENCE NOTES.

A Bible Conference will be held from the 22d to the 28th of January at the Roanoke, Harmony and Metamora churches. The brethren D. D. Miller, Eli Frey and Peter D. Schertz will be the instructors. A cordial invitation is extended to all.

Bible Meeting.—The Lord willing, a six-day Bible Meeting will be held at the Fair View meeting-house, two miles south of Surrey, N. D., on March 4-9. J. S. Shoemaker of Freeport, Ill., and J. M. Harzler of this place are the instructors. All are cordially invited. Especially do we crave an interest in your prayers, that the meeting may be to the promotion of the Master's cause.

LEVI S. GLICK.

A Bible Normal will be held in the Thomas M. H., Somerset Co., Pa., Feb. 12-19, 1907. The nearest railroad station on the R. & O. is Holsopple, and on the Pa. R. R. is Johnstown. Those who expect to come from a distance should be sure to notify Bro. Levi J. Thomas, Johnstown, Pa., R. F. D. No. 4. An invitation is extended to all.

A Bible Conference will be held in the Yellow Creek M. H., near South West, Elkhardt Co., Ind., on Feb. 4-10. The instructors are Daniel Kaufman of Missouri, and S. Stahler of Ohio. A good program is given and we hope the conference may prove a real benefit to all searchers after the truth.

MARRIAGES.

Leaman-Wenger.—On Jan. 10, 1907, at the home of the bride's parents in Farmersville, by Bish. Benj. Weaver, Bro. Benj. R. Leaman of Leacock, Pa., to Sister Mary M. Wenger, daughter of Bro. and Sister Michael E. Wenger of Ohio. A large number of guests were present and they gain a blessed reward in the life to come.

Clymer-Kulp.—On Saturday evening, Dec. 29, 1906, at the home of the bride's parents in Farmersville, by Bish. Benj. Weaver, Bro. William Clymer and Sister Anna Kulp, all of Souderton, Pa., were united in the bonds of matrimony. May the Lord richly bless them in their new relation.
H. C. K.

Baumgartner-Martin.—On Dec. 2, 1906, near Dalton, Ohio, Bro. Peter Baumgartner and Sister Kate Martin, both of J. Ruchwalter, were united in the newly married couple took a trip to Elkhardt, Ind.

Hofstetter-Amstutz.—At the home of the bride's parents near Orrville, Ohio, on Dec. 5, 1906,

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in the presence of many friends, by Bish. Jacob Nussbaum, Bro. John C. Hofstetter of Dalton, Ohio, and Sister Rhoda Amstutz of Orrville, Ohio.
Moser-Bixler.—On Dec. 27, 1906, near Dalton, Ohio, by Bish. Jacob Nussbaum, Bro. Moser Bixler, and Sister Bertha Bixler. May the Lord bless them.

Zuercher-Sprunger.—On Jan. 10, 1907, at the home of the bride's father near Dalton, Ohio, by Bro. H. A. Soumar, Bro. David L. Zuercher and Sister Lily Sprunger.

Kurtz-Culp.—On Dec. 27, 1906, at the home of the bride's parents near Elda, Ohio, by C. B. Breneman, Samuel Kurtz and Rebecca Culp. May the Lord bless them in their new relations, to his glory.

Dintaman-Voder.—On the 27th of Dec., 1906, at the home of the officiating minister, Isaac Weaver in Bowne, Kent Co., Mich., Bro. George Dintaman and Sister Edna P. Voder were united in marriage. May joy and happiness bless their home throughout all their days.

DEATHS.

Brunk.—Sister Adeline V. Brunk, eldest daughter of Bro. Frederick W. and Sister Mary L. (Kreider) Brunk, was born in Rockingham Co., Va., Sept. 10, 1873. Toward the close of the year, 1888, her father moved with his family to Charlton Co., Mo., and Oct. 1, 1891, they settled in Elkhardt, Ind. Sister Adeline united with the Mennonite church just before she left Virginia, having previously been a member of the Baptist church. During the first series of meetings held by the Mennonites in Virginia, and was a faithful, devoted laborer in the cause of Christ, being for many years a teacher in the Mennonite Mennonite Sunday school and part of the time superintendent of the primary department. She was also for some years employed in the Mennonite Publishing House, and for about two years in the editorial department, for which work she was excellently qualified. She was also for one year one of the teachers in the Elkhardt Institute, now Goshen College. From Elkhardt she went to Scottsdale, Pa., in 1905, where she was engaged as an assistant in the editorial work of the Gospel Witness for nearly a year. Returning to Elkhardt early in 1906, she again took charge of the home, her mother having died Sept. 29, 1899. But she felt that the Lord had called her into the mission field, and in obedience to this call she volunteered as a missionary to Turkey at a missionary meeting held in Goshen in July, 1906. Our church has been having established a mission in that country she decided to go to the mission station and orphanage supported by the Mennonite Brethren in Christ at Hadjin, Turkey. Little we think when we bade her good-by on that beautiful morning of Sept. 3, 1906, that she would be so soon called away from care, and her letters to her mother and father, and her arrival at their destination on the 19th of October, 1906, appeared in recent issues. But even before the publication of the letter announcing her arrival, she had fallen ill of typhoid fever, on the 10th of November, and ere the first news of her illness reached us, she had already passed away, the cablegram that was sent announcing her death having been lost. Everything that medical skill and loving care could do was done to stay the ravages of the fever, but in vain. During the intervals when she was not delirious she expressed her happiness in being in Hadjin, firmly believing that she was where God wanted her to be, and praying that she might be spared for usefulness if it was his will. Despite the utmost care pneumonia set in, and on the 10th of December, 1906, she peacefully passed away, leaving behind her a devoted husband and three children, of whom are living. On May 5, 1880, he was married to Christina Zeigler, who survives him. The deceased was a faithful member of the Mennonite church for many years. Funeral services were held at the Longenecker M. H. on Jan. 6, by J. L. Buchwater in English and Fred Mast in German, assisted by Josiah Karch. Peace to his ashes.

Shoup.—On Jan. 3, 1907, at his home near Mt. Eaton, Holmes Co., Ohio, John L. Shoup, aged 74 years, 7 months, 29 days. He was married to Mary Bixler, Oct. 17, 1861. His wife departed this life in February, 1877. The fruit of this union was six children, three sons and three daughters, of whom are living. On May 5, 1880, he was married to Christina Zeigler, who survives him. The deceased was a faithful member of the Mennonite church for many years. Funeral services were held at the Longenecker M. H. on Jan. 6, by J. L. Buchwater in English and Fred Mast in German, assisted by Josiah Karch. Peace to his ashes.

Powell.—Polly Ann Powell was born May 5, 1836, near Lilly, Va.; died Dec. 31, 1906, at the home of her husband, near Harrisonburg, Va., aged 70 years, 7 months, 26 days. Her death followed an illness of several weeks of pneumonia and heart trouble. At the time of her death she was a consistent member of the Presbyterian church. She is survived by her husband, two sons and three daughters: Mary J. Brunk of Elda, Ohio; Mary E. Wenger of Augusta Co., Va.; Margaret S. Good of Rockingham, Va.; and one daughter, Mary E. Tonn, and Lewis J. Powell, Jr., of near Harrisonburg, Va. Funeral services were held on Jan. 2, 1907, at the home of Joseph F. Clever, and at the church by John Ruff, assisted by Joseph F. Heatwole.

Witmer.—Near Preston, Ont., on Jan. 6, 1907, Albert E. Witmer, son of Levi Witmer, died at the age of 26 years, 9 months, 9 days. He had been helpless all his life, owing to nerve troubles. In addition to this he suffered from indigestion for about two years. Some years ago he accepted of Christ, and since then it was his desire that he might be absent from the body and present with the Lord. The funeral was held on the 8th. The grave is in the yard adjoining the Warner meeting-house, where services were conducted by David S. Wismer. Text, Jonah 1:6, "What meanest thou, O sleeper? Arise, and upon thee shall God visitation."

Blough.—Walter, son of Bro. Ammon and Sister Rebecca Blough, died Dec. 6, 1906; aged 6 m., 7 d. Burial at the Blough M. H. on the 8th. Funeral services were conducted by S. D. Yoder and Simon Layman.

Harnish.—On Jan. 4, 1907, near Refton, Lancaster Co., Pa., Henry Harnish, aged 44 years, 5 m., 18 d., died at the home of his wife, Mary. He was survived by three brothers and four sisters.

two brothers and two sisters. Memorial services were held in the Elkhardt Mennonite M. H., Sunday afternoon, Jan. 13, when Bro. I. W. Royer of Goshen, Ind., an old college mate, presided from the text, Mark 14:3-9, assisted by Bro. A. B. Yoder. The attendance was very large, and the services were deeply affecting, as we thought of her sleepless hours of travail so far away, yet so consoled with the blessed assurance that all is well with our dear departed sister.

Warm summer sun, shade, shade, there;
Warm southern wind, blow softly there;
Green sod above, lie light, lie light—
Good night, dear heart, good night, good night."
K.

Hoover.—Susanah Hoover, wife of Dea. John A. Hoover, died at their home in Clinton Twp., Elkhardt Co., Ind., Sunday night, Jan. 6, at ten o'clock; aged 80 years, 4 m., 15 d. She was born in Lancaster Co., Pa., Aug. 22, 1826. Her father and mother, Abraham Eschelman and Elizabeth Horst Eschelman, removed with their family to Stark Co., Ohio, in 1837. On Feb. 17, 1848, she was married to John A. Hoover in Stark Co., Ohio. On June 17, 1852, Bro. and Sister Hoover moved to the place where she died, in Clinton township, where they have ever since lived. She is survived by her husband, John A. Hoover, who will, if he lives, survive her, and also by five sons (John, Martin, Christian, Samuel and Jonas) and one daughter (Elizabeth Lehman, wife of David Lehman). One son (Abraham) and one daughter (Mary) died in 1873, aged 23 and 19 years respectively. Five of her brothers and one sister have preceded her. Her sister Elizabeth Weaver and her son-in-law, Eschelman, survive her. She leaves a number of grandchildren and a large number of nephews and nieces and other relatives and friends. Bro. and Sister Hoover became members of the Mennonite church in early life, and have continued faithful and earnest Christians through life. During her residence of more than half a century in Elkhardt county she has made countless friends, and in her unselfish devotion to others made her life one of inestimable good to the community. The remains were buried from the Brick Mennonite meeting-house in Clinton township on Wednesday, Jan. 9. A short service was held at the home, as Bro. Hoover was unable to attend, and a mission house on account of his physical infirmities. There was a large attendance, the meeting-house being almost completely filled with relatives. Bish. John Martin and Prof. Martin Raymer conducted the funeral services.

Shoup.—On Jan. 3, 1907, at his home near Mt. Eaton, Holmes Co., Ohio, John L. Shoup, aged 74 years, 7 months, 29 days. He was married to Mary Bixler, Oct. 17, 1861. His wife departed this life in February, 1877. The fruit of this union was six children, three sons and three daughters, of whom are living. On May 5, 1880, he was married to Christina Zeigler, who survives him. The deceased was a faithful member of the Mennonite church for many years. Funeral services were held at the Longenecker M. H. on Jan. 6, by J. L. Buchwater in English and Fred Mast in German, assisted by Josiah Karch. Peace to his ashes.

Powell.—Polly Ann Powell was born May 5, 1836, near Lilly, Va.; died Dec. 31, 1906, at the home of her husband, near Harrisonburg, Va., aged 70 years, 7 months, 26 days. Her death followed an illness of several weeks of pneumonia and heart trouble. At the time of her death she was a consistent member of the Presbyterian church. She is survived by her husband, two sons and three daughters: Mary J. Brunk of Elda, Ohio; Mary E. Wenger of Augusta Co., Va.; Margaret S. Good of Rockingham, Va.; and one daughter, Mary E. Tonn, and Lewis J. Powell, Jr., of near Harrisonburg, Va. Funeral services were held on Jan. 2, 1907, at the home of Joseph F. Clever, and at the church by John Ruff, assisted by Joseph F. Heatwole.

Witmer.—Near Preston, Ont., on Jan. 6, 1907, Albert E. Witmer, son of Levi Witmer, died at the age of 26 years, 9 months, 9 days. He had been helpless all his life, owing to nerve troubles. In addition to this he suffered from indigestion for about two years. Some years ago he accepted of Christ, and since then it was his desire that he might be absent from the body and present with the Lord. The funeral was held on the 8th. The grave is in the yard adjoining the Warner meeting-house, where services were conducted by David S. Wismer. Text, Jonah 1:6, "What meanest thou, O sleeper? Arise, and upon thee shall God visitation."

Blough.—Walter, son of Bro. Ammon and Sister Rebecca Blough, died Dec. 6, 1906; aged 6 m., 7 d. Burial at the Blough M. H. on the 8th. Funeral services were conducted by S. D. Yoder and Simon Layman.

Harnish.—On Jan. 4, 1907, near Refton, Lancaster Co., Pa., Henry Harnish, aged 44 years, 5 m., 18 d., died at the home of his wife, Mary. He was survived by three brothers and four sisters.

HERALD OF TRUTH.

Thursday, January 17, 1907.

John F. Funk and Abram B. Kolb, Editors.

Entered March 4, 1892, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.—The Herald of Truth is published weekly, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.50 a year.

The Herald of Truth is the organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas and Nebraska.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada.
17. Pacific Coast District.

The funeral was held Jan. 6 at the Brick M. H. near Willow Street. Services were conducted by Bish. Abram Herr and Pre. Jacob Thomas from Acts 29:30. Interment in the Farm graveyard. The Lord comforted the mourning hearts.

Yoder.—Rumel Andrew, infant son of Bro. and Sister H. J. Yoder, was born near Manchester, Okla. Jan. 20, 1906; died near Onongono, Mo., Jan. 2, 1907; aged 6 m., 13 d. Funeral services were held on the 4th, conducted by Pre. J. T. Hamilton. Interment in the Weaver cemetery. Another precious rose-bud has been plucked from earth to bloom in the garden above.

Klopfenstein.—Hollie Dwight, son of Christian and Emma Klopfenstein, near Holden, Mo., was born March 6, 1901; died Jan. 3, 1907, from the effects of scarlet fever. He suffered for about eight weeks. At times he seemed to get along well and then he would get bad again, and finally the disease drew to his heart, and the Lord saw fit to take him. God bless those left to mourn. Funeral services were held in the Pleasant View meeting-house on Friday. Services were conducted by Pre. Ben Hartzler of Garden City, Mo. and D. H. Haber.

Zook.—Rebecca, wife of Simeon K. Zook (deceased), was born in East Lynne, June 9, 1818; died Dec. 29, 1906, near East Lynne, Mo., where she lived since about the year 1881; aged 88 y., 6 m., 20 d. She leaves three sons and three daughters (one an invalid), and many friends to mourn their loss. She was a faithful member of the Syracuse Grove congregation. Buried in the Clear Fork cemetery on the 31st of December.

Weaver.—On the 24 of Jan., 1907, near Wakarusa, Elkhart Co., Ind., Elizabeth, wife of Pre. John Weaver; aged 67 y., 10 m., 21 d. She was born in Mahoning Co., Ohio, Feb. 11, 1839, where she grew up to womanhood and in her early years united with the Mennonite church, of which denomination she remained a faithful member until the good Shepherd called her to her eternal rest. She was buried at the Yellow Creek Mennonite meeting-house on Sunday, Jan. 6, where a large concourse of people had assembled to pay the last tribute of love to her memory. Her maiden name was Lehman, and she leaves her aged husband (now 85 years old), one sister (Katy) and one brother (Christian Lehman), to mourn her death. She was married to her surviving husband on Oct. 16, 1858. Funeral services were conducted by Pre. Henry Schrock, Pre. Martin Hamer and Bish. John Martin, from Phil. 1:21-24. Those who are thus bereaved may deeply feel their affliction, but they need not mourn as those who have no hope, but rather think of her as of one only gone before.

De Long.—Annanda De Long, daughter of B. J. and Mary De Long, wife of Chas. A. De Long, was born near Millersburg, Elkhart Co., Ind., Feb. 6, 1880; died in Elkhart Jan. 7, 1907; aged 26 y., 11 m., 1 d. Sister De Long found peace in Jesus and united with the Evangelical Association, Feb. 3, 1901. In her last affliction she displayed perfect resignation and enjoyed the fellowship and prayers of her church and other friends exceedingly. Her last words were expressions of faith and hope. She was willing and ready to die, admonishing her husband and other friends to meet her in heaven. Then with the waving of the hand, repeatedly say-

HERALD OF TRUTH

January 17, 1907.

ing, "Good-by, good-by," she fell asleep in Jesus. Funeral services by her pastor, assisted by J. F. Funk.

L. S. FISHER.

KANSAS CITY MENNONITE MISSION.

Report for Month of December, 1906.

RESOURCES.
Mt. Zion Cong., Mo., \$6.75; clothing, \$1.00; Sugar Creek Cong., Ia., \$21.80; Sarah Holderman, \$5; Mrs. Elderman, \$2.50; Ida Kauffman, \$1; J. F. Weber, \$2.50; Mrs. C. Gufenchuck, \$5; Mr. McFalls, \$15.00; East Union Cong., Ia., per G. L. Bender, \$25; Middle Dist. (Va.) Cong., \$2; John Rupp, \$12.50; John Rupp, \$12.50; E. Hauser, \$1; J. P. Breneman, \$1; Mrs. D. D. Kauffman, \$5; Sarah Miller, \$1.50; J. J. Weaver, \$50; Sr. Boyer, \$40; Cherry Box (Mo.) Cong., \$2.90; Mary Hershberger, \$2; Lolla Yoder, \$1.50; Mary Hartzler, \$1.50; Clara Brubaker, \$50; Roy Zook, \$50; Lucie Koppenhauer, \$50; Lacyne Koppenhauer, \$50; Lutz Koppenhauer, \$50; Bessie Randolph, \$50; G. L. Auterbach, \$4; Mrs. Oestrich, deceased, \$2.50; a Friend, \$2; for work, \$1; D. C. Welty, \$1; Notes and Outlines, \$20.15; day nursery, \$4.20; from others, \$1.

For Christmas Dinner.—Members of Sycamore Grove Cong., \$8.85; Bethel Cong., Mo., \$4.36; Onongono Cong., \$6; Cherry Box Cong., \$5; P. T. Smith, \$1; Fred Gohman, \$1; Mary Gillum, \$2; Mt. Zion Cong., \$40; Mr. Jennings, \$25; Mr. Tanner, \$25; Slater Newswagoner, \$20; Anna B. Lill-wiler, \$5. On hand, Dec. 1, \$5.24. Total, \$200.18.

GROCERIES. \$31.50; car fare, \$9.25; dry goods and clothing, \$5.57; light and fuel, \$13.70; drayage, \$8.45; stationery and postage, \$3.95; medicine, \$1.50; books, \$5.20; plumbing, \$10; charity, \$12.50; phone, \$2; dentist, \$3; lamps and fixtures, \$1.20; furniture, \$20; Christmas dinners and treat, \$32.25; Sunday school supplies, \$11.43; water, \$2.59; incidentals, \$5.35. Total, \$194.31. Balance on hand, \$5.87.

Gratefully acknowledged,

G. A. HARTZLER.

MENNONITE OLD PEOPLE'S HOME,

Report for December, 1906.

RECEIPTS.—C. D. Stelner, Xenia, Ohio, \$1; Salem Cong., Elda, Ohio, \$10; S. G. Shetter, Johnston, Pa., \$1; J. S. Shoemaker, Freeport, Ill., \$5; a Sister, \$1; H. G. Anglemeyer, Silverdale, Pa., \$1; Jeremiah Loch, Medina, Ohio, \$5; Elias Falt, Dalton, Ohio, \$1.50; Maple Grove Cong., Topeka, Ind., \$16.50; J. D. Blosser, Columbiana, O., \$2; Kan-Neb. Conf. Mission Board, per J. G. W., \$22.75; Menn. Board of Missions & Charities, per M. S. \$500; Mary Zimmerman, Rittman, O., \$1; Anna Zimmerman, Seville, O., \$1; B. L. Noff, Philadelphia, Pa., \$2; Herald of Truth Mission Fund, per J. P. F. \$3; Lewis Loch, Seville, O., \$10; A. R. and Selena Miller, Elkhart, Ind., \$2; Sister Relatives, per D. C. A., \$11.05; J. K. Hiltner, Orrville, O., \$25.50; Menn. Board of Missions & Charities, Rittman, O., \$50; Jacob Gibboney, Bradford, O., \$1; Samuel Baker, Wadsworth, O., \$1. Total, \$909.88.

Remark.—We returned \$16 that was received from M. Lehr, deceased; this had been acknowledged in former reports, hence we deduct this amount from this month's receipts—\$683.88.

Articles Contributed.—A Brother, meat, apples and squashes; Mary Martin, Elkhart, Ind., oil; S. H. Chiles, Denbigh, Va., lot of sweet potatoes; Mrs. Elizabeth Baker, Wadsworth, Ohio, bed blanket; Samuel Baker, Wadsworth, Ohio, soap, baking soda, matches; Mrs. S. S. Krupp, Smithville, O., cookies; E. C. Bowman, Orrville, O., large cake.

Rittman, Ohio.—D. C. Amatutz, cheese, butter-milk, calves; David Brubaker, two sacks oats;

Myer, two sacks oats; a Brother (Norv.), lot of corn and oats. Gratefully acknowledged,

J. D. MININGER, Supt.

STEPHENS & SON,
Leading Undertakers.

204 S. Main St. Telephone 91.

ELKHART.

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NOTICE TO SUFFERING HUMANITY.

I have put up and sold medicines for thirty years and in my travels bought all the valuable recipes, until I have over fifty, a number of which I have tried and find good for diseases which I name below.

No. 1. Cures catarrh of the head and stomach. No. 2. cures rheumatism, neuralgia and lumbago. No. 3. cures liver complaint, no matter of how long standing. No. 4. cures weak stomach. No. 5. cures dropsy. Have cured cases when doctors said that patients would not live.

No. 6. Liniment. Takes off spavin or ringbone without removing the hair.

No. 8. Liniment for scattering swellings of all kinds or softening caked breasts, or udder in cows. This I have used and sold for twenty-five years and has never failed.

No. 9. Is a saive and blood purifier which cures erysipelas, tetter and salt rheum. This cured my mother of salt rheum after doctoring twenty years, and I have cured old fever sores.

No. 10. Is for making black Indelible Ink for ten cents a gallon, which retails for two dollars per gallon.

No. 11. A medicine for curing ague and chills, which I left on trial twenty-five and thirty years ago, with the understanding that if it did not cure they need not pay for it, and when I came around the second time I received my pay for every bottle.

Now these are recipes which every family should have for their own use and any one who has spare time can make money by putting up these medicines and selling them. I have cleared as much as fifteen dollars in one week. I will sell each recipe for one dollar, except No. 9, which will cost one dollar and fifty cents, as the saive and blood purifier go together. If several families would club together and buy several of these recipes and then copy them (say, you buy six in a club and copy them), each family will have the six for one dollar.

Send all money by money order or registered letter to
AMOS BRUNKERHOFF,
Burkholder, Ohio.

P. S.—Preserve this paper, as this ad will not appear again.

THOUSANDS ARE CURED OR BENEFITED BY

OSTEOPATHY

After every other method has failed. Private treatments given at the

LANCASTER INFIRMARY OF OSTEOPATHY,

Fifth Floor Woolworth Bldg.,

LANCASTER, PA.

Conducted by Dr. John D. Burkholder and Dr. Warren A. Sherwood, late instructors in Philadelphia College and Infirmary of Osteopathy. Urine and blood analysis carefully made.

SCIENTIFIC OSTEOPATHY removes the cause. As a natural result the disease disappears.

LADY ATTENDANT.

Phone, U. T. & T. Co. Open Evenings 7:00 to 9:00.

When you buy from us

you GET what you want.

When you buy from your

neighbors, you get a rule, you

TAKE what you can get.

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HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, JANUARY 24, 1907.

Vol. XLIV. No. 4.

NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

EDITORIAL NOTES.

The influences which have power to move the world, and bring men and women to Christ, must come from God. Jesus says, "Without me ye can do nothing."—F.

One of our correspondents writes: "It is only as we seek earnestly for strength and wisdom from the all-seeing Father above that we can be assured of ultimate success in our desires and purposes."—*

For India.—Kind friends who love the mission cause have contributed to the Herald of Truth Mission Fund, so that on the 15th of January we were able to forward \$58.60 to the workers at Dhantari, and help along the good work there to that extent. The Lord bless all these kind donors and richly reward them for their aid in the good work.

We are glad for the practical evidence of Bro. J. S. Hartzler's continued improvement by the receipt of a series of articles from him on the sanitarium at La Junta, Colorado, part of which appears in this issue. Bro. Hartzler writes that he is not quite well yet (his handwriting betrays his physical weakness), but he is out of the hospital and states that he is gaining strength rapidly.

The attendance at the Berlin (Ont.) Bible conference was very large, and the interest was, according to the words of a correspondent, "remarkable." The house was well filled at nearly every session. Thirteen souls confessed Christ. God be praised. The Bible study, as announced in the Herald, began there on the 14th and promised a large attendance. May the blessed Word be increasingly precious to those who attend.

This number contains a very interesting letter from Sister Rose Lambert of Hadjin, Turkey, in which she gives the particulars for which so many were anxiously waiting, concerning the illness and death of our dear sister Adeline V. Brunk. While the mystery of God's providence in taking our sister from the scene of her labor so soon is as deep to those at Hadjin as it is to us here, we praise God that our sister was fully resigned and ready to go home.

The new meeting-house, built in Lancaster, Pa., during the past summer, is now finished and will be opened for services on Sunday afternoon, Feb. 2, 1907, at 2:30 o'clock. Communion services will be observed on the following Sunday, Feb. 10, also in the afternoon at 2 o'clock. May the Lord bless these services to the salvation of many souls and may this be a place where the true worshippers shall gather in all future time to worship God in sincerity and truth, and may God ever prosper his work in that city.

Read Bro. D. Burkholder's portrayal of the sufferings of Jesus in Gethsemane, the third of Bro.

Burkholder's series of articles for the Young People's Department on "Christ's last week on earth." Can any one read unmoved the story of Christ's agony in the garden? And that agony was suffered because of your sins and mine. May we never forget that we, by sinning, crucify the Son of God afresh, and that we, by professing to love God and yet disobeying his commands put Him whom we profess to love, cherish and obey, to open shame.

The victory of life is beautifully presented to us in the words of Paul when he says, "I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them also that love what is good." (2 Tim. 4:7, 8). Let us be diligent in our work and valiant soldiers of the cross, that we may be able to stand and overcome the enemies of the cross and finally enter into his glorious rest.—F.

We are glad to hear our brethren express their feelings toward the paper. If they even criticize, we are glad to hear it, for thereby we can see what is necessary to do to satisfy the wants of our readers. It is true in more than one sense that our best friends are those who tell us of our faults, because this will help us to correct them. The sister we have in our mind just now, says: "I thought I would discontinue the paper, but I can't hardly do without it. The paper has been a regular visitor at my house for years and it makes me feel homesick if I do not get it every Saturday."—*

In justice to Bro. J. S. Shoemaker, secretary of the Mennonite Board of Missions and Charities, we wish to state that he did all in his power to secure transatlantic passage for the new volunteers to India. Bro. and Sister A. P. Friesen of Mountain Lake, Minn., but owing to a strike on the steamship line at the time they were to sail, they were unable to go. Other delays followed and hence the earliest booking that could be obtained was Feb. 2, on which date, the Lord willing, Bro. and Sister Friesen expect to sail from New York. We gladly make this explanation, knowing Bro. Shoemaker is attending to his part of the Board's business in a manner that is above criticism. God bless him.

A notable resolution was adopted at the recent Sunday School Union of Logan and Champaign counties, Ohio, namely that which reads: "Resolved, That in case such (continued) meetings be held, that they be in charge of the ministry and members of the congregations represented by this Sunday School Union, and that they be conducted in harmony with methods sanctioned by our respective church conferences." A few months ago the Herald spoke of the dangers that lay in the way of continued meetings if methods are adopted that are in vogue in some denominations or that are used or allowed to be used by some evangelists who have grown popular. The precautionary proviso adopted by the Sunday School Union is certainly in order.

A brother, in renewing his own subscription and sending three new ones, says: "The series of

articles on 'Christ's last week on earth' is certainly delightful. The Young People's page is exactly my idea of reading matter for our young people, and it is good for the old people, too. I am no longer young in years. Thank you for publishing that excellent map of India. When I look at Dhantari, and at Rudi, the Leper Asylum and at Baio/gahan, I fancy I can see our brethren and sisters busy at work. Then I try to think what these places were before our missionaries came there, and I wonder if any of our converted Hindu brethren and sisters ask the question: 'Does mis- sionary work help to solve that problem for some of our dear people who raise that question. And the Young People's Bible Meeting Page is putting the young people's meeting right at our doors. I hope the course that starts out so well will be generally adopted.' We are glad for the new subscriptions we are receiving, as well as for the renewals, and wish to say that sample copies will gladly be sent free to any person to whom you wish a copy of the Herald sent.

Important Notice.—In our mail order department are a number of orders for supplies of various kinds, but to which either name or address or both have not been added. We herewith give the list in the hope that the necessary information will be promptly supplied:

7. No name or address. Fourteen English almanacs, Amount, \$4.

8. Roschell, N. Dak. Two "Songs of Faith and Hope" Amount, 40c.

9. No name, Neck, Mo. One hundred tracts on Swearing, one hundred tracts on Temperance, fifty on Evils of Secret Orders, etc. Postage enclosed.

10. Bro. David D. Nyce; no address. "How to Pray" by Torrey, Amount, 15c.

11. Hagerstown, Md.; no name. One Manual of Sunday School Methods, one "Model Superintendent," and picture cards. Amount, \$1.00.

14. No name, Durham, Kansas. 24 Eng. Gospel Hymns, 20 copies Philharmonia, 30 Lieder and Melodien, 4 Chorals, 3 Gospels, gilt edge, leather binding. Order sent Jan. 9, 1907.

There are others of earlier date, which we have tried in vain to locate. We will consider it a great favor if our friends will help us to find the persons and places to which these orders should be sent, especially those for Sunday school supplies, as they are urgently needed. And we would again ask that those who send orders make sure that NAME AND ADDRESS are written plainly on order sheet. Once in a while we recognize the sender by his handwriting or some other mark of recognition and are able to fill and deliver the order, but it will be far better to follow the above suggestion, thereby saving time, worry and dissatisfaction.

For the third time within a year the western hemisphere has been visited by an earthquake, and in every case cities lying in the path of the disaster have suffered heavily from wrecked buildings and still more from fire which broke out immediately, and which, because of the injury to the waterworks by the earthquake, could not be checked in the usual way. The first was in North America, San Francisco, Cal., being the chief sufferer. The second occurred in South America, also on or near the Pacific coast, and Valparaiso, Chile, was laid in ruins. The third

disturbance visited on the 14th of January the island of Jamaica, one of the West Indies group and a British possession lying midway between North and South America, and reports state that in Kingston, a loss of about 60,000 and capital of Jamaica, the city of life, as in San Francisco and Valparaiso, is appalling, possibly a thousand people having been killed, while many thousands were injured. The city was wrecked and the wreck was reduced to ashes, and the people are homeless. Their principal food is bananas, which grow in great profusion on the island. Being near the equator the suffering from exposure is not what it would be in a colder climate. A large majority of the people are blacks. Of those killed probably less than 100 are white. There have been shocks more or less severe every day since the first shock, and for ten miles around the city the buildings in the country are wrecked. The British government has ordered supplies of all kinds to be hurried to the scene. When such disturbances come, one feels that this old earth is after all not a very solid or safe place of abode. But there is a city whose builder and maker is God, that shall be safe, whose foundations are everlasting, and when earth and temporal things have passed away, and with it those who put their trust in temporal things, then will the New Jerusalem remain for those who have heard and obeyed the word: "Come unto me"; "I go to prepare a place for you," "and I will give you rest." And while the Lord sends the mighty wind, the earthquake and the fire, yet would he have us know that he is in the still small voice that comes and speaks to every heart, every conscience, ever so reason together. "Come now, and let us reason together." "Come, for all things are now ready." "Seek ye the Lord while he may be found; call upon him while he is near."

PERSONAL MENTION.

Bro. I. W. B. Sherk of Breslau, Ont., is reported very ill, with but slight hopes for his recovery. Bro. Jacob I. Weidy and family of Wakarusa, Ind., left for Brown Co., Kansas, on the 14th for a visit among friends. We wish them a pleasant journey.

Bro. J. K. Bixler, of the Holdeman congregation near Wakarusa, Ind., is engaged during the present week in holding a Bible conference near Elda, Ohio. May God bless the work.

Our aged brother and fellow-laborer, Pre. David Johnson, requests that his mail be sent from this time on to Macon, Ga., instead of his former address. All his correspondents will kindly notice the change.

Bro. S. G. Shetter of Johnstown, Pa., will (if the Lord permit) begin a series of meetings in the Willow Street Mennonite meeting-house in Lancaster Co., Pa., on Thursday, Jan. 24. Everybody invited. COR.

Bro. Justus B. Bare, who has been a regular reader of the Herald for many years, has moved to Macon, Ga., and requests that all his mail matter, including the Herald, be sent to that postoffice. The matter has our attention.

Bro. S. B. Overholt of Heaton, Kan., left his home in Kansas on the 15th of January and will make his future home in the Mennonite colony at Normanna, Texas. He requests to have his Herald of Truth and letters addressed to that place.

Bro. I. J. Buchwalter of Dalton, Ohio, who, after the close of the Bible conference at Berlin, in which he took part, began a series of meetings at Breslau, Ont., on the 12th was called home by a telegram on the 14th, which announced the death of Sister Anna Horst.

Bro. William Clymer of Chalfont, Pa., who is now in his ninety-second year, recently had a serious attack of la Grippe, but is now recovering. His son Ephraim, who is engaged in the publishing business in Minneapolis, Minn., visited his father during his illness.

Bro. Jonas Brubaker, who recently went to Juniata Co., Pa., to attend the funeral of his sister (Sister Shellenberger), spent several weeks in visiting among relatives and friends in Juniata and Lancaster counties. He returned last week and reports a pleasant visit.

Sister Mary E. Shank, who has been visiting in the vicinity of Columbus Grove, Ohio, left there last week, spending several days at the Bible conference near Elda, and then returned to Port Wayne, Ind., where she is engaged as a mission worker in the Mennonite mission in that city.

Bro. Daniel Kauffman of Versailles, Mo., is expected to begin a series of meetings at the Yellow Creek M. H., Elkhart Co., Ind., Wednesday evening, Jan. 23. Bro. M. S. Steiner began meetings at Goshen on the 19th and at the close of these meetings these brethren will conduct a Bible conference at Yellow Creek as announced in the Herald.

Bro. N. O. Blosser of Rawson, Ohio, began a series of meetings at the Turkey Run M. H. near Bremen, Fairfield Co., Ohio, on the 14th inst. Bro. B. Stoltzfus and a few others from West Liberty, Ohio, were expected there to assist. May the work at this place, where there was once a flourishing congregation, be revived by the gathering of precious souls. Bro. John Blosser of Rawson left for Pennsylvania on the 11th.

THE OVERCOMING LIFE.

By Levi Blaich.

"God is good; God is perfection, Ever glorious, never old, Having Satan in subjection, Being supreme with power untold."

The above lines are indeed true, and we are glad to know that the same power which holds Satan in subjection to God is promised to all of God's children, and if they make use of the same they can also through the strength of that power hold Satan in subjection. What a glorious promise this, that the eternal Father has given to his children, and yet there are thousands of professors who do not believe it. Let us see what the word of God says.

Jesus tells us (John 6:33): "But be of good cheer; I have overcome the world." Now if Jesus, our blessed Savior, has overcome the world, is it not an evident fact that his followers also must overcome the world? In John 17:14 Jesus addresses his heavenly Father and speaks to him concerning his disciples, as not being of the world, even as he himself was not of the world. These disciples were at one time with the world, in the world and of the world; but they had turned, they had accepted God as their Father and Christ as their Savior, and had become new creatures in Christ Jesus. Consequently they must have had Satan under subjection; for whatsoever is born of God overcometh the world (1 John 5:4).

"To him that overcometh will I give to eat of the tree of life" (Rev. 2:7). "To him that overcometh will I give to eat of the hidden manna" (V. 17). Please read verses 26 to 28. "Him that overcometh will I make a pillar in the temple of my God" (Rev. 3:12). "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne" (Rev. 3:21). "And they overcame him by the blood of the Lamb, and by the word of their testimony. And they loved not their lives unto death" (Rev. 12:11). "Resist the devil and he will flee from you" (Jas. 4:7).

This power must come from God, or we cannot obey the words given above. Think of the promise in the eighth verse. "Draw nigh to God, and he will draw nigh unto you." In the tenth verse we learn that if we comply with his teachings we shall be lifted up. Up where? Into that glorious realm above the world, where Satan can only tempt us, but not above that which we are able to bear. (1 Cor. 10:13).

Is not this a consolation to the child of God? Is surely is. The Lord is able to succor them that are tempted (Heb. 2:18). God is able to keep us from falling. Then, we are told, "the devil heareth him (Jesus), and behold, angels came and ministered unto him" (Matt. 4:11). This is indeed a glorious record of our blessed Savior, who was so filled with Bible truths that whenever the devil approached him he could say, "It is written," and when the enemy was overcome and the victory won, Jesus could return in the power of the Spirit into Galilee.

Brethren and sisters, have we gained the victory? Have we overcome? Are we living in the glorious realm above the world? Do we show to the world that we are resisting the devil? Or are we continually yielding to the temptations as they come before us and thereby showing to the world that we are not where God wants his children to be? Let us strive for the overcoming life, if we find that we are not in possession of it.

THE CHRISTIAN LIFE AND EXAMPLE.

By Lizzie Liechty.

"Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Christ here speaks to all who profess Christianity, who show to the world that they have turned away from sin and its vanities, and have chosen that good path which should not be taken away from them. We should be willing to let our light shine, that those around us may see our good works, and glorify our Father which is in heaven; and we should also be an example to those who have just started out in Christian life, who are yet in their tender years. May our conduct be such that others may truly see that there is joy and blessedness in the religion of Jesus.

Christ says, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." Our duty is to seek the right relation with God. He knows our hearts, but the world does not, unless we show it in our walk and conversation. It is indeed sad that so many Christian professors are afraid to confess Christ. If Christian life is worth anything it is worth showing to the world.

Again Christ says, "No man when he hath lighted a candle putteth it under a bushel, but on a candlestick, that they that come in may see the light." If we truly have found Christ and he is in all things. Then we will be able to know if we are walking with Christ and whether we are led by his Spirit, for by our walk and conversation we will show that we have been with Christ and learned of him.

One important thing which is very much neglected, is, speaking to unconverted souls about their salvation and encouraging them to leave sin and worldly pleasures and make their choice with the children of God, welcoming them and showing them that we have love and sympathy for them.

We as workers for the Lord should work together for Christ and show an interest in church services and Sunday school, not slow in filling our places in whatever we are called to do and being willing always to do our best. As teachers we should realize that what we plant in those tender hearts will be long remembered. We should be filled with the Spirit and teach from the heart. We cannot lead others to Christ if we are not ourselves led by him. We should not teach for honor and should be careful that our conduct does not betray us. We should not miss an opportunity to win the unconverted ones in our community, but by the aid and assistance of God, gain them. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

1907.

May we not only be willing to rejoice in that light for a season, but be burning and shining lights, walking in the fear of the Lord and in the comforts of the Holy Spirit.

Iowa, La.

For the Herald of Truth.

SHORE BIBLE CONFERENCE.

Held at the Shore M. H. near Shipshewana, La-grange Co., Ind., Dec. 24 to 28, 1906.

Organization.—Moderator, Y. C. Miller; secretary, J. J. Mishler; chorister, John S. Miller; instructors, Bro. Ira J. Buchwalter of Dalton, Ohio, and Bro. J. K. Bixler of Wakarusa, Ind.

Subjects treated by Bro. Bixler: 1. "Man—His Original Condition." 2. "Man—The Fall." 3. "Man—His Redemption." Man in his original condition as being the crowning work of God's creation, was created and given dominion over all the earth and every living creature; he was created a two-fold being and placed in the garden of Eden with commands and restrictions. But through lust, pride and disobedience to God, man fell from his sinless condition and was driven into the fallen condition, altogether unable to remove himself from it.

But God, being merciful, promised them a Redeemer, who is Christ—OUR Redeemer. Redemption delivers from sin, bondage and the curse, power of the world and the devil, vain conversation, and procures for us forgiveness of sin, reconciliation, justification, adoption and sanctification.

4. "Baptism." The Holy Spirit baptism is a saving ordinance, purifies our hearts in the sight of God and prepares us for reception of God's word. Water baptism is not a saving ordinance, but an act of obedience to fulfill all righteousness. It made Christ (John's baptism) manifest; it initiates into the visible church and is the answer of a good conscience toward God.

5. "The Communion or Lord's Supper" was instituted by Jesus Christ (Matt. 26:26, 28). Object of communion—held in memory of Christ, and points to the death and second coming of Christ. It is to be observed by bread and the fruit of the vine, in sincerity and truth, by believers, free from sin and the world, after a careful self-examination.

6. "Footwashing," as commanded by Christ, was not for outward cleansing, not an old custom, as the disciples were not the guests of Christ, it is a sign of humility (John 13:14-16), and is to be observed by his saints (1 Tim. 5:10), an ordinance because instituted by One having divine authority (Matt. 7:28, 29), and to be perpetuated to the end (Matt. 28:20).

7. "Devotional Covering" is an ordinance (1 Cor. 11:2). Definition: An ordinance is an established rite or ceremony given by some one in authority. Paul's authority. He was a vessel chosen of God and spoke by divine inspiration and commanded and directly to the church of God (Acts 9:15; 1 Cor. 1:1, 2). Relation between man and woman in the Lord (1 Cor. 3:8, 9; Isa. 6:2). Angels cover in the presence of God. Therefore the woman should be covered in honor of man because of the angels. Hair is not a covering designed for this special purpose, but there should be an artificial covering used as a prayer head-cover and not one used for protection from cold or heat.

8. "Swearing of Oaths" is forbidden by Christ (Matt. 5:33, 37). "Swear not at all," which means that under the New Testament dispensation we are not to use the oath under any circumstances. We have a more emphatic declaration by James (5:12). "But above all things, my brethren, swear as men of the gospel require them not to." Hence Christians should not swear, because obedience to the gospel requires them not to.

9. "Non-Conformity to the World." God has placed us as a royal priesthood, a holy nation, and therefore a separate people from the world; to be in the world and yet not of the world. Pride, intemperance, licentiousness, covetousness, unholiness, worldly amusements, attire, business and politics, were discussed and proven by Scripture that these are things not to be indulged in by God's people.

10. "Marriage" was instituted by God (Gen. 2:23, 24) and is the closest relation that can exist between God's children. Resembles relation between Christ and his church (Eph. 5:25). Marriage in the Lord can only be in the Lord when taking place between two believers. To marry a divorced person is forbidden. This is a subject of much importance and should be well and prayerfully considered before steps are taken, because it depends our future happiness in this life and the life to come.

The following subjects were treated by Bro. Buchwalter:

1. 2 and 3. "Holy Ghost." He is an abiding Comforter to convince and convict of sin. Works in man, by man, with man and for man. He upholds and strengthens the saints, enables them to speak the truth and helps in prayer; imparts power for service, manifests himself in our everyday life, does not lead us into forbidden paths or places of worldly amusements, etc.

4. "Secret Orders." God is the author of light (Gen. 1:3). Secrecy is an institution of darkness. Christ's command to us is to let our light shine and to have no fellowship with the unfruitful works of darkness, for it is a shame even to speak of those things which are done of them in secret. It is an unequal yoke, believers with unbelievers. It is a false charity, because you give with the expectation of receiving again at some time. Does not call the poor and feeble to come in (John 3:18; Matt. 5:17; John 18:20; Eph. 5:11; Matt. 6:15; Matt. 6:33, 37; Jas. 5:12).

5. "Dangers that Threaten the Church." Conformity to world in business relations (1 Tim. 6:10; 1 Th. 1:10, 11), unholy conversation (Eph. 4:29; Col. 4:6), display of attire, indulging in (seemingly) harmless amusements, mammon, pride, fine buildings, luxuries, and not obeying the "all things."

6. "Life Insurance" is contrary to Christ's teachings in that it misplaces trust; you trust in man and not in God, who cares for us. It tends to lead men to covetousness, it practices false charity, it makes merchandise of your life, and is a game of chance.

7. "What the Bible Teaches on Dress." Two kinds of apparel are spoken of in the Bible—"modest" and "strange." Christians are required to be separate from the world, by Christ, by Paul, by James, by John. Ornamental dress is denounced by God, by Christ, by Paul and by Peter. Zephaniah was advised and this may be taken as a keynote of warning (Zeph. 1:8). Aim to dress to please God, to promote health, and profess your religion by your dress. Fashionable attire is unscriptural, a waste of time and money, cultivates pride, deadens spirituality and keeps the poor from church.

8. "Popular Evils" that endanger the church belong to the works of the flesh (Gal. 6:19, 21). Among these are backbiting, talebearing, evil speaking, raising false reports, going to places of worldly amusement, etc. (Psa. 1:1). Examples: Sunday ball games, Sunday excursions, horse races and 4th of July celebrations. These cannot help but weaken the spirituality of the brotherhood. Older brethren should and sister attending them. Older brethren should and sister attending them. Older brethren should and sister attending them. Older brethren should and sister attending them.

9. "Church Government." We should not get the idea that a church is a body of people that are ruled by an iron rod, but they should be an obedient body of believers, desiring nothing but the glory of God. Hence Christians should not swear, because obedience to the gospel requires them not to.

10. "Non-Conformity to the World." God has placed us as a royal priesthood, a holy nation, and therefore a separate people from the world; to be in the world and yet not of the world. Pride, intemperance, licentiousness, covetousness, unholiness, worldly amusements, attire, business and politics, were discussed and proven by Scripture that these are things not to be indulged in by God's people.

11. "Marriage" was instituted by God (Gen. 2:23, 24) and is the closest relation that can exist between God's children. Resembles relation between Christ and his church (Eph. 5:25). Marriage in the Lord can only be in the Lord when taking place between two believers. To marry a divorced person is forbidden. This is a subject of much importance and should be well and prayerfully considered before steps are taken, because it depends our future happiness in this life and the life to come.

day was instituted by God, and was to be strictly observed under the old law, with the penalty of death attached to Sabbath breakers. The Lord's day is desecrated by improper conversation, unnecessary work, by pushing the ox into the pit out on Sunday, by neglecting our church privileges and thereby not obtaining the promise of God's blessing. Thus saith the Lord, "Blessed is the man that keepeth the Sabbath from polluting it. I will make him joyful in my house of prayer." Many good thoughts were given by the brethren. Every evening session was followed by a sermon. Five confessions resulted from these meetings.

J. J. MISHLER, Secy.

For the Herald of Truth.

CUMBERLAND CO. (PA.) SUNDAY SCHOOL MEETING.

The thirteenth quarterly meeting of the Church-town and Slate Hill Sunday schools was held at Slate Hill, Cumberland Co., Pa., Thursday afternoon, Jan. 10, 1907. Devotional exercises were conducted by B. F. Zimmerman. Moderator, Harry E. Berkelimer. After the reading of the minutes and report of schools, the following subjects were discussed:

"Define True Zeal." Have a zeal, and have it according to knowledge. Our zeal is not to make a show with in the presence of men, but to do God's will and for the good of those around us. It is to meet the conditions as Christ has laid them down to us, and let our zeal go forth for the purpose it is intended, and, as Paul teaches, first learn contentment and not be afraid to press on toward the mark for the prize of the high calling in Christ Jesus.

"Things that Hinder the Sunday School Cause." The location of meeting-houses in the country; absence of teachers; lack of interest, and only half-earnest workers; not enough charity and unity; too much selfishness; when self gets hold, the spiritual power is lost.

"How can we use the Sunday school as an aid to more systematic Bible study?" With the use of helps, having regular class meeting for study. Christie Zimmerman and Orpah Eshleman were chosen to be the secretaries for the coming year.

OWEN ZIMMERMAN, GRACE E. HERR, Secretaries.

For the Herald of Truth.

GOD'S WAYS BEST.

By Clara Brubaker.

"All things work together for good to them that love God." When we recall the afflictions of our missionaries and now, too, the death of another one who had given her life for the salvation of those in heathen darkness, we in our human blindness cannot see at all times how these things will work for good, and yet we believe the promise.

Because of these dark hours, many are aroused to see the real needs of the heathen. Many who before hardly gave the cause a thought have now had their sympathies awakened. It will also call for deeper consecration on the part of those who go. It means something to go to take the place of those who have been called by death from the field of action. It may serve as a test of consecration. If these trials, confronting the workers now in the field, cause some to give up the thought of going, it proves that they would have been too going. If parents who before thought they faint-hearted, if parents who before thought they could not give their son or daughter up, now say they think more of their children than of heathen souls. Since these sad things are allowed to come up before us, may we be resigned to the Lord's will and accept the lesson he would thereby teach us. May his name be glorified, come pain or come pleasure.

TIDINGS FROM THE CHURCH AT HOME AND ABROAD

FOREIGN MISSION.

India.—American Mennonite Mission, Dhamtari, C. P., India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill.

Chicago.—Mennonite Gospel Mission, Emerald Ave. and 26th Street, Chicago, Ill.

Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.

Philadelphia.—Mennonite Home Mission, Cor. Archer and Dauphin Streets, Philadelphia, Pa.

Ft. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind.

Lancaster.—462 Rockland Street, Lancaster, Pa.

Canton.—Mission Home, 1934 East Eighth Street, Canton, Ohio.

Kansas City.—701 Pacific St., Kansas City, Kan.

Archbold, Fulton Co., Ohio, Jan. 15, 1907.—To the Readers of the Herald:—Greeting. Bro. S. E. Allger of West Liberty, Ohio, came to Fulton county on Jan. 12, 1907, and preached two sermons for us. During these services one soul confessed Christ. May the Lord direct many more in the way. COR.

The brotherhood of the Springs congregation in Somerset Co., Pa., have organized a Bible meeting, which meets every other Sunday evening, alternately with the church services. The subject before the meeting last Sunday evening was "Prayer." Meetings of this kind when properly conducted are of great value to the congregation. The Lord bless all efforts in this direction. COR.

Jamestown, Kan., Jan. 10, 1907.—Brethren:—Please find enclosed fifty cents for the renewal of my subscription to the Herald of Truth for this year. I am very much pleased with the little paper. I think it is, under God, a power for good in the world. May God bless you in the good work, and if ever the Young People's Paper should again be printed send me a copy, for I think it was one of the best papers I ever read. COR.

Mountville, Pa., Jan. 15, 1907.—Dear Brethren and Sisters:—Pre. John Senger of Kinzer, Pa., has just closed a series of meetings at the Mountville Mennonite M. H., Mountville, Pa., and the Lord has wonderfully blessed the effort. During the two weeks twenty-five converts confessed Christ; six came out on the last night of the meetings. The attendance was very good. May the good work go on in every section, is my prayer. COR.

Windom, Kan., Jan. 13, 1907.—To-day we could say, "I was glad when they said unto me, Let us go into the house of the Lord" (Psa. 122:1). Seven young persons who had been instructed in the doctrines and teachings of the gospel were received into church fellowship, six by water baptism and one was re-baptized. Bish. S. C. Miller officiated. The services were held in the West Liberty meetinghouse, McPherson Co., Kansas. COR.

Oronogo, Mo., Jan. 15, 1907.—Dear Herald Readers:—Greeting in Jesus' name. On last Sunday our Sunday school was reorganized for the first six months of 1907. The following are our officers: Superintendent, B. F. Weaver; assistant superintendent, J. J. Weaver; treasurer, Sister Esther Good; chorister, Sister Mary Shenk. Our school is small, but evergreen. We were without preaching several Sundays of late, because our ministers were laboring in other fields. Pray for the work and workers at this place. M. S., COR.

Perkasie, Pa. (Blossoming Glen Congregation), Jan. 11, 1907.—Dear Editor and Herald Readers:—Greeting. The Sunday school at this place dis-

tributed their Christmas gifts on Sunday, Dec. 30. The Sunday school was reorganized at the same time. All the old officers were re-elected. They are: Wilson Moyer, superintendent; Titus K. Moyer, assistant superintendent; Leidy Hunsicker, chorister; Dr. D. M. Landis, treasurer. On Sunday, Jan. 6, Pre. Mahlon Souder, of the Rockhill congregation, delivered a sermon here on the text (Luke 19:19), "For the Son of man is come to seek and to save that which was lost." COR.

Richfield, Pa., Jan. 15, 1907.—Editors and Readers of the Herald of Truth:—Greeting in Jesus' name. Bro. Noah H. Mack of Lancaster Co., Pa., commenced a series of meetings at the Susquehanna meetinghouse in Snyder Co., Pa., Jan. 4, 1907, and closed on the evening of the 11th with four confessions and others almost persuaded.

On the evening of the 13th of January, 1907, Bro. Jacob Heatwole of Virginia, commenced a series of meetings at the Cross Roads M. H., Snyder Co., Pa., and gave Bible lessons one hour before preaching, which are very interesting. May God bless the meetings, is my prayer. COR.

Elizabethtown, Pa., Jan. 14, 1907.—On Jan. 6 we re-organized our Sunday school for this year. We are glad to report a good interest and better attendance. Yesterday was the time for our regular appointment for services at this place. We had with us a number of visiting brethren. Bro. Wm. Seaber of Juniata Co., Pa., preached to us from Acts 1:8. He was accompanied by the deacon of his congregation. Bro. John Moseman of Lancaster City, Pa., who is conducting a series of meetings at God's meetinghouse, was here also and took part in the service.

On Saturday afternoon, Jan. 12, the funeral of Sister Sarah Beamsenderfer was held in the church. Although she was in poor health for some time, yet her death was very unexpected, as she was with us at Sunday school last Sunday. We will miss her very much, as she was one of the most regular attendants. M. S.

Birch Tree, Mo., Jan. 15, 1907.—Dear Herald Readers:—Greeting. Since the last correspondence from this place our ranks have been reduced. In so small a flock every one is sadly missed. Bro. J. T. Hamilton and family have moved back to Oronogo, Mo.

The outlook here is not very encouraging, but we cannot tell what brighter days God may have in store for the church here if we will work faithfully and leave results with him. We would welcome into our midst some families to take the place of those leaving us. May God richly bless those who have gone to other fields. May God's professed children everywhere become more awakened to a sense of their duty toward fallen humanity, is my earnest prayer. COR.

Lyons, Kan., Jan. 12, 1907.—To the Readers of the Herald of Truth:—Greeting in Jesus' name. I want to thank the good Samaritan who was so kind as to send me a sample copy of the Herald of Truth. It did my soul good to read its columns and learn of the great interest that is taken in the Sunday school cause.

Forty-five years ago, when I had acquaintance with the Mennonite church, they did not believe in Sunday schools, as I understood it then, and when I read the Herald I was wonderfully impressed with the tenor and spirit of the correspondents. To my mind it is about the cleanest and most-to-the-point and the most spiritual paper I have been permitted to read for a long time, and we feel that we cannot do without it. Enclosed I send you a postal order for \$1.00 to pay for one year's subscription to the paper, and may the blessing of God rest upon all the readers and

correspondents, and may it continue to do its mission work and be instrumental in bringing many souls to Christ, is the prayer of an old Sunday school worker. T.

Thank you, brother, we shall be glad to hear from you again.—Editor.

Ordination of a Minister in Germany.—In the Mennonite congregation in Schoenees, near Culm, a minister was ordained on Dec. 16, 1906. Twenty-eight years ago, on this same day, Peter Balzer, who had been chosen to the office of the ministry by the congregation, was ordained and for the first time appeared before the congregation in the capacity of a pastor and shepherd of the flock and assumed the solemn duties of the sacred office to which he had been called. Now on the twenty-eighth anniversary of his ordination his son, Peter Balzer, Jr., of the same place, was also ordained to the same sacred office. The bishop in charge on the occasion spoke briefly on the usual subject for the day, "The Advent of Christ," and then directed the minds of his hearers to the text, John 12:26. He referred to the duties of the minister to his congregation and also to the duties of the congregation toward their minister, and the duties of both toward the lost, after which the brother was inducted into the sacred office, after he had answered the usual questions in the ordination ceremony. The newly ordained brother then addressed the congregation and assured them that it was his purpose, by the divine help, to preach only Christ and him crucified. The meeting was throughout encouraging and uplifting and was much appreciated by the congregation which had recently passed through days of tribulation and sorrow. May the blessings of God gladden their hearts in the years of the future.

Manchester, Okla., Jan. 15, 1907.—Dear Readers:—It has been some time since there has been any news sent in from this place, and I shall endeavor to write a few lines. Bro. Perry Shenk of Albia, Mo., came into our midst on Dec. 26, 1906, and held a revival meeting, remaining with us until Jan. 11, 1907. We have been richly blessed during the time the brother was with us. Nine souls have become willing to confess Christ. We were truly made to say with the Psalmist, "I was glad when they said unto me, Let us go into the house of the Lord." We heartily invite any ministers passing through this way to stop and visit us. We thank God for the bread of life which he so kindly deals out among his children and so gently calls his servants to go and work in the vineyard (Matt. 21:28).

"Hark, the voice of Jesus crying,
Who will go and work to-day?
Fields are white and harvest waiting;
Who will bear the sheaves away?
Loud and strong the Master calleth,
Rich reward he offers these:
Who will answer gladly, saying:
Here am I, send me, send me."

"Let none hear who idly saying:
'There is nothing I can do.'
While the souls of men are dying,
And the Master calls for you.
Take the task he gives you gladly,
Let his work your pleasure be;
Answer quickly when he calleth:
Here am I, send me, send me."

ELIDA, Ohio, Jan. 11, 1907.—Dear Readers of the Herald:—Greeting in Jesus' name. As nothing has appeared in the Herald from the Salem congregation for some time, I will send you some tidings from this place. Our Sunday school is "evergreen" and the interest seems to be good. The congregation also appears to be in a prosperous condition, and to manifest a zeal for the good of those who are not saved and for the cause of Christ in general. We pray that the Lord may arouse this part of his moral vineyard to a deeper work of grace, so that we may have a still greater zeal for the salvation of the lost ones. My wish

and prayer is that the churches elsewhere as well as here may set their standard high for the upbuilding of God's kingdom and pray that his church may grow in spiritual power and aspire to greater activity and a deeper devotion in the spiritual life, and that she may shine as a bright light in this dark world of sin and that our light, as God's children, may ever shine brighter and brighter. That means that we should live carefully and not defile this body or soul and that we do not bring reproach upon our character, neither in temporal or spiritual things, so that we may continually bear the image of Him who created us. God puts greater honors upon man by what he has done to redeem and save him, than all the things of this world can bring him, by sending his Son, Jesus Christ, as the great Redeemer of men. We should ever remember that we through him are the children of God and partakers of the divine nature. "I am the child of a King." How should this truth encourage and inspire us to walk worthy of the vocation, wherewith we are called. Hence we should take the utmost care not to mar or defile this glorious likeness, by which we can know God and understand something of his divine nature and of his wonderful love, and be fitted for the beautiful home above. May this inspire all who love the cause of the great Redeemer and Savior of the world. C. C. CULP.

For the Herald of Truth.

LETTER FROM ARMENIA.

Hadjia, Turkey, Dec. 18, 1906.

To the Readers of the Herald of Truth:—

Only a few months ago Sister Adeline V. Brunk and I sailed from New York to the field of labor God had chosen for us.

Sister Brunk, I think, has written to the Herald since and told you of her joy in being in Hadjia. Many a time she says, "Oh! I am so glad I am here." She loved the orphans and the Armenian people, and they in turn loved her.

After being in Hadjia only three weeks she was taken ill with typhoid fever and later on with pneumonia, both diseases in their worst form, and on Dec. 11, exactly three months after the day of our sailing, she fell asleep in Jesus.

During the first part of her illness, when telling her that we were all praying that God might restore her, for we needed her so much, she answered, "Oh, yes, Rose; God will bring it out all right in the end." A few days later, when remembering the several missionaries who were obliged to leave Hadjia on account of poor health after a severe illness, she said, "Oh, if I would have to leave Hadjia I would go in despair."

Eleven days before her death we told her of her critical condition, when she said, "Oh, why is it? Oh, why? — Oh, why? — Oh, why?"

After leaving a message for her father, brothers and sisters, she continued, "Oh, I long to work for Hadjia! Oh, I love Hadjia! God bless Hadjia! God bless Hadjia! Tell the volunteers: If God is pleased to take my life, I pray God they may not waver in their purpose, but that they may be sure that they are in the place where God wants them to be."

She continued: "I pray, I believe, continually, that God may use my coming out here, somehow for the good of Hadjia. Oh! I love Hadjia. I love Hadjia. I have longed and prayed that God might use my life here as he never has before, but if he wants me to die, I still praise the Lord that I may die here, right here. Oh! I praise the Lord."

At first she prayed earnestly for her recovery, but later was fully resigned to the will of God, and even longed to go.

The funeral services were conducted Dec. 12, and although it rained all day, the church was filled, all of five hundred being present. The Armenian pastor preached in Turkish from the text, "What I do thou knowest not now, but thou shalt know hereafter." Our associate missionary,

elder Maurer, preached in English from the text, "Blessed are the dead which die in the Lord."

We feel our loss very keenly, but trust God's wisdom and know that our loss is her gain. All during her illness she never spoke a word of regret that she was far from home, but on the contrary her greatest joy was that she was really in Hadjia.

We know she is safe in the harbor and cannot wish her back on life's stormy sea. We know God gave her to us, but cannot understand why he took her from us so soon. We are willing to wait until mysteries will be solved; but, oh! we can but cry to God, the Lord of the harvest, that he will send us some one to fill her place and the places of those who have left because their health failed.

Sister Brunk and Bro. Barker (our superintendent) took ill on the same day, and for a time Bro. Barker seemed to be in a more critical condition than Sister Brunk was. He, however, began to improve, and the day Sister Brunk was hurried he was allowed to sit up for fifteen minutes. She being in the Girls' Orphanage and he in the Boys' Orphanage on the third day, he did not even see her. Since then he has grown worse and at this time is again in a critical condition. We pray that God's holy will may be done.

Our consolation is in God, for he knows the great need here and feels it more keenly than we can, and surely he will continue to supply.

How little we know what is awaiting us! While rejoicing that He had given us more help and for the many happy hours to be spent together during the coming seven years, he knew that after only a few weeks our hands would make her coffin and a vacant place would be left in our hearts and homes.

"And if through patient toil we reach the land
Where tired feet with sandals loose may rest,
When we shall clearly know and understand,
I think that we will say: God knew the best."

Yours among the needy,
ROSE LAMBERT.

For the Herald of Truth.

INDIAN LIFE AT CLOSE RANGE ABOUT DHAMTARI.

By M. C. Lehman.

No. 2.

A TYPICAL LOW-CASTE FAMILY.

They are not poor, but live in a comfortable house in Karetia, about one mile east of Rudri. The father has two sons in the Boys' Orphanage. The mother of the boys died during the famine.

and since then the father has married again. In caste they are Chamars or leather dealers.

Their caste is the lowest. They are not Hindus, although long living with Hindus has given them many Hindu beliefs and superstitions as well as customs. By some they are called Sat-Namies or Worshipers of the True Name. Tradition has it that a famous leader of aboriginal and animistic tribes heard of Christ and started to teach the religion but half learned by himself and gained a number of followers of the true name. In course of time the sifting tendency of Hindu society separated them as outcasts or the lowest of castes, with their religion much different than it originally was.

As a caste they can be easily converted to nominal Christianity, because there is "rice in it"—as an American says, there is "money in it." Visits at regular intervals by their "guru" or teacher to the villages is an event of wonderful pertinence. The drinking of water poured over his foot is entire absolution from sin. As a caste they are generally treacherous and deceitful. They are as a rule somewhat tinged with dishonesty. They are very numerous about Dhamtari. To the north large numbers have been won to nominal Christianity by an older mission, but nearly all have relapsed into heathendom.

This particular family is well respected in its village. This father does the work of his caste and deals in leather. He occasionally does other work, such as dealing in rice and working by the day. He has a good income of two dollars per month. Their house is about six by five feet and five feet to the roof. The house is made of mud and solidly built throughout. Their furnishings consist of two low beds, a few bottles of oil, three or four earthen water-pots, a fan to clean rice, and a mill made of two stones for grinding it, a hollow place in the floor for a stove, a box of matches and a few spices for cooking rice.

The boys in the orphanage are bright and are doing well. Their father is proud of them, although they are Christians. These boys should make good workers among these people.

When these people become Christians their treacherous characteristics are hard to overcome. Just lately it has been discovered that one of the brightest boys of the orphanage has been induced and helped to run away by an outside Christian who was formerly of this caste. The boy who ran away was doing well and expected to be our head school-teacher at one time.

These people can be brought to live noble Christian lives through the power of Him who has given us a perfect example of Christian character.

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These people can be brought to live noble Christian lives through the power of Him who has given us a perfect example of Christian character.

A TYPICAL LOW-CASTE FAMILY.



It will take more than one generation for them all as a caste to attain to a high standard of Christian living.

The last command of Christ must have been his deepest and most yearning heart's desire. He commanded the world to be evangelized, because he yearned to have it so. Are we all active ambassadors in giving those people the gospel as was his desire?

Dhamtari, C. P., India.

For the Herald of Truth.
MISSIONS.

By Alda Spicher.

It is the command of Christ that we preach the gospel to all nations. We have seen the results of what the gospel has done for a nation. Christianity brings to each nation the new life, the new love and the new motives, which every one needs. The church cannot be obedient and let one nation be without the gospel. The duty is obligatory, not on ministers and missionaries alone, but upon the whole church. The commission was given not only to the disciples, but to the whole body of disciples. It is the very nature of a living Christianity to want to spread the gospel. Love to Christ, love to man both prompt it. The spirit of truth is the life-spring of all religion, and where it exists it must manifest itself; it must lead, persuade, convince and convert. There may be times when silence is gold and speech is silver, but there are times when silence is death and speech is life.

The command given by Christ, "Go ye therefore and teach all nations," includes some missions as well as foreign, work in our own neighborhood as well as distant places. The first word in this commission is, "Go." Yet that word is often lost sight of by Christian workers. There are those who seem to think that this message reads, "Come ye from all the world and hear the gospel." Ministers complain that people do not come and hear them preach. Christians complain that their Godless neighbors are not ready to come and sit under pulpit preaching. What if those who need the gospel will not come and seek it? How about this word to us, "Go?" Go and preach to those who will not come to hear. Go out after the little ones who never come to Sunday school; also the careless and unconcerned parents. Oh! that our church might see the need of more special efforts in our Sunday school.

The disciples obeyed this command and went everywhere preaching the gospel to all nations—not merely to the Jews, but to all people, races, kindreds and tongues; to civilized, to savage, to Greek, to barbarian, to white and to black, to bond and free, rich and poor. Every nation needs the gospel as well as our needs it. The church should thoroughly know its own field. Nothing has done more for the churches at home than a great and abiding interest in foreign work. This is the only way the church will keep pure and progressive. The church that lives for itself dies.

Christ not only gives us a command, but a promise with it. "Lo, I am with you always, even unto the end of the world." Jesus, with his love, power and willingness to help, promises to be with us till his final manifestation and revelation in the new kingdom.

Rockton, Pa.

For the Herald of Truth.

TENTH ANNUAL SUNDAY SCHOOL UNION

Of Logan and Champaign Counties, Ohio, held at Bethel M. H., Dec. 31, 1906, and Jan. 1, 1907.

After the devotional exercises on Monday evening the organization resulted as follows: Moderator, J. J. Warye; assistant moderator, C. H. Byler; secretaries, J. B. Smith and Mamie M. Yoder; choristers, Noah Troyer and Ruth A. Yo-

der; treasurer, J. Y. King; query manager, S. E. Allgier. The following topics were then discussed:

I. "What can be done to develop more spiritual life in the careless and indifferent?" There must first be life before there can be development. Where there is no life, the first duty is to repent. Let God's people come closer to him and point the way to others. Visit, admonish, teach, encourage, pray with and for the careless. Give them something to do, but use discretion. Make them feel that they are needed. Don't allow parasites (dolls) to rob you of your life. You cannot help by criticizing and faultfinding, but by loving them. It is not so hard to discover cause and remedy for indifference, as to get the indifferent to take the medicine.

II. "The Sunday School Workers' Influence." Influence is immortal. Teachers' influence greater than that of superintendents. Walk in the light. Be an example in your precepts, preparation of lesson, punctuality, life. Be the same, whether among our own people or among others. "How can I believe what you say when what you do is ringing in my ears?" "Every moment of our lives we tread on chords that vibrate through all eternity."

III. "Religious Literature of Today." Its influence (a) for good, (b) for evil. Our environment is not always our choice, but the literature we read is. One who reads much thinks much. Reading works of Spirit-filled men tends to make the reader Spirit-filled. All the good thoughts of good books are in the Bible, but we frequently are not able to get them out unless some one guide us. The press is a greater power than the pulpit. As its influence for good is great, so is its influence for evil. Church papers may influence for good or evil. The periodicals we read have a powerful influence upon our religious belief. Many are short-lived; usually have a hobby and if habitually pursued dwarf spiritual life and growth. Many readers of magazines become dissatisfied, which leads to doubt.

IV. "The Field." (a) Mission Sunday schools. (b) Our work in the world. Not all can go abroad. Four mission Sunday schools have been opened to us. God has given us opportunities, hence responsibilities. Few are gathered in with special meetings. Efforts should be made toward conducting revival meetings in neglected places where there is an opening. The devil is busy in this country and we must be busy or we shall be conquered.

The following resolutions bearing upon this subject were passed later during the day:

Resolved, That we respond to the plea that has come to us from the neglected fields around us and that we make an effort to conduct special meetings for the ingathering of souls.

Resolved, That a committee be appointed to investigate as to where such efforts would be practicable and promising.

Resolved, That the committee consist of the brethren D. S. Yoder, Bu. Stolzfus, B. B. Stolzfus, S. E. Allgier and J. S. Kanagy.

Resolved, That in case such meetings be held they be in charge of the ministry and members of the congregations represented by this Sunday School Union and that they be conducted in harmony with methods sanctioned by our respective church conferences.

V. "Education as a Factor in Christian Service." Education means literally the act of drawing out. When we speak of educating a man we mean the act of drawing out the man in the man. It is not simply the acquiring of knowledge, but the development of emotion, intellect and will—a rounded out man. Education is not taken from us at conversion, but is a great help afterward. Purpose of a college: To acquire in a few years what would otherwise take a lifetime. Not all educated men are college bred.

A children's meeting at 1:15 o'clock on Jan. 1 was a very interesting feature of the program. It consisted of songs, Scripture verses, etc., and apt

illustrations of Christ's power of drawing men to him (John 12:32). Stress was laid upon the fact that it is much easier to accept Christ when young than later in life.

At the opening of the last evening's session an interesting discussion of queries was held, most of which related to the influence of literature.

The last topic on the program was, "The Secret of a Happy Life," treated by Bro. J. S. Shoemaker. All unhappiness has its origin in sin. No one is happy who lives in known sin. Wealth never brings happiness. Two conditions must be met: (1) The individual must be brought into proper relationship to God through the Lord Jesus Christ. (2) In proper relation to humanity. There must be full consecration. Happiness is acquired through obedience and service. Self-denial must be exercised. We are only happy as we seek to make others happy.

"In the secret of His presence,
How my soul delights to hide;
And how precious are the lessons
That I learn at Jesus' side.
Earthly cares can ne'er annoy me,
Neither sorrows lay me low for more,
For when Satan comes to tempt me,
To this secret place I go."

This practical discussion was followed by open conference, during which time quite a number of excellent thoughts were presented.

May God bless the seed sown that it may spring forth and bear fruit abundant for his kingdom.

THE SECRETARIES.

For the Herald of Truth.
THE SANITARIUM.

By J. S. Hartzler.

I.
As most Herald readers know, my son Vernon and I came here Nov. 7, 1906, with the hope of his getting some benefit from this altitude and from the invigorating air with which God has blessed this country. Thus far the Lord has not left us without a blessing. We look for more. Had the proposed sanitarium been completed it is very plain that much of this expense could have been saved. A letter to the general superintendent as to time and train on which my son was coming would have been all that would have been necessary. He would have been met and conveyed at once to the sanitarium. Here, aside from the medical treatment needed, he would have been taught to take care of himself.

Some one says, "Had you no friends to whom you could write?" Yes, but I remember, too, that my friend to whom I could write, had a half dozen friends in other states in the same need as I and who would write probably just as urgently as I. Brethren and sisters have opened their houses until they are overcrowded. One not very large house had three persons with weak lungs in it at one time who came from other states. Brethren, this is nothing less than an imposition. One of the crying needs today is, "Give us a good sanitarium."

The place selected by the brethren has its defects (some of which will soon be overcome), but taking it all in all, a better site could probably not be found within a thousand miles. On clear days Spanish Peaks and even Pike's Peak may be clearly seen. Aside from this, from the sanitarium site may be seen thousands upon thousands of acres of the best farming land in the state, \$150 dollars an acre being a very common price.

It has been frequently said that Mennonites work hard for their money and know how to keep it. That is true, but another saying frequently heard is equally true, viz: Convince a Mennonite that the thing for which you ask him to give is a thing needed and he is even more ready to give than others. Here is a worthy cause and worthy brethren are in the field soliciting. Be sure to give liberally that they may carry on their part of God's work in this place.

YOUNG PEOPLE'S BIBLE-MEETING PAGE

TOPIC: SEEING THE KING

CONSECRATION MEETING.

Isaiah 6:1-8; Matt. 10:16.

EDITED BY A. B. RUTT.

FEBRUARY 3, '07

THE LESSON MOTTO.

Why not turn the windows of our soul heavenward, and receive those celestial things which are ever beginning and without end? He lives most who looks up, lives up, and loves up.

THE MEDITATION.

The meditation is written for the purpose of helping to direct the mind in private devotion to the central truth of the topic.

"Thy kingdom come." Dear Master, how many times we have brought this petition to our heavenly Father since thou hast let us in! Our old coming our prayers have become formal, and we have lost sight of ourselves and our mission. Many of us need to see the King of this coming kingdom before we shall be able to pray aright. We, like Isaiah, may be depending upon some mighty personality to usher in the kingdom of God and of his Christ. It was not until the king, Jesus, died that Isaiah saw the Lord high and lifted up. It was that vision that cost Isaiah his selfish pride and his unworthy dignity. God, Almighty, help us to see that there is much of bad in the best of us, and much of good in the worst of us. We need the live coal for cleansing, and the vision for service. "Thy kingdom come" into my life that I may enter in the hallow-to-hand conflict in winning men, one by one, to Jesus Christ.

ILLUSTRATIONS.

"My Father wrought hitherto, and I work." A small five-year-old boy was watching his father chisel out the massive stones that were to form the foundation of one of our large Chicago buildings. After the boy returned to the nursery, he began to busy himself with the toys and various playthings of the room. It was not long until the mother observed the intense interest which the boy manifested in his play. "Harold, what are you playing this morning?" Hardly had the mother asked the question when the boy replied: "Mamma, I am not playing, I am working. I am fixing stone. I must work if I am to be like papa."

VISIONS.

Not long ago a young Jewess declared her faith in Jesus Christ, and acknowledged him as her Savior. Several months after her conversion she was asked to sing a solo for a small company of young people. A German girl happened to be in the meeting and was greatly impressed by the spirit of the young woman. A few weeks ago the two young women met again, and our German friend was heard to make the following remark: "Do you remember that solo you sang at a mid-week prayer-meeting some time ago? I did not know you then, but I could not help but ask God to make me pure and good like you. It was what I saw in you that night that changed my entire life. I am now going as a missionary to Africa. If looking into the face of one of God's children can thus transform a life, what a great and glorious transformation would take place if we should catch, as Isaiah did, a vision of the King."

The German Sculptor.

Dannecker, the German sculptor, spent eight years in producing a most excellent and beautiful face of Christ. Afterward he was asked to use his talent upon a statue of Venus, but he replied: "Do you think that I can now turn my attention to a heathen goddess, after gazing so long into the face of Christ?"

Be sure and make a careful study of the daily readings. Without them your study of the topic will be incomplete.

Jan. 1907.
28. M.—Seeing God for myself. Job 19:23-27.
29. T.—God's faithfulness. Deut. 7:9-11.
30. W.—God's greatness. Psa. 145:1-6.
31. T.—A God of justice. Isa. 9:6, 7.
Feb. 1907.
1. F.—A God of mercy. Psa. 100.
2. S.—God is love. 1 John 4:15-21.
3. S.—Topic, Seeing the King. Isa. 6:1-8; Matt. 10:16. (Consecration Meeting.)

APT QUOTATIONS.

The object of giving these quotations is to arouse comment. They may be used in the public meeting, but should always be given from memory.

So long as a man is able to do right Godward, to keep his conscience pure and reverent, set upon doing the best things on the highest grounds, he carries with him an eye through which the everlasting light may, and assuredly will, shine in upon his soul.—Phillips Brooks.

It is better to be restless and unsatisfied than to find rest and satisfaction in anything lower than the highest.—Phillips Brooks.

The Father never hides his face from his child. Sin hides it, and unbelief hides it.—Andrew Murray.

Asquith thyself with God, if thou wouldst taste His works. Admitted once to his embrace, Thou shalt perceive that thou wast blind before: Thine eye shall be instructed; and thine heart Made pure shall relish with divine delight Till then unfit, what hands divine have wrought.

—Cowper.

They serve God well who serve his creatures.—

Mrs. Morton.

We don't want the faith that comes by seeing, but the seeing that comes by faith.—John McNeill.

Free men freely work.

Whoever fears God, fears to sit at ease.

—Mrs. Browning.

Get leave to work

In this world—'tis the best you get at all.

—Mrs. Browning.

Never idle a moment, but thrifty and thoughtful of others.—Longfellow.

No man is born into the world whose work is not born with him; there is always work, And tools to work withal, for those who will; And blessed are the horny hands of toil!

—Lowell.

BIBLE HINTS.

Isa. 6:1. All of us at some time must face death. None of us doubt its reality. Isaiah was in possession of two facts: One was as real to him as the other. His friend Uzziah had died, and in that same year he had a vision of the King.

Isa. 6:3. Many of the gods whom the heathen worship are portrayed as vile, vicious and licentious. One of the beautiful things about the religion of Israel was, that they worshipped a Jehovah who was "holy, HOLY, HOLY."

Isa. 6:5. No man ever felt like wrapping a cloak of self-righteousness about himself when he came into the presence of that which was truly holy. When man faces God, conviction of sin follows.

Isa. 6:7. Why not enter into our work with a large hope, when we know that the God and Christ we love, redeems, cleanses, and sanctifies the hearts of humanity?

Isa. 6:8. Every man spends much time, labor, and thought in deciding the vocation he expects to follow in life. Too many of us have only vocations. Too few of us are here on a mission. You

cannot expect to be sent until you face Him who gives the commission.

Matt. 10:16. God's method of bringing redemption to humanity is by a revelation of his love. We must use his method if we wish to be successful.

THINGS WORTH REMEMBERING.

Whoever gives himself wholly to God, by the same act he gives himself wholly to the service of humanity.

The men of faith and of will are the men who have caught the great visions of God and his divine purpose.

God is no selfish. But if you were to judge by the life of the average Christian professor, you would in all probability conclude that God is selfish. They claim to possess God, but they never attempt to give him to any one else.

One of the best evidences that you have looked into the face of your Redeemer is seen by your desire to have others behold his face.

BIBLE LESSON.

[The questions and references given in the Bible Lesson below, are to be written out on slips of paper and given out before the meeting begins.]

What is God's purpose in giving us individual visions? Isa. 6:7, 8.

What does Jesus have to say concerning the pure heart? Matt. 5:8.

How may we become effective witnesses for Jesus? Matt. 11:4.

Do you think Paul's exhortation is a practical one? Heb. 12:14.

Why is Jesus justified in giving but one condition for entrance into his kingdom? John 3:3.

What are the essential characteristics of a successful worker? Matt. 10:16.

Did Paul have the highest motive possible for carrying out his lifework? Phil. 3:14.

Upon what does the successful issue of our work depend? Gal. 6:9.

SUGGESTIONS FOR LEADER.

We suggest for the leader's talk that he give only one thought on each of the two divisions of the subject. The first part of Isaiah's vision is a revelation of sin, followed by a cleansing. The second part of the vision is a call to service. God needs a man, and Isaiah wanted the place. When sin is out of the way it does not take long until God and man are "at one." It might be well to raise the question why so many Christian people

are afraid to yield themselves unreservedly to the leading of the Holy Spirit.

Sing during the evening songs that imply cleansing, and songs that imply surrender for service "Church and Sunday School Hymnal" Nos. 102, 103, 106, 306 and 190.

Leaders, make use of the Bible lesson. Without designating any one, call for a voluntary response from the persons to whom references were given. Make any change in the Bible lesson that your meeting may justify. Some will want fewer references, others will want more references than those given in the page. Each leader must decide according to the needs of the individual field.

The best way to close a consecration meeting is by a short prayer service. You may close with silent prayer for God's blessing to rest upon what has been said; with a series of sentence prayers on the subject of the meeting; or with three or four short prayers by members whom you will name.

[Additional matter on this subject will be found in the Young People's Department.]

CANTON MISSION.
A report from the Canton Mission Sunday school shows a total collection for the fourth quarter \$112.42; balance on hand, Oct. 1, 1966, \$26.78. Total, \$139.20.
The expenditures for rent, groceries, light, charity, stove, travelling expenses, supplies

The attendance was good, and we have reason to believe that much good will result from many precious truths which were presented to us. May God bless the work abundantly. CC

TIDINGS FROM THE CHURCH AT HOME AND ABROAD

FOREIGN MISSION.

India.—American Mennonite Mission, Dhamtari, C. P., India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 118 Street, Chicago, Ill.
Chicago.—Mennonite Gospel Mission, Emerald Ave. and 26th Street, Chicago, Ill.
Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa. R. F. D. No. 4.
Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa.
Fl. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind.
Lancaster.—455 Rockland Street, Lancaster, Pa.
Canton.—Mission Home, 1934 East Eighth Street, Canton, Ohio.
Kansas City.—701 Pacific St., Kansas City, Kan.

The meeting conducted at Salem, Allen Co., Ohio, by Bro. A. D. Wenger and Bro. Jacob Bixler closed on the 23d of January with twenty-four confessions. Bro. Wenger is now holding meetings at the Pike M. H.

Sripat Purnia, Bengal, India.—Editor Herald of Truth. Dear Editor:—Your paper, the Herald of Truth, has been sent to us. We are very glad for the paper and thank you many times for sending it to us. We read it with interest. God bless you. In His name, AMOS HORST.

Newkirk, Okla., Jan. 20, 1907.—Dear Herald Readers:—Greeting in the blessed name of Jesus. Bro. Noah Herschle of Harper, Kansas, preached to us the living Word on Sunday forenoon and evening, Jan. 13. May God bless the dear brother in his labors and use him as clay in the potter's hand. We also reorganized our Sunday school on Jan. 20, for the year 1907. COR.

Woodburn, Oregon, Jan. 16, 1907.—Greeting to all of God's children. We have now a little colder weather than usual for Oregon, but health in general is good. The Bible conference held at Zion's M. H. was well attended. L. J. Miller of Garden City, Mo., and C. K. Cerig of Albany, Oregon, were the instructors. Ministering and other brethren from the Albany and Hopewell congregations were present and assisted. The saints have been strengthened and the sinners faithfully warned. May God add his blessing. Brethren, pray for us. Bro. L. J. Miller returned home, stopping off at Nampa, on the 9th of January. COR.

Nappanee, Ind., Jan. 19, 1907.—Greeting to all the readers of the Herald. A few words from this place may be acceptable. Bro. Hartzer of Missouri commenced a meeting at this place on Jan. 2, and closed the 14th, with two confessions. The brother did his part and we all live with increasing responsibilities. I trust we all may in this time of sin and compromise take heed to the many warnings given by the brother, and may blessings crown his work wherever he goes. We reorganized our Sunday school with some changes, and may the efforts put forth by the new workers prove a blessing to all. NOAH METZLER.

Roseland, Adams Co., Neb., Jan. 18, 1907.—We were favored with a pleasant visit by Bish. S. G. Lapp of South English, Ia., who came into our midst on Thursday, Jan. 10, and remained with us over Sunday, during which time he conducted four meetings. Also on Saturday an instruction meeting was held at Bish. Albrecht Schiffer's home. Bro. Schiffer has been afflicted with sciatic rheumatism for some time. On Sunday morning Bish. Lapp received four precious souls into church fellowship, two by baptism and two by confession. May God bless, sustain and direct them in the way of truth and righteousness. COR.

West Liberty, Ohio, Jan. 25, 1907.—Dear Bro. J. F. Funk:—Please accept thanks for remittance of one dollar for the Orphans' Home Fund. No preventing providence, I expect to leave Monday evening (Jan. 28) for Philadelphia, where our mission workers have three little brothers, aged three, five and seven years respectively, whose father is dead. They want me to bring them to the Home, as the mother cannot care for them. My intention is to stop at the quarterly mission meeting at Kinzers, Lancaster Co., Pa., on Wednesday, Jan. 30. All well here. God bless you. A. METZLER.

Normanna, Texas, Jan. 21, 1907.—Our meetings closed last Monday. We indeed had good meetings. Bro. Andrew Shenk of Oronogo, Mo., preached the Word with power, and we were abundantly blessed. Several backsliders were reclaimed. God's workers are seeking for the more abundant life. We have already a very good congregation at this place. We organized with twenty-four members, but that number will probably be doubled within the next sixty days. A good part of our congregation consists of young people. The longer I am here the more I am convinced that a great work can be done here. I will write more within a few days and give a full account of the meetings. PETER UNZICKER.

Cherry Box, Mo., Jan. 25, 1907.—Dear Editor and Readers of the Herald:—May the rich blessings of God be yours to enjoy. Perhaps a few lines from our small congregation would be encouraging to you, and in this way we may be helping each other along in the work and strengthening the flock. Our Sunday school is in good spirits. The attendance and interest are good, considering the weather, which has been very changeable. We reorganized Jan. 6, 1907, and elected the following officers: Noah DeWitt, superintendent; Bro. L. J. Johnston, assistant superintendent; Hagood Biss, secretary; Nannie Hershey, chorister; Laura Foreman, librarian. Pray for us that we may never tire in well doing. COR.

Nampa, Idaho, Jan. 15, 1907.—To the Readers of the Herald of Truth:—Greeting in Jesus' name. On Sunday, Dec. 30, we reorganized our Sunday school. The following officers were elected: Superintendent, E. Stahly; assistant superintendent, D. H. Kaufman; secretary and treasurer, Alta Schrock; chorister, D. H. Kaufman. Jan. 7, Bro. L. J. Miller of Missouri arrived at this place in the evening on his way home from the Bible conference in Oregon, and preached the same evening in our meeting-house from Gen. 32:17, "Whose art thou? and whither goest thou?" and whose are these before thee?" The next day at 10 o'clock we met again and the brother used 1 Kings 10:18, 19. The brother's visit was much appreciated. We were sorry that he could not stay with us longer. E. STAHL.

York, York Co., Pa., Jan. 18, 1907.—Dear Readers of the Herald:—Greeting in Jesus' name. I am a reader of your paper, the Herald of Truth, since its beginning and I was never so much interested in it as I am now. I am especially interested in reading of so many precious souls being gathered into the church, thereby building up our church throughout the land by the earnest efforts of our workers, which I have advocated for many years. I am seventy-three years old, and now in the evening of my life I am glad that I am spared to see that our church sanctions these continued meetings. Oh! for more of this pentecostal revival work, and that the time may speedily come when the whole world may be taken for God. This is my sincere prayer. JACOB HERSHEY.

Berlin, Ont., Jan. 18, 1907.—Dear Herald Readers:—Greeting in the blessed name of Jesus. On Jan. 14 we commenced our four-weeks' course of Bible study. The brethren S. F. Coffman of Vine land, Ont., L. J. Burkholder of Markham, Ont., and J. B. Smith of West Liberty, Ohio, were the instructors. We have the studies of Luke, Acts, Sunday School Normal Work and the Tabernacle, which have thus far been ably treated and very much enjoyed by the class.

Up to the present we have an enrollment of thirty-five names in the Bible class and about twenty-seven in the evening class. Several have come from outside counties. Our prayer is that all who attend might be strengthened for more efficient work in the Master's service and that their influence may go out and reach the uttermost parts of the earth, that many may come from darkness to light. COR.

Peabody, Kan., Jan. 22, 1907.—Dear Readers of the Herald of Truth:—We feel thankful to a kind and heavenly Father for his goodness and for his wonderful works to the children of men. We have enjoyed a rich spiritual feast. Bro. J. B. Brunk came into our midst on Jan. 12, and held a series of meetings. The attendance was not very large on account of the misty, rainy weather and muddy roads, but good interest was manifested. Our dear brother expounded the word of God in its purity and with power. His sermons were scriptural and to the point. He is not afraid to declare the whole counsel of God. He earnestly taught us the Word and the way of salvation. Deep impressions were made on both saint and sinner. One precious soul became willing to confess Christ as her Savior. May God's richest blessings abide with her forever. We closed the meetings on Sunday evening, Jan. 20. On Monday Bro. Brunk left for McPherson county, to hold meetings in the Spring Valley congregation. May God's blessings attend our dear brother in all his labors. We trust the Lord will continue to bless and prosper the church at Peabody. L. L. BECK.

Dhamtari, C. P., India, Dec. 21, 1906.—It is many months since my last letter to the papers, and now that I am back again at Dhamtari I shall take the privilege to address myself to the many readers.

About the middle of last August I was attacked with what proved to be a somewhat obstinate case of dysentery and owing to the weakened condition of my body at the time of the attack I was unable to ward off the disease. An attempt to carry on the regular work with this sickness proved a failure, having experienced a relapse in the meanwhile, and it was decided that I go to Champaa for a rest and change. While there I began to improve, so that I became really happy in the hope that soon I would be well and strong again. But another relapse convinced me that more definite measures are necessary to bring about my recovery. Accordingly I was removed to the mission hospital in Bilaspur, C. P. Bro. Mahlon Lapp having come to Champaa to assist me, as I had to be carried to and from the stations. This mission hospital is conducted by the missionaries of the Christian church. The missionary doctor in charge came from America about three years ago, and doors of great opportunities are open to the doctor and nurse for the healing of the body as well as telling the people of the Great Physician who loves them and longs to heal their souls.

Under the doctor's care I began to improve at once and after having been in the hospital for a period of about three weeks I was well enough to return to Champaa and enjoy the kind hospitality of the missionaries there for another week, after which I returned to Dhamtari, having been away about ten weeks.

During this period of waiting the Lord was very near and his presence gave me much courage and patience. Surely the Lord knows how to take care of us whatever our condition may be. The apparently dark cloud which had been hang-

ing over us for the past months is dissipating and the brightness of the rays of the Sun of Righteousness is bursting forth with great splendor. Our heavenly Father, through the liberality of our dear brethren in the homeland, is lifting the burden of debt from our shoulders and the present needs are graciously supplied, and while the needs will continue we know that the Lord will continue to supply them.

We rejoice to know that reinforcements are soon to leave the homeland for the battlefield. It is impossible for us to tell you how great the needs are here and we can only wrestle with God in prayer to take care of his work in his own good way. Yours in Him. J. N. KAUFMAN.

For the Herald of Truth.
CHICAGO MISSION NOTES.

The men's meeting, which has been organized recently, is proving to be a success. A number have already started in the glorious fight and others are being convicted of sin. God has made such a wonderful change in the lives and appearances of some of these men that some of their former associates and companions in sin have already renounced the world and are now happy in the new life which their companions set forth by example. These experiences very forcibly impress upon our minds the importance of living the Christ-life. Bro. Frank Kornhauss, secretary of the Y. M. C. A. at Dixon, Ill., addressed the meeting Jan. 22.

For several weeks past special prayer has been offered by the students and teachers of the Moody Institute in behalf of a certain college about one hundred miles from the city. The result was the conversion of all but one student. I give this as an illustration of what might be done for this city by the united prayers of God's children.

Dear readers, will you not offer a special prayer in behalf of the men's meeting held at this place every Sunday at 4 p. m.? We expect great things from God in the near future, but the results of our efforts will largely depend upon your prayers.

THE WORKERS.
Per F. R. Z.

For the Herald of Truth.
INDIAN LIFE ABOUT DHAMTARI AT CLOSE RANGE.

By M. C. Lehman.

III. A TYPICAL MEDIUM-CASTE FAMILY.

They live in Baloghah, the village which the mission has purchased. Their caste is called "Gondela" or the hegar-and-joker caste. They are respectable and well-to-do in Hindu society, yet the begging of their caste is by no means desirable to the villagers. The father, who is not less than seventy years of age, lives with his two sons.

Their home or "mukhan," as they call it, consists of a small compound about sixty by eighty feet and enclosed by a mud wall about seven feet high. In this are two houses and a stable. The houses are about as comfortable as those of many Hindus, being made of mud and grass, with a hole in the wall large enough for a door, and no windows. The stable is built just like the houses, only longer and narrower. In many cases the stable and house are one building, as is the case with the dwelling place not more than forty feet from the tent in which the writer is writing.

The father has ceased working and his two sons support him. They are industrious and make their living by teaching school, farming and hunting. The mother of the family is dead, and the sons living with the father are both married and have families of their own. The grandchildren show a marked reverence for their grandfather and his home is every way possible.

A third son has gone begging, true, to his caste. This is a delight to the father. A member of the beggar caste is supposed to have some priestly, supernatural powers. If he is not given none-

thing when he asks he calls all sorts of curses upon the alarmed household who at once give all they possibly can. The son who is begging certainly has a lucrative manner of support, for some beggars grow very rich.

Are they ashamed of their caste? By no means. If you will listen the father will sit in your doorway and talk by the hour of the achievements of his caste people and of their artful way of begging, all with the expectation that you will give him an old coat or a pair of trousers.

The father is of a philosophical turn of mind, although he knows absolutely nothing of Kant or Berkeley. He is a continual wonderer, for his ancestors have wondered, as to the ultimate reality of substance and spirit, and he hopes his sons will continue in the same way. He has a complete system of metaphysics worked out to his own satisfaction and believes it as firmly as any philosopher of proud and ancient fame. The story of Jesus has a charm for him, however. "It is so simple and so sweet," he says. He can neither read nor write, but can count well enough so his neighbors cannot cheat him in exchanging goods or money.

He expects to die soon and go to eternal rest. He has been a good Hindu. He has not known any better way. To account for the fact that he has not known better, the burden of proof rests with God's church militant. Pray that he may yet see the better way and that all like him shall have a saving knowledge of God's means for the salvation of all, when His kingdom shall come.

Dhamtari, C. P., India, Dec. 26, 1906.

ISLAM AND HINDUISM.

T. J. Scott of India reports that Sir Sayad Ahmed Khan of Allgarh, India, has not only warned Hindus not to let their orphans fall into the hands of Christian missionaries, but has founded in Allgarh a powerful Mohammedan college and liberally endowed it. A strong Hindu college has also been established at Leathore, the capital of the Punjab, which is intended to become a power for the preservation of Vedic Hinduism. More than this, they are talking of sending missionaries to convert America to the Hindu faith! A Hindu theological school has also been established at Hardoi, on the Ganges, and to the Hindu perhaps the most sacred spot in India. Here as high as 12,000,000 people sometimes assemble on religious pilgrimages. Worst of all, Mrs. W. Besant, who claims to be a convert to Hinduism, has established a college in the sacred city of Benares, where girls and boys are to be taught "along the lines of pure Hinduism." Another Hindu sect is proposing to build a theological seminary in Calcutta.

All these activities go to show that the Hindus are viewing with deep concern the unsweeping use of Christian mission work and propose to use the same methods for the preservation of their religion as the missionaries are using for the spread of Christianity. On the other hand there are signs that show unmistakably that the most advanced thinkers among the Hindus are seeing some of the lamentable follies and weaknesses of the present social system and are taking practical steps to inaugurate a change. Such a step was recently taken when, according to a Calcutta newspaper, "an extraordinary incident given in his honor by Kayastha Sabha, Justice Chunder Mahab Ghose expressed an earnest hope that the four sub-divisions of the Kayastha community would be amalgamated into one united whole. A practical beginning in the realization of this hope was made when Babu Chunder Madhab Ghose gave a dinner which was attended by not only the leaders of the four sub-castes, but the rank and file of the entire Kayastha society of Calcutta and its suburbs. More than 500 Kayasthas were present, and they sat down to dinner indiscriminately. In this way the restriction, which prevented one sub-caste from eating with another in the same row at a social gathering, was removed forever

and a great reform effected. The four sub-castes have also sanctioned intermarriages among themselves, and thus the two principal obstacles that kept them separate no longer exist."

Moreover it is said that the first widow remarriage among the higher castes in Orissa has just been celebrated. The bride was a Kayastha girl, and although her late husband's father sought to prevent the marriage by law, the civil law upheld the contracting parties, and the marriage ceremony was performed.

But India is a vast country, changes move slowly, and while there are hopeful signs, it will require many years of Christian teaching and Christian influence to reach the utmost parts of the country with the gospel in its practical application to and acceptance by the people.

For the Herald of Truth.
THE SANITARIUM.
By J. S. Hartzer.

No. 2.

The management of the institution has decided to admit all classes, money or no money, Christian or infidel, so long as they comply with the rules of the institution. One of these rules will be that when physically able to do so they must attend chapel exercises every day. Those not able to do so must present an excuse signed by the medical adviser.

Here will be taught, not simply general truths, but the Bible as a whole. Those doctrines which are plainly stated in God's word, but which are not observed because they have become unpopular, will be presented. God's holy word kept thus daily before these young (and in many cases unconverted) people cannot help bear fruit, and with the proper amount of personal work many with God's blessings will be added to the church. From sixty to ninety of the students of Elkhart Institute and Goshen College were converted while at school and added to the church. By the time that the sanitarium is as old as the school now is I truly believe that its record along this line will be even better because of the opportunities and the condition of those who come here to be helped. In fact, can we not see opportunities for missionary work here such as are to be found in very few other places in the world?

Already at least one soul has been saved through the sanitarium movement (notice her testimonial in the Herald, Jan. 10). Now, count in dollars and cents the worth of this one soul with all the possibilities of saving many others. We speak of one soul being worth more than all the world. Be very conservative. Allow that the sanitarium in all the time of its existence would be instrumental in winning only ten souls into the kingdom that would not otherwise be won. That would still be worth more than ten worlds like this, and even the richest of us can possess but a very small corner of this one. Let us possess these things, not as our own, but as belonging to the Lord. Let us glorify him with our substance and give to this worthy cause.

La Junta, Colorado.

For the Herald of Truth.
HOMES IN THE SOUTH.

By John F. Good.

In view of the fact that a great many of our people are looking for a location where they can buy a sufficient area of land to accommodate the necessary spread of their offspring, in which every father and mother are interested, the writer wishes to state that he has recently returned from a visit to Halifax Co., Va., located in the southern central part of the state, where large tracts of land can be had at very low figures and on easy terms. The Dan and Rappahannock rivers flow together in this county and along their banks lie large

tracts of very fertile bottom lands, which can be bought at a very low price.

The soil is generally fertile throughout this section and farming easy. One man moved in there a year ago and his first corn crop produced sixty bushels per acre. His cattle have had no grain this winter yet and are fat enough for Chicago or St. Louis beef markets. The market for general farm products is very good and can be expected to improve to a greater extent than the larger Eastern markets, until the land is taken up and sufficient products raised to more than supply the local demand. The manufacturing and commercial industries now far exceed that of the farmer.

South Boston is the principal town in this county. It is located on the bank of the Dan river and at the junction of the Southern and Norfolk & Western railroads, and has a population of about 4,000. The main street is paved and the buildings are being rapidly converted from two-story to three-story buildings. The banks of the town hold capital and surplus to the amount of \$366,000. The manufacturing capital stock is over \$700,000. There is also a large brick factory, lumber mills and wholesale houses of various kinds. Any one having any city experience can readily see that this is an unusually wealthy town for its population.

It might not be out of place to state here that South Boston marketed this season over 20,000,000 pounds of loose leaf tobacco, averaging 11 cents per pound, which partly accounts for other farm products being so high in the local market, and it is the desire of the writer that should any be influenced by this letter to move to this section that they use their influence as much as possible against the raising of tobacco, which is poisoning the minds and bodies of so many of our boys, filling our insane asylums and causing a large amount of suffering and trouble in the world. Lithia water is found within thirty-five feet of the earth's surface in places, and is proving a great health restorer to those who are moving into this locality. Our people have the use of a very comfortable church house at Wolf Trap, four miles east of South Boston, and they have services there twice a month and Sunday school every Sunday, and have opportunities to do a great work for the Master. The Lord's work has been greatly neglected at this place. The present citizens are very congenial and extend a hearty welcome to visitors.

Why the land is so cheap, lying so near our door and we not occupying it until quite recently, is a question. However, it is the case and unless our people take it up at once others will soon occupy it and in a short time the land will advance to double its present value. Any one wishing to confer further, may do so by addressing H. H. Good, Wolf Trap, Va., or W. D. Hill & Co., South Boston, Va., for description of farms and terms of sale.

Knoxville, Tenn.

For the Herald of Truth. STERLING (ILL.) BIBLE NORMAL.

Held at the Science Ridge M. H. near Sterling, Ill.

Organization resulted as follows: Moderator, A. C. Good; secretary, C. E. Sieber; chorister, S. R. Good. Instructors were D. D. Miller and A. D. Wenger.

"Prayer," by D. D. Miller. Prayer is the soul's sincere desire, a talking with God. As bread is food for the body, so is prayer to the soul. Every family should have a time when all can gather in prayer.

"Holy Spirit," by A. D. Wenger. We receive it by asking in faith (Luke 11:13). We do not receive more than we use. It is only given as we are willing to work for him. The Christian's source of power.

"Love," by D. D. Miller. It is only natural for us to love those who love us, but Christ says we shall love our enemies. To do this we must have

the love of God in the heart. All the commandments are based on love.

"Baptism," by A. D. Wenger. It is a church ordinance commanded by Christ (Matt. 28:19, 20). It is the outward sign of an inward cleansing. "Feet Washing," by A. D. Wenger. Not an old custom, as many say; for had it been, Peter would have known something about it, and in the old custom they washed their own feet, but in this command we are to wash one another's feet. It is to be observed literally.

"Obedience," by D. D. Miller. We should obey God above all else. Blessings are alone to the obedient. It is better to obey than to sacrifice. "Church Government," by D. D. Miller. Object is to keep the body pure. The church is a body of believers equally yoked together in love. A well-organized church consists of bishop, ministers, deacons. The members should be subject to all rules if not contrary to God's word.

"Non-Resistance," by A. D. Wenger. Christ, Prince of peace, calls us to follow in his steps. The golden rule worked with good success in olden times. See 2 Kings 6:21-23. God would protect us as a nation if we would trust him better than the weapons of war; but we should all be armed with the spiritual weapons.

"Christian Separation," by A. D. Wenger. We should be separate in the places to which we go; in thought, in conduct, in attire. The Christian should aim to please God. The worldlings seek to please self.

"The Ideal Home," by D. D. Miller. The model home is one where love securely hides law, where honesty and honesty are practiced, where family devotions are not forgotten, and where Christ is an abiding guest. Parents should always stand together; should never correct in anger.

"Christian Business Relations," by J. S. Shoemaker. The worldling looks out for no one; his plan is to get rich quick. The Christian should have his neighbor's welfare at heart as well as his own. We should never take the advantage of any one. We should not accept bribes.

"The Lord's Day," by D. D. Miller. The Lord's day was not meant as a day to sleep, but one of rest. The Jews kept the seventh day in remembrance of God's finished work of creation, while we keep the first day in memory of the Savior's finished work of redemption.

"The Duty of Giving," by A. D. Wenger. Every Christian should be a giver. We should be careful to whom we give; should give only to those who are in need. The Lord loveth a cheerful giver. God needs our means to help along his cause.

"Secret Societies," by D. D. Miller. They are contrary to the teaching of Christ (1) Because of the oath. (2) Because of the shameful, immoral, unlawful, ungodly practices carried on behind the curtain. (3) They even denounce religion in some of them. (4) They are partial in their charity; they do not help those who need help most.

"Devotional Covering," by A. D. Wenger. It is a command (1 Cor. 11:1-6). There are two coverings mentioned. The revised version says "veil," and the Greek puts it thus, "Katakalyptetai," meaning veil (verse 6); and when speaking about the hair uses the word, "Peritokalon" (verses 14, 15).

"Consecration," by D. D. Miller. We should be consecrated to the service of our Master, willing that he may use us as he desires; there is a great field open for consecrated workers.

A gospel sermon was preached each evening by the brethren A. D. Wenger and D. D. Miller. The results were that three precious souls were convicted of sin and were willing to confess their sin. May the Lord bless them and keep them faithful. C. E. SIEBER, Sec.

In all departments of activity, to have one thing to do, and then to do it, is the secret of success.—Lavater.

January 31,

For the Herald of Truth.
RECORD OF CONFESSIONS.

By Jonas Metzler.

In the following record of confessions to the Mennonite and Amish Mennonite congregations of the United States and Canada for one year, beginning with Dec. 20, 1905, and closing Dec. 12, 1906, the statistics are given as nearly correct as possible. They were taken just as the correspondents gave them in the Herald of Truth and Gospel Witness, and the Year Book was a great help in locating congregations that did not appear in the correspondence columns. I wish that the correspondents would give names of postoffice, congregation, state and date. I may not have the confessions credited with all of these confessions. But that does not make so much difference, just so that their names are on the "page white and fair." Brother, sister, let us double our efforts to bring lost souls to Christ, and live such lives that our actions may speak louder than words. "He that hath faith and hath not works, can faith save him?" (Jas. 2:14).

PENNSYLVANIA.—Allensville, 11; Blooming Glen, 50; Blough, 2; Bowmanstown, 12; Bratton Twp., 4; Byerland, 19; Conners, 6; Doylestown, 19; East Petersburg, 11; Elizabethtown, 125; Ephrata, 95; Farmersville, 15; Franconia, 7; Gordonville, 11; Hanover, 26; Harrisburg, 8; Johnstown, 8; Kinners, 3; Kulpsville, 7; Lampeter, 20; Lancaster City, 2; Lancaster City Mission, 9; Lebanon, 19; Marion, 13; McEwytown, 11; Mechanics Grove, 10; Millersville, 32; Milnor, 8; Monument, 13; Mount Pleasant, 8; Mummasburg, 8; New Wilmington, 20; Paradise, 7; Pulaski, 17; Richfield, 9; Rockton, 2; Scotland, 15; Slate Hill, 13; Souderton, 18; Springs, 50; Stahl, 7; Stony Brook, 33; Strasburg, 14; Weaverland, 18; Water Horse, 28. Total, 879.

CANADA.—Bloomingtondale, 9; Breslau, 8; Carstairs, Alta, 11; Hespeler, 19; High River, Alta., 13; Sekiki, 4; Vineland, 3; Waterloo, 20. Total, 83.

OHIO.—Archbold, 34; Beech City, 4; Bluffton, 10; Canton Mission, 29; Crown Hill, 5; Elda, 3; Logan and Campagna counties, 56; Middlefield, 21; Midway, 19; North Lawrence, 3; Salem and Pike, 5; Shawsville, 23; Smithville (Oak Grove), 46; Smithville (Salem), 21; Sugar Creek, 35; Union Hill, 1; Wadsworth, 10; Walnut Creek, 37; Winesburg, 5. Total, 397.

INDIANA.—Clinton A. M., 6; Elkhart, 5; Emma, 4; Forks, 27; Fort Wayne Mission, 16; Goshen, 21; Holdeman (Wakarusa), 8; Hudson, 8; Howard and Miami Cong., 34; Lebo, 19; Maple Grove (Topeka), 20; Middlebury, 10; Nappanee, A. M., 9; Pekin, 20; Napoleon, 11; Olive, 11; Shipshewana (Shore), 25; Teegarden, 11; Yellow Creek, 4. Total, 251.

VIRGINIA.—Denbigh, 11; Shenandoah Valley, 58. Total, 69.

IOWA.—Eagle Grove, 4; Mason, 2; Wellman, 3; Wayland, 7. Total, 16.

ILLINOIS.—Bloomington, 10; Chicago Mission, 27; Flanagan, 15; Tremont, 3; Hopedale, 18; Metamora, 16; Roanoke, 20; Sterling, 17. Total, 126.

MISSOURI.—Bethel, 2; Birch Tree, 8; Carver, 12; Cherry Box, 1; Ewing, 2; Mt. Zion, 1; Oakdale, 8; Pea Ridge, 11; Sycamore Grove, 6; Versailles, 3. Total, 44.

KANSAS.—Canton, 15; Crystal Springs, 2; Harper, 9; Kansas City Mission, 19; Larned, 11; Moulton, 13; Newton, 70; Olathe, 5; Peabody, 18; Sedalia, 4. Total, 149.

MICHIGAN.—Barker Street, 8; Bay Port, 17; Big Prairie, 8; Chief, 10; Elm Dale, 1; Fairview, 24. Total, 68.

MISCELLANEOUS.—Iowa, La., 8; Alpha, Minn., 8; Mountain Lake, Minn., 25; Baden, N. Dak., 3; Martinsburg, N. Dak., 5; Shickley, Neb., 12; New Kirk, Okla., 5; Holston, Ore., 10; Concord, Tenn., 1. Total, 77. Grand Total, 2,165.

McGrawville, Ind., Dec. 30, 1906.

1907.

YOUNG PEOPLE'S BIBLE-MEETING PAGE

TOPIC: Tarry ye until ye be ended FEB. 10, '07

A LESSON ON PREPARATION FOR SERVICE
Prov. 4:1-13; Luke 24:49.
EDITED BY A. B. RUTT.

THE LESSON MOTTO.

Whatever is worth doing at all,
is worth doing well.

THE MEDITATION.

The meditation is written for the purpose of helping to direct the mind in private devotion to the central truth of the topic.

"Our Father which art in heaven," impress us with young people with this great truth, that in thy all-wise providence events are more than mere happenings—they are planned. The greatest gift that heaven has given to earth took centuries of preparation before an incarnated Christ touched bands with man. A fall, a promise, a chosen people were included in the divine plan. God always makes provision for a preparation in the divine plan of our life. Lord, help us to make this same provision; teach us the importance of preparation for service; instruct us how to "tarry" without a waste of time. Help us, our God, to fully realize that the very best we can do in none to good for heaven. May the preparation be thorough, then the service will be accordingly. The fairest blossom of the garden must be nourished by the dews of heaven. The soul of man and the Spirit of God were intended for each other. The winds from another world must blow upon man's soul before his preparation will be stamped with divine approval. God, give us the courage to obtain a complete preparation for service.

ILLUSTRATIONS.

Poor Beginnings.

The man who goes on the proposition that a poor beginning makes a good ending, will find himself woefully disappointed. A building poorly begun will topple over when the turrets and spires are completed.

Will versus Money.

Two country boys were discussing their future prospects. One of the two remarked: "I am going to get an education."

"Where's your money?" said the other; "you're poor and I'm poor."

"Yes, we are both poor boys, but there is one thing more important than money—your will."

The boy who made money the first essential is now a cowboy on one of the large cattle ranches of the West. The boy who made will the first essential is now a preacher in one of the great commercial centers of the world.

A Severe Judgment.

The secretary of a college Y. M. C. A. asked a certain young man of the same institution to give a talk at a men's mass meeting. About twenty minutes before time for the meeting the young man rushed into his room, threw his arms about his "chum" and said: "Hurry up and help me get out some sort of an outline for my talk this afternoon." Several years later the same young man appeared before a mission board for examination. After the president of the board had learned the young man's name, he excused him at once. The president explained his action to the other members of the board by saying: "He was never known to do his best in anything he undertook during his college training. We can't afford to work with such men." That may seem like a severe judgment. The world into which we go is no less severe.

DAILY READINGS.

Be sure and make a careful study of the daily readings. Without them your study of the topic will be incomplete.

Feb. 1907.
4. M.—"Mighty in the Scriptures." Acts 18:24-28.
5. T.—Paul's early training. Acts 22:3.
6. W.—Wanted: good soldiers. 2 Tim. 2:1-13.
7. T.—Spiritual understanding. Col. 1:12.
8. F.—The children's great lesson. 1 Sam. 3:1-10.
9. S.—Youth's great lesson. Eccl. 12:1-7.
10. S.—Topic: "Tarry ye until ye be ended."
A lesson on preparation for service.
Prov. 4:1-13; Luke 24:49.

BIBLE LESSON.

[The questions and references given in the Bible Lesson below, are to be written out on slips of paper and given out before the meeting begins.]

What kind of study is the most profitable? 2 Tim. 2:15.

Why is not all knowledge accompanied with spiritual understanding? Col. 1:3.

How shall we seek for knowledge and understanding? Prov. 2:4, 5.

Give a Bible illustration of seeking. Luke 15:3. Was Paul's early training a help or a hindrance to him? Acts 22:3.

How can he who seeks an education throw a safeguard about himself? Eccl. 12:1.

What do you consider prepared the disciples for the promise of the Father? Luke 24:49.

APT QUOTATIONS.

The object of giving these quotations is to arouse comment. They may be used in the public meeting, but should always be given from memory.

A well-prepared mind hopes in adversity and fears in prosperity.—Horace.

In all matters, before beginning, a diligent preparation should be made.—Cicero.

God has given some gifts to the whole human race, from which no one is excluded.—Seneca. Every man is the architect of his own fortunes.

—Salustius.

Men are neither suddenly rich nor suddenly poor.—Lhanus.

Things had begun make strong themselves by ill.—Shakespeare.

It is right to be contented with what we have, but never with what we are.—James Mackintosh.

If heaven sends a blessing of the garden dies. The fairest blossom of the garden dies.

—William Browne.

Thought expands, as by natural elasticity, when the pressure of selfishness is removed. The moral and religious principles of the soul, generously cultivated, fertilize the intellect.—Channing.

The true idea of God, unfolded clearly and livingly within us, and moving us to adore and obey him, and to aspire after likeness to him, is the noblest growth in human, and I may add, in celestial nature.—Channing.

I hardly can conceive of a better way of achieving saintliness than every night to sit still and let God say to you whatever he has to say.—F. B. Meyer.

Duty, faithfully performed, opens the mind to truth.—Channing.

PERSONAL THOUGHTS.

The best preparation you can make is the preparation that will never permit you to do less than your best.

Are you making any definite plans whereby you expect to better prepare yourself for service?

The church is trying to help her young people. Are you taking advantage of the opportunities at your door? That is God's ordained way of preparing you for something greater.

Are you conscious of the Holy Spirit's presence? If not, you had better sign another quilt claim on sin.

BIBLE HINTS.

Prov. 4:1. It is a wise father who urges in the pursuit of knowledge and in the getting of understanding.

Prov. 4:4. Life and the keeping of commandments are not divorced.

Prov. 4:6, 7. The man who desires to obtain wisdom and understanding must set his affections in the same direction.

Prov. 4:8, 9. Knowledge and wisdom have their reward—an ornament of grace, a crown of glory. But, unless youth exalts understanding, youth will not pay the cost, the pain, the labor and the weary hours that knowledge demands of its seekers.

Luke 24:48. No man can afford to do without the promise of the Father. None of us are sufficiently trained for service, until the breath of heaven fills the upper room of our thought life.

SUGGESTIONS FOR LEADER.

In preparing to lead this meeting consider carefully how men are trained for useful service. Why do some men succeed, while others who appear equally strong fail? One good way of stirring up the gift that is within us is to make use of opportunities. We never know what we can do until we try. We learn by doing.

We get our training from four sources: The home, the school, the church, and by service. Each of these sources should be carefully discussed, and their relative importance decided upon. The man who is wise will seek to do God's will in all four. We must make room for God in the home, in the school, in the church, and in life, if our service to humanity is to be stamped with divine approval. Man's work very often lacks God's signature.

A little originality always brings freshness into a meeting. A slight change in the way of opening and closing a meeting will often make the meeting memorable. Some time during the meeting it might be well to ask the members to give the name of a book they have recently been reading and add some comment.

Subjects for talks and essays:

1. Home: the place where preparation for service begins.
2. School: the place where preparation for service ought to be continued.
3. Church: divinely instituted to meet the demands of the soul.
4. Learn by doing.

THINGS WORTH REMEMBERING.

There will come a time in every life when the last ounce of stored-up energy will be needed to carry out successfully the divine plan of that life. God holds a man responsible for what he might have been. He may forgive him if he falls short, but in all probability the man will never forgive himself.

No man's education is complete without an adequate knowledge of the Bible.

The man who prepares well, who does his best, receives the sanction of God and the praise of men.

A training that makes no provision for God is no training at all.

Klopfenstein.—On Jan. 2, 1907, near Medford Johnson Co., Mo., Rolla Dwight, oldest son of Christian and Emma Klopfenstein. He was born March 6, 1901, and was aged 5 Y., 10 M., 3 D. He leaves father, mother, one brother and one sister to mourn the loss of their little darling, who is now resting in the arms of Jesus. Although having been sick for about ten weeks, his death was very unexpected. He was able to be up and about the house. On Wednesday after a hearty dinner and enjoying a play with his younger brother he is

HERALD OF TRUTH.

Thursday, January 31, 1907.

John F. Funk and Abram B. Kolb, Editors.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; kind schau und Herald, one dollar per year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Frankonia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas and Nebraska.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada.
17. Pacific Coast District.

down for his usual nap, but awoke very sick. He suffered severely during the night, but early Thursday morning found rest in the arms of Jesus. Funeral services were held in the Pleasant View meeting-house on Friday. Services were conducted by Pre. Ben Hartzler of Garden City, Mo., and D. B. Rader.

Kornhaus—At the home of Bro. Henry Detwiler near Pennsboro, Ill., Margaret Kornhaus, born June 25, 1835; died Jan. 15, 1907; aged 71 Y., 6 M., 20 D. She was a member of the Mennonite church for a number of years. She is survived by three sons and one daughter. Funeral services on the 17th at the Mennonite M. H., conducted by A. C. Good and John Niece.

Koser—On the 17th of Jan., 1907, at the home of his brother-in-law, Graybill Lefever in Mansfield, Ohio, Lancaster Co., Pa., Aaron Koser, aged 47 Y., 9 M., 11 D., of pneumonia and dropsy. He was a member of the Mennonite church. He leaves four brothers and seven sisters to mourn his death. Buried on the 21st at Hernie's M. H.

Taylor—On the 12th of Jan., 1907, in East Earl township, Sophia, widow of the late John Taylor (who died at the age of 91 years), at the advanced age of 94 years. She died on her 94th birthday. She was the mother of 16 children and had 33 grandchildren, 53 great-grandchildren and two great-great-grandchildren. Peace to her ashes.

Denbo—Gertie Denbo was born July 24, 1902, and died Jan. 18, 1907; aged 4 Y., 6 M., 25 D. She was the daughter of William H. and Emily A. Denbo of Crawford Co., Ind. Funeral services were held Jan. 20 at Millin M. E. church by Pre. Wilford Howerton of English, Ind. It was hard to give up little Gertie, but they need not mourn as those who have no hope, but rather think the storms of life are over and she is safe in the arms of Jesus. She can now come to us, but we can go to her if we are faithful.

Geisinger—On the 16th of Jan., 1907, in Northampton Co., Pa., of apoplexy, Bro. Noah Geisinger, aged 63 Y., 10 M., 3 D. He was buried at the Springfield Mennonite meeting-house in Bucks Co., near his home. He leaves a widow and seven children.

Shatz—On Jan. 14, 1907, near Salfordville, Montgomery Co., Pa., of appendicitis, Bro. Franklin Shatz, aged 49 Y., 8 M., 20 D. Deceased was never married and is survived by his mother, two sisters and a brother. Interment at the Salford Mennonite burial grounds.

Landis—On Jan. 13, 1907, at Elroy, Montgomery Co., Pa., of dropsy and old age, Bro. Isaac K. Landis, aged 84 Y., 3 D. He resided with his son-in-law, William M. Landis. Buried on the 17th at the Frankonia meeting-house.

Sherk—On the 19th of January, 1907, at the home of his brother, Ben H. Sherk, at Bradenton, Ont., after a protracted illness, Bro. Isaac W. B. Sherk, youngest son of the late Pre. David Sherk of Doon, Ont.; aged 79 Y., 21 D. He was served into church membership some months ago. He was never married. Buried in the Cressman cemetery, Breslau. Funeral services by Pre. P. Geiger at the home and by Pre. Noah Stauffer of Stras-

HERALD OF TRUTH

burg, Ont., and Bish. Jonas Snyder of Waterloo at the meeting-house.

Coy—Samuel Coy was born Aug. 22, 1846; died in Mahoning Co., Ohio, Jan. 17, 1907; aged 60 Y., 4 M., 25 D. The deceased leaves a wife, six children (all grown), three brothers and one sister. He passed into the great beyond without making a profession of religion and is in the hands of a just God. May the remaining family, brothers and sister, who are not at peace with God, make their calling and election sure before they, too, close their eyes in death. Buried at Midway cemetery, Jan. 20, 1907. Services by E. M. Dewiler, assisted by David S. Leiman. Text, Psa. 39:4.

Good—Samuel S. Good was born in Hocking Co., Ohio, May 27, 1824; died at the Old People's home near Kittman, Ohio, Jan. 20, 1907; aged 82 Y., 7 M., 23 D. He was married to Elizabeth Miller, Nov. 4, 1847. To this union were born thirteen children, seven sons and six daughters. His wife, two sons and one daughter preceded him to the spirit world. He also had thirty-four grandchildren (twenty-two living) and seventeen great-grandchildren (twelve living). One brother (out of a family of thirteen children), Deacon A. A. Good, died in his eighty-fifth year, surviving him. Uncle Sam, as many of us called him, was a kind-hearted and hard-working man, yet never gained much of this world's goods, but was always cheerful, confident and satisfied with what he had. However, he did not neglect the one thing needful, but was much concerned about laying up treasures in heaven. He united with the Mennonite church about forty years ago and remained faithful and steadfast unto the end, and contended earnestly for the faith of our forefathers. He often remarked that the church is drifting into worldlyness, which caused him much sorrow. Having no home of his own he was taken to the Old People's Home, Dec. 1, 1906, but his stay there was short. The Lord saw fit to take him to his heavenly home, which is far better than any earthly home.

We have good evidence that he is gone to reap the reward of the righteous. May all prepare to meet him in heaven. Buried at Salem, near Elida, Ohio, on the 23d. Funeral services were conducted by Jacob Blier of Indiana and A. D. Wenger of Pennsylvania, from Job 7:24.

Horst—On Jan. 14, 1907, at her home near North Lawrence, Stark Co., Ohio, Sister Anna B. Horst, wife of Amos M. Horst; aged 45 Y., 6 M., 11 D. Bro. and Sister Horst were united in marriage, Nov. 24, 1885. To them were born four children. Roy departed this life in 1892, the father in 1898, Grace in 1906 and the mother in 1907. (Aged eight fourteen and Ralph (aged nine) yet survive and are thrown out upon an unfriendly world to fight life's battles without the counsel and care of a loving father and mother. May loving hands and hearts minister to the wants of these children and cause rays of sunshine to flit across their darkened pathway. Sister Horst will not only be missed in the home, but also in the Pleasant View congregation, of which she has been a faithful member for many years. Funeral services were held Jan. 16, in the presence of a large assembly of relatives and friends, in the Pleasant View M. H., by I. J. Buchwalter from the text, Psa. 34:7, assisted by N. A. 4nd. May God comfort those who are mourning the loss of their mother, sister and friend.

LANCASTER (PA.) MENNONITE HOME.

Report for December, 1906.

Articles Contributed.—David L. Groff, cash, \$1; J. W. Rohrer, \$1; Magdalena H. Hershey, \$1; David Harnish, \$2; Henry F. Eshbach, \$1; Emma H. Eshbach, \$1; D. D. Leaman, quilt, Lima loan, 2 lbs. rice, 4 lbs. sugar, crackers, 2 cakes, 3 cans corn, box toast, box Egg-O-She, oat meal, 2 bonnets; Magdalena H. Hershey, 3 doz. oranges; Sister Daniel Leaman, basket cakes, baked sweet potatoes; Anna Leaman, crock applebutter, crock blackberry jam, lot of cakes; A. H. Hershey, soap and sugar; Henry Willour, oranges; Elizabeth Brubaker, Scripture texts.

Health throughout the month was just middling; quite a number had caught cold. Hanna Beck on the sick list and Anna H. Long died on the 18th and was buried on the 21st at East Petersburg.

Services.—Dec. 9 was our regular day for services and we had communion at the Home. Nearly all partook of the sacred emblems. Jacob N. Brubacher and Noah Landis conducted the services. On the 23d we had preaching by Elias Griffr; text, 23d psalm. The attendance was small on account of the cold. We had Sunday school five times in the month. On the 16th we had song services and on the 20th the attendance was good. Amos G. Kauffman led the song service and Benj. Charles the Sunday school services, which we all enjoyed very much.

On the 5th it was cloudy and cold, and the trustees held the monthly meeting with ten present. Gratefully acknowledged.

A. K. DIENER, Supt.

January 31, 1907.

HERALD OF TRUTH COMBINATION OFFERS.

1. Regular subscription price of the Herald of Truth is \$1.00 per year, fifty-two numbers in a year.

2. If you send us \$1.50 you will get the Herald of Truth for one year and the book, "Around the Globe and through Bible Lands." This book contains 432 octavo pages, 140 fine illustrations, is well printed and bound in cloth, and the regular price is \$1.50. In this combination it will cost you only 50 cents. This is a rare chance to get a good and valuable book. Old subscribers as well as new can avail themselves of this offer.

3. If you send us \$1.35 you will get the Herald of Truth for one year and the Words of Cheer or the Christliche Jugendfreund.

4. If you send us \$1.85 you will get the Herald of Truth, the Words of Cheer and the book, "Around the Globe and through Bible Lands."

5. If you will send us \$2.00 you will get the Herald of Truth, the Runschau and the book, "Around the Globe and through Bible Lands."

The Herald of Truth is the oldest Mennonite paper published in the English language, and has now been before our people and the public for forty-three years and during this time it has faithfully maintained the teachings of the gospel, the doctrines and practices of the Mennonite church and the highest standard of pure morals and Christian piety to which the large circle of our readers can bear testimony, and by the help of God it is our purpose in the future to follow on in the line or path in which we have moved during the past, and to hold fast to the same doctrines, the same faith and maintain the same principles, and as in the past so in the future we have the assurance that our patrons and friends will stand by us and lend a helping hand in the work.

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Published Weekly.

ELKHART, IND., THURSDAY, FEBRUARY 7, 1907.

Vol. XLIV. No. 6.

NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

EDITORIAL NOTES.

The Amish Mennonite people have a congregation of about forty members in a new settlement located in Minnesota Co., Mich. One family recently came from Oklahoma and settled there and are well satisfied with the change.

To Our Correspondents.—Be sure and have your name and full address, not only on the envelope, but also on the sheet on which you write. Envelopes are sometimes torn or cut in opening and thrown away and then the address is lost. Be sure that you always sign your name.

Bro. M. R. Smeltzer, formerly of McPherson Co., Kansas, sold his farm there and now lives near Minnesota, in Clarke county, where he owns a farm of 160 acres, which he offers to rent to a minister or member of the Mennonite church on very reasonable terms, for a number of years. He is sixteen miles from the nearest Mennonite settlement. This opens for some active worker in the church an opportunity to go and plant the gospel where it is but little known. Any one who is willing to take up a work of this kind should write to Bro. Smeltzer for particulars.

Ministers Chosen.—On the 22d of January a minister was chosen in the Masonville congregation in Lancaster Co., Pa., to fill a vacancy, caused by the death of Abram Wilmer, of the Habecker congregation. There were eight brethren who had received votes and the lot fell on Bro. Harry Havestick of Washington Borough, who was accordingly ordained to the solemn duties.

On Thursday, Jan. 24, a meeting was held at the East Petersburg M. H., to select and ordain a minister in the place of Bro. John Rohrer, who on account of his advanced years has withdrawn from active service. The meeting was conducted by Bish. Jacob N. Brubacher, Bish. Isaac Eby, Bish. Benj. Weaver and Bish. David Westenberg of Lebanon county. There were twelve candidates and Bro. Frank Kreider of East Petersburg was chosen. May the Lord bless these brethren and make them active and earnest workers in the cause.

The new meeting-house built during the past summer in Lancaster City, Pa., was opened for service on Sunday afternoon, Jan. 27, 1907, at two o'clock. This building is located at the corner of East Chestnut and Sherman streets and has seating capacity for about 900 persons. The opening services were conducted in the presence of 1,300 people. A number of ministers from the surrounding congregations were present, among whom were Bish. Jacob N. Brubacher of Mt. Joy, Bish. Noah Landis of Neffsville, Bish. Abram B. Herr of New Danville, Pre. S. G. Shetler of Johnstown, and Pre. John Mosman, who has charge of the Lancaster congregation. The services were interesting and edifying and were listened to with the best attention. May this house serve as a place where God's people may gather from time to time

to worship in spirit and in truth for generations to come.

In the series of articles by Prof. Frederick W. Starr, of the University of Chicago, in the "Chicago Daily Tribune," in which he describes his experiences and observations in his recent visit to the interior of Africa, it is interesting to note his statement that he believes that any well-behaved white man can to-day traverse Africa in every direction without danger so long as he confines his journey to the Bantus and true negroes. Those who travel armed, or who are impudent or cruel to the natives usually find use for the weapons they carry. The trouble probably is that, having weapons, they feel a certain confidence in them and a carelessness about personal behavior that engenders animosity. One does not need to go to Africa to learn that phase of human nature. But peace-loving, inoffensive, kindly-intentioned people rarely have trouble in their dealings with those beneath them in mental endowment. True non-resistance is the best weapon and the greatest civilizing agent yet known.

Bro. Samuel L. Kauffman of Gap, Lancaster Co., Pa., writes us under date of Jan. 26, 1907: "I was one of those who subscribed for the Herald of Truth and received it while its office was yet in Chicago, Ill. That was soon after it was started. I was seventy-seven years old on the 24th of January."

A sister recently wrote us, also from Lancaster Co., Pa., that while writing the letter she sent us renewing her subscription for the year, she was sitting in the same place in her house where she sat forty-three years ago when the editor handed her the first copy of the paper published in January, 1864, and this sister has been a constant reader of the Herald from that time to this.

It affords us great pleasure and gives encouragement to hear from these dear old friends and supporters of our paper, who have stood by us without wavering since the paper was first issued. It does us much good as we are carried back in memory to these dear, kind friends and to the scenes and incidents which are brought up in our minds by them. The friends who have been our friends long ago and who have maintained their friendship through all these years of toll and trial, are the friends with whom we naturally cherish the most and whom we like best, because the attachments of friendship formed in early life seem to be stronger than those of later years. D. L. Moody, in a letter to the editor, shortly before his death, wrote the same thought: "I like the old friends best," because they bring up beautiful memories of the past. Let us not forget the old people and especially the old friends.

The contents of a paper generally reflect the moral status of its editors and readers. This is more especially true of religious papers. The articles and general items of news are a very significant and true index of the faith and character and also of the moral strength of the people among whom it circulates and who supply the literary food upon which they feed. When the paper has a good, strong religious tone it tells the moral status of the people, when the paper reads out a strong spiritual tone, we may conclude that they are a spiritual people. When a paper lacks these characteristics, it is easy to read

between the lines that they are lacking among the people. When the paper continually breathes of formalism, we know whence it comes. The illustration that recently appeared in the columns of the Herald comes in play right here. The brother had received a copy of the Herald and read it with the purpose of finding the spiritual food for which he longed, and this was for something about Jesus, and he wrote in his letter, "I did not find much about Jesus," and when we examined the columns of our paper we found that the criticism was to a certain extent proper and in place, and we made up our mind that as far as we were able we would try and have articles that would tell more of Jesus. We think we are having them, and we know that when our correspondents and writers have their attention called to the fact they will incorporate into their writing more of Jesus and his love, more of Jesus and his word. Brethren and sisters, let us have our paper tell

"The old, old story
Of Jesus and his love;
The old, old story
Of Jesus and his love."

PERSONAL MENTION.

Bro. A. C. Kolb, of the Publishing House force, and Dr. H. A. Munswat spent several days in Chicago during the past week, on business.

Bro. Amos Geiger of Bellefontaine, Ohio, spent several days in Goshen and Elkhart last week. We were glad for the pleasure of a visit from him.

Bro. Chr. Allebach, of the Townsencin congregation near Kulpsville, Montgomery Co., Pa., conducted services at the Harleysville Chapel on Sunday evening, Feb. 3.

Pre. David Siabach and daughter of Osceola Co., Mich., went on a visit to Holmes Co., Ohio, about the middle of January, and expect to spend several weeks in that locality.

Bish. J. D. Wert of Norfolk Co., Va., recently spent some time visiting among the congregations and preaching the Word in Baltimore Co., Md., and Lancaster Co., Pa.

A number of brethren in Allen Co., Ohio, and possibly other parts of Ohio, expect the Lord willing, to take a trip to Texas and Old Mexico the latter part of this month.

Pre. Joseph Zook of Warwick Co., Va., preached recently at the Union meeting-house at Martin's Creek and at Charn in Holmes Co., Ohio. His discourses were appreciated by those who heard him.

Pre. J. M. Weaver of McPherson Co., Kansas, who, as noticed in a former number of this paper, has purchased a home in Bee county, in the vicinity of Normanna, Texas, we learn, will move his family to that place within a short time.

Bish. Benj. Gerig of Wayne Co., Ohio, was called to Henry Co., Iowa, on account of the death of his sister (Sister Cable), who was buried on the 19th of January. He remained with the brotherhood in that locality and preached on Saturday evening and on Sunday.

Pre. Daniel Kauffman of Versailles, Mo., was holding a series of meetings during last week at the Yellow Creek M. H. in Elkhart Co., Ind., preparatory to the opening of the Bible conference on Feb. 4. The conference will be conducted by Bro. Kauffman and M. S. Steiner.

Bro. J. S. Hartzler and his son, Bro. Vernon, who have been sojourning with the brotherhood at La Junta, Colo., for some time on account of their health, have so much improved in their health that they were able to return to their home in Goshen, Ind., on Feb. 1.

Blah Jacob F. Swartzentruber of Washington Co., Iowa, left home on the 14th of January on a trip to La Junta, Colo., where his daughter Anna had been staying for some time on account of her health. She did not receive the benefits she expected from the climate there and returned to her home with her father.

For the Herald of Truth.
"SOLD UNDER SIN."

By A. K. Kurtz.

To be sold implies bondage, servitude, slavery. We serve him to whom we have been sold. In Rom. 7:14, last clause, we read, "Sold under sin," referring to a fallen race. We were so absolutely and unconditionally sold under sin, to evil, that there was no power even to do that which we would desire to do (verse 15). A most miserable and undesirable condition to be in indeed. This condition becomes so offensive and unbearable to one who has the least desire to do that which is right, that finally in verse 24 he cries: "Oh, wretched man that I am! who shall deliver me from the body of this death?"

He finally sees a ray of light and hope, and cries out: "I thank God through Jesus Christ, our Lord."

Now, this seventh chapter of Romans, about which there is so much diversity of opinion and which seemingly is so hard to understand, is nothing but a vindication of the law and the experience of one under the law. And the more it is studied the more convincing this view of the subject becomes to the mind. To be "sold under sin" is certainly an awful condition for any one to be in, and cannot possibly mean any one who has by faith accepted the Lord Jesus Christ in all his fullness, because Jesus himself says: "If the Son therefore shall make you free ye shall be free indeed" (John 8:36). This is the very opposite experience of one under the law.

"Sold under sin." The only thing that remains sold under sin (after accepting Christ in his fullness) is this mortal body. We all know that through sin the race became subject to death, natural and spiritual, or eternal death; but now Christ has atoned for spiritual and eternal death, redeemed us from the curse of the law, and the only thing that remains that is not atoned for is this mortal body, this tent of clay in which we live. So, if we choose we can say that these our mortal bodies are "sold under sin," because God for some wise purpose did not include the immortality of the body in the atonement. But, thanks be to God, the death of this body is only a release from its weakness and imperfections and a perfect and glorious body given in its stead. We do not understand, however, that the being "sold under sin" mentioned by the apostle has any relation to our mortal bodies, but to the spiritual condition of the human family prior to the fulfilling of the plan of salvation, the redemption of the human family through the vicarious offering of our Lord and Savior, to whom, let us remember, belongs all the honor for this great work of love.

A consciousness of sin brings condemnation, and Paul says (Rom. 8:1), "There is therefore now no condemnation to them that are in Christ Jesus." This is the very opposite of the seventh of Romans experience. It is simply a change, a transition from the law "which could not make perfect" (Heb. 7:19), into the glorious liberty of the children of God under the Holy Spirit dispensation.

God in his word has laid down a standard of righteousness and holy living which can only be attained by a living faith in the Lord Jesus

Christ. We ought to be very careful not to seek a lower standard by hiding behind experiences that do not measure up to the Scripture standard. We cannot set our ideals of right living too high, else when we would attain to that standard we would stop, and there is no limit to the possibilities of grace. By no means let us stop at such a low standard as the seventh chapter of Romans gives. Smithville, Ohio.

For the Herald of Truth.
I AM NO WORSE THAN MY NEIGHBOR.

By Elizabeth D. Witmer.

Quite likely that is not enough. Are you what God says you ought to be? That is the point for you to settle. We read in the Bible of a man whose name was Saul of Tarsus, who was not any worse than his neighbors, but was better than any of them. He says he was above his equals in knowledge and more exceedingly zealous. His religious leaders had so much confidence in him that they gave him a commission. He received authority from the chief priest. Surely this was a fair specimen of one well up in religion, a "man," as men would say. He was most attentive to every form of worship and obedient to the letter of every Jewish tradition, and a man according to that standard, with a good chance of getting to heaven. But when Saul of Tarsus was brought into the presence of God, when he saw himself in God's mirror, he came to the conclusion that he was the "chief of sinners." What a wonderful change it makes in a man's estimate of himself when he gets into God's presence and gets a look at himself from God's standpoint! He has nothing more to say about his neighbor. He forgets all that and sees himself as God sees him. He stands before the great tribunal, convicted of his guilt, condemning himself. The language of his soul is this: "Behold, I am vile, I will lay my hands upon my mouth" (Job 40:4).

Reader, have you seen yourself like this? Have you measured yourself by God's line and plummet? If not, you will some day, either here or hereafter. There will be no neighbor to justify yourself with, but the open book of the judgment throne, and the righteous Judge, and you, the guilty sinner. Better by far look fully into your condition now and meet the conditions of the salvation of your soul. To the honest sinner who realizes his lost condition, Jesus says, "Come unto me all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28). And to all who come to him and receive him as their personal and only Savior, he gives salvation, rest and peace. They will be willing to confess Christ before men and enter into fellowship with his people, and to them is the promise of an inheritance in glory. They are both professors and possessors, and will glorify his name while on their pilgrimage and when they enter into the more perfect life beyond. Ephrata, Pa.

For the Herald of Truth.
IDLENESS.

By Silas Bauman.

"Why stand ye here all the day idle? They say unto him, Because no man hath hired us" (Matt. 20:6, 7). We notice in this chapter that the Lord wanted laborers in his vineyard; and as he wanted laborers then, so he wants them now in his spiritual vineyard. We also notice the different views and ideas those laborers had. Also, the work which was to be done. We are told by our Savior that many are called, but few are chosen.

We will first discuss those who worked for wages and expected more than they had bargained for. This may represent that class of people who work, not because they love to work, but because they fear they might get punishment instead of pay, and who work like slaves, complaining about their burden and the heat of the day. Now the

Lord says, Few are chosen, and the first shall be last and the last, first. It is hard to believe that these were chosen ones.

The next class we will consider are those who were called and went to work, not making any bargain at all; only trusting the Lord that he would do that which is right. We believe these enjoyed their service, were satisfied with their board and wages and never complained, but always rejoiced and thanked God for his favors and blessing. No work is too great or too heavy for us if we do it unto the Lord and not for our own selfish ends.

There is sometimes another spirit reigning in the hearts of men, and that is the desire to have the highest place in Christ's kingdom and manifesting a jealousy toward those who are seeking higher and better things. It is not wrong to seek after the better things of this and the future life if done out of love to God, with the purpose of glorifying him, as the apostle says, "But covet earnestly the best gifts, and yet I show unto you a more excellent way" (1 Cor. 12:31). If this can be done, not from jealousy, and not to lift ourselves above our brethren, it will not be wrong, but jealousy is always wrong and shows a proud and selfish heart.

We also notice in this same chapter that those desiring to be nearest to Christ must be willing to suffer with him, and those who want to be great must be willing to minister, and those who want to be chief must be as servants. Even as the Son of man, our Example and Master, came not to be ministered unto, but to minister and to give his life a ransom for many.

Here we see that our work is to give ourselves unto God and his work in such a way that we may be the means of saving others. In the last part of this chapter we see how two blind men came to Jesus seeking help and calling upon the Lord; and the multitude rebuked them, instead of leading them to the Lord.

Some one might here say that the incidents recorded in this chapter have reference to former ages, when the people were yet under the Mosaic law, while we are in the last ages of the gospel and its blessed privileges. Now this may be true, but I believe there are still people who labor under the law, instead of under gospel liberty, which brings rejoicing in the Lord, and not rejoicing in the perishing things of this sinful world and in carnal liberty.

Dear reader, are you still standing in the market place of this world idle? Or are you hired, slave-like, laboring under the burden without the joy of salvation in your heart? Are you as a true child of God serving him joyfully, resting on his promises, and do you sincerely love those who are in advance of yourself in the race of life? Are you following after them without jealousy and with rejoicing in your heart that they are thus going in the way to glory, and seeking to bring with you as many as the Lord may call to this glorious work?

Jesus came into the world to teach and to help the people. He is presenting to us pictures of life as he moves along, and if we ask him to open our eyes, we can behold ourselves as in a glass. James says, "Who looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the work, that man shall be blessed in his deed. Please read Matt. 20 and Jas. 1 carefully and prayerfully. Floradale, Ont.

True pleasure consists in clear thoughts, sedate affections, sweet reflections; a mind even and stayed, true to its God, and true to itself.

Let us begin our judgment and accusations for our sufferings where God did—with the serpent, and not with Adam. If the people were more at enmity with the serpent, they would have more sympathy for Adam and more love to God.—[S. F. Coffman, in S. S. L. Helps.]

By J. M. Shenk.

That worldliness in its various forms, such as seeking after wealth, honor, pleasure, etc., is hindering the spiritual progress of the church, is apparent to every observing mind, and while efforts everywhere are being put forth by our ministers, as well as many of the laity, to counteract this dangerous evil, yet we are not succeeding as we ought our manner of teaching and carrying on the work is not at least to some degree at fault.

If urging upon our people the importance of obedience were sufficient, surely the condition of the church would be better than we find it at present. If pointing out the necessity of keeping the commandments would answer the purpose, then again we would have reason to look for a more encouraging condition of the church. If indoctrinating our people would serve as an antidote for worldliness, then surely there ought to be less worldliness in the church. If Bible normals and Bible conferences could be the means of banishing worldliness and bringing the church into a real spiritual condition, then again we would have reason to expect less worldliness and more spirituality among our people. But it is very evident that all of these teachings and efforts together are not bringing about the much-desired and much-needed condition of things.

I wish, therefore, to offer a few thoughts and suggestions on this question, which I hope will not be in vain. To my mind it is plain that we must dig deep and lay a good foundation for each one to build upon. Obedience amounts to nothing unless it springs from a regenerated heart, filled with the "love of God, shed abroad by the Holy Ghost."

Keeping the commandments is all in vain, unless we love God and do therefore desire and seek to please him. We may be thoroughly indoctrinated and be very zealous for the doctrines and traditions of the church, yet this, too, will count for naught unless there is the new life and a living principle within, which is manifested without in "incorrupt and sound" doctrine. And again Paul says: "Though I have all knowledge, and understand all mysteries, and have not charity, I am nothing." We must teach more on the necessity of our experience which enables us to say, "I sity of our experience which enables us to say, 'I know that my Redeemer liveth,' and of the outward evidences and proofs of an inward work of grace that is manifested in a loving obedience to God's commandments and exemplifies the doctrine and life of our blessed Redeemer."

We should seek to set forth clearly the evidences of a soul living and walking in daily communion with God, and also point to the pleadings, invitations and promises held out to all those who, upon self-examination, find themselves not walking with God and seeking to do always those things that please him. It seems to me that the chief aim and work of our conferences should be to set forth and urge upon our ministers in particular and the church in general, the great importance of living and walking in the Spirit, of an actual experience that by an outward expression of the principles of the Christian religion as expressed in the doctrines, commandments and ordinances as taught in God's word. The burdens, prayers and efforts of all our ministers, Sunday school teachers and workers, as well as all of the spiritually minded brethren and sisters, should be to bring about, by God's assisting grace, more spiritual life and power in our beloved Zion.

Denbigh, Va.

To live but one day in good will to all men is to anticipate and hasten that day when all men shall live in good will.

Silence is a great peacemaker.

By J. S. Hartzler.

III.

One of the questions which naturally comes up in the minds of the brotherhood is, "How will this institution be supported?" "Will it be a constant drain upon the church as some of our other institutions are?" (This is not casting any reflection on any of our church institutions, God bless them; we would not want to do without a single one of them.) It is self-evident that every institution when quite young will have extra expenses. Experience will doubtless enable the management to conduct the work more economically. Aside from this, for a short time there may not be inmates enough, so that the expense would be considerably greater than the income; but from the pleadings that the mails bring, it would seem as though such would not be the case very long. There are still other considerations, such as new buildings, etc., that will require money. Then there will be others who cannot pay, but they must not be rejected simply because they are poor.

Very recently a letter was received from another sanitarium, stating that a man in their institution had no more money, and as that institution would not keep one who could not pay, the man must leave. She said in her letter, "Can you not find some little corner where this man can stay, and give him a little something to eat? He is so helpful and he is worthy." This is touching, but what shall the people here do, as you can already find one or more consumptives in nearly every house? Doubtless it would fall upon the church at large to furnish at least the greater part of this. So that we must expect that we will be asked to help in this support.

On the other hand, the farm, though rented, made approximately one thousand dollars for the institution this year and Bro. Weaver thinks that next year the farm may actually be made to clear two thousand dollars. This will be a source of income that will aid very much in solving the problem of money.

Again, there are those who are fully able to pay their own expenses, and others who would not be willing that their afflicted friend should become a charge to the church or the sanitarium. Such will be charged a certain sum per week. This should be the greatest source of income. But in another article the statement was made that the management would accept even those who had no money. Here comes a tender point. A worthy poor person—saint or sinner—comes from a certain locality or church. The church there should not send such person to the sanitarium and expect other churches or the institution to bear the expense. They should see that the money is made up and sent in.

Oh, my dear brother! pity the man or woman barred from other places because of lack of funds, whose lungs are sore. Many are cast out into the cold world to die; shall we, like the priest and Levite, pass by on the other side, or shall we do like the good Samaritan? Here is our opportunity; let us help build this institution where men and women may be cured of this dreaded disease, or at least given the needed comforts the few remaining days they have to live.

La Junta, Colo.

For the Herald of Truth.
ROANOKE, HARMONY AND METAMORA CON-
GREGATIONS BIBLE CONFERENCE.

Heid Jan. 22-28, 1907.

The organization resulted as follows: Peter Summers, moderator; C. S. Schertz, query manager.

The following subjects were treated by the brethren D. D. Miller, Eli Frey and Peter D. Schertz: Holy Spirit, the Unpardonable Sin, Lord's

Day, Rom. 6:4, Bells of the Tongue, Powers referred to in Rom. 13:1, the Unequal Yoke; Does Property Insurance rob God of any Trust we owe to Him? Needs of the Church, Mission, Giving, Woman's Work in the Church, Love, Non-Conformity in Social and Business Relations, Dangers that Threaten the Church, Ideal Church, Practical Consolation.

On the 26th one hour was spent with the children by D. D. Miller.

The following are a few of the many good thoughts presented:

We may know the Bible from Genesis to Revelations, but if the Spirit is not in us to quicken the Word it lies dead.

Many pardonable sins are made unpardonable because the sinner will not humble himself and ask forgiveness of Jesus.

Works of necessity and charity may be done on the Lord's day, but so much cooking and baking or a Farmers' institute desecrate it.

That which is born of the Spirit is Spirit, that which is born of flesh is flesh, that which is born of water (literal) is water, and we want no watery Christians.

Things we let slip over our tongues cause us more trouble than that which we let slip through our fingers.

If we help elect our rulers, how can we stand back when they want us to go to war for them? God's will has always been that his children be a separate people.

God is the only safe insurance company.

We are living in a more dangerous time for being led astray than they who lived in the Dark Ages.

No man has a right to spend his money foolishly or for that which is unnecessary if he is ever so rich, for the earth is the Lord's and the fullness thereof.

If any one is called for a certain work, not only the one called, but others also, will have it revealed unto them.

Women may privately envelop the Word, but not publicly.

Children who will not help their parents in whatever they are able to do will grow up to be lazy men and women.

Love is the foundation of the Christian life.

We are not only to look out for self, but also for another man's wealth and help him all we can.

We should not listen to the quacks who are coming from every direction, but we are to keep close to God's word.

The ideal church is an organization of believers founded on Christ and his word.

We are not only to consecrate a part of our life, but all of it, to the Lord.

Six souls confessed Christ during the meetings and others were under conviction, but would not yield. Pray for them. AGNES ALBRECHT.

EVERY ONE A SOWER.

It is a legend of Brittany that all the harvests of the land come from one single wheat grain, brought in the beak of a robin. It is even thus that the seed of well and evil doing spreads. In Australia there are leagues on leagues covered and rendered useless by stubborn gnatish thistles, and it is well known that all sprang from one single thistle brought over by a Scotchman and planted in his garden. Every single act is a seed of righteousness or of sin. Everybody is sowing seeds, and it remains with us to see that they are the seeds of kindness.

Every man is worth just about as much as the things are worth about which he is concerned.

True wealth consists in enjoying what you have, not in having more than you can enjoy.

To do wrong is to inflict the surest injury on our own peace.

TIDINGS FROM THE CHURCH AT HOME AND ABROAD

FOREIGN MISSION.
India.—American Mennonite Mission, Dhamatari, C. P., India.

HOME MISSIONS.
Chicago.—Home Mission, 115 W. 18th Street, Chicago, Ill.
Chicago.—Mennonite Gospel Mission, Emerald Ave. and 26th Street, Chicago, Ill.
Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.
Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa.
Ft. Wayne.—1209 S. Mary's Ave., Ft. Wayne, Ind.
Lancaster.—462 Rockland Street, Lancaster, Pa.
Canton.—Mission Home, 184 East Eighth Street, Canton, Ohio.
Kansas City.—701 Pacific St., Kansas City, Kan.

From the Holdeman congregation near Wakarusa, Elkhart Co., Ind., our correspondent reports that Bro. J. E. Hartzler is now conducting a series of meetings, beginning Monday evening, Jan. 28. It is intended that these meetings shall continue until Feb. 8.

Bro. J. K. Bixler returned home from Allen Co., Ohio, on the 26th of January. He had been in that vicinity for some time assisting in holding a Bible Normal. If the Lord will, he will begin a series of meetings with the congregation in Elkhart on the 10th of February.

The Bible Normal held in the congregation near Elida, Ohio, two weeks ago was well attended considering the inclemency of the weather and closed with twenty-five confessions.

Bro. J. S. Shoemaker of Freeport, Ill., will begin a series of meetings in the Union Chapel, four miles west of Wakarusa, Ind., on Sunday, the 11th of February.

Hanover, Pa., Jan. 28, 1907.—A series of meetings were conducted at our meeting-house by Bro. John Blosser of Hancock Co., Ohio. These meetings were closed on the 27th of January with eight confessions and the church was edified and is much encouraged.

From Hubbard, Oregon, Bro. J. P. Bontrager of Albany, Oregon, writes us under date of Jan. 23, 1907, that he began a series of meetings in the Hopdale congregation on Jan. 13. Seven souls have confessed Christ and made the wise choice and many more are under conviction. He requests the prayers of God's people for the success of the work.

Johnstown, Pa., Jan. 29, 1907.—On Sunday, Jan. 27, Bro. Joseph H. Byler of Belleville, Pa., was with the Amish brethren both in the morning and evening, at the Kauffman meeting-house near Davisville, Somerset Co., Pa. On Monday evening he left for a visit with the brethren in Champaign Co., Ohio.

Plainview, Hale Co., Texas, Jan. 23, 1907.—We are located in the "South Plains Country," one hundred miles east of the New Mexico border and one hundred miles south of Amarillo. This particular section, known as the South Plains Shallow Water Belt, embraces an area of about sixty miles in width by one hundred miles in length. A most beautiful prairie country, sufficiently rolling to furnish good drainage, and yet so level that one can see for many miles. It is adapted to all the natural conditions that go to make up an ideal agricultural country.

The soil is from two to six feet in depth; it is black in some places, in others, chocolate and reddish sandy loam that is rich and fertile. This entire district is underlaid with a sheet of the finest semi-soft water, at a depth of thirty to

seventy-five feet. A number of well drillers make a business of drilling at from twenty to fifty dollars and guaranteeing an inexhaustible supply of water.

The average altitude is 2,500 feet, with pure, light air, sunny days and cool nights. In summer the temperature rarely ever reaches 90 degrees in the shade, and in winter seldom ever reaches zero.

This district has been occupied largely by cattlemen for the last twenty years, and only within the last five years have they yielded up their vast domains to the many newcomers. However, there has been a sufficient amount of crop raising done the last twelve years to demonstrate its adaptability to agriculture, and the following crops can be and are successfully grown on these plains: Indian corn, thirty to sixty bushels per acre; kafir corn, forty to eighty bushels per acre; milo maize, forty to seventy-five bushels per acre; fall and winter wheat, twenty to thirty-five bushels per acre; spring wheat, fifteen to thirty bushels per acre; oats, sixty to one hundred bushels to the acre; rye, barley, cane and millet, three to four tons per acre; alfalfa, four to seven tons per acre; sweet potatoes, Irish potatoes, peanuts, equal to the best. Sugar beets and Bermuda onions do well. And in addition to all these, King Cotton, the great money crop of the South, produces from one-half bale per acre up. Watermelons, cantaloupes, etc., have few equals.

The following list of fruits grow in abundance and good quality: Apples, peaches, plums, apricots, cherries, grapes and berries of all kinds.

The governmental reports of rainfall for the past ten years average 23.76 inches per annum.

There is an excellent system of schools throughout this district wherever sufficient population will warrant.

The Atchison, Topeka & Santa Fe Railway Company constructed a road from Canyon City south to Plainview and a train runs daily. This same company has a line surveyed from Texico on the west through Plainview to its main line at Brownwood. On the first and third Tuesdays in each month the Atchison, Topeka & Santa Fe Railroad Company through any of their agents on any of their lines will sell you a round-trip ticket from any point to Plainview for one fare plus two dollars, giving you twenty-one days' time in which to make the trip. The price of land one to three miles from a railroad town is \$18 to \$25 per acre; four to six miles, \$15 to \$20 per acre; seven to twenty miles, \$10 to \$15. There are now two Mennonite families living here and several more are arranging to come. Our ministering brother, P. B. Snyder of Jackson, Minn., will bring his family the first Tuesday in February. We were glad to have the brethren A. D. Driver, Versailles, Mo.; Jos. Hartzler, Orrville, Ohio, and J. D. King, Spencer, Okla., also Peter Zeher and family, Wool River, Neb., with us recently. Bro. King says, "No wonder we are delighted with the country." I am working at carpentering in Plainview and board at T. G. Nance's boarding-house.

H. E. LANDIS.
St. Jacobs, Ont., Jan. 25, 1907.—Dear Herald Readers:—Greeting in the worthy name of Jesus. We had a short series of meetings at Conestoga meeting-house, from Jan. 3 to Jan. 7. Bro. Jacob B. Smith of West Liberty, Ohio, conducted them. One soul became willing to turn away from sin and accept Christ as her Savior. Oh, that she might prove to be a shining light to the world. May God's Spirit continue to strive with those that are still outside the ark of safety. Our instruction meetings will start Feb. 3, the Lord willing. We ask all God's people to pray for us at this place.
COR.

Sterling, Ohio, Jan. 25, 1907.—Dear Herald Readers:—Greeting in Jesus' worthy name. The immediate result of the Bible conference and series of meetings held at this place in December was the conversion of three precious souls, all of whom decided to unite with the congregation at this place. The church in general also seems to be built up spiritually. Our Sunday school at Bethel was reorganized Jan. 13, with W. I. Newcomer as superintendent; L. S. Kreider, assistant, and C. Homer Newcomer, secretary. Pray for us that we may be more faithful in Christ's service from day to day. Wishing God's richest blessings to all the Herald readers, we remain yours in His service.

Surrey, N. Dak., Jan. 22, 1907.—Greeting to all the Readers of the Herald. We are still having winter weather. The Northwest does experience a cold winter occasionally and this is one of them. Sometimes the weather is too inclement to meet at the Lord's house on Sunday; but we are looking forward to warmer weather, a fuller house and greater zeal. The mercury since New Year has not been more than fourteen degrees above zero, and as low as thirty-two degrees below, with probably three feet of snow. But we are well and happy.

On Sunday, Jan. 6, our Sunday school was reorganized. Bro. L. S. Glick was elected superintendent and I. T. Zook, assistant. There was also some church business transacted. Bro. I. M. Yoder was elected trustee, and L. S. Glick, representative of the Mission Board of the Iowa and Missouri Conference District, and also church correspondent. We desire an interest in your prayers, that we may remain faithful in His service.
LEVI S. GLICK.

Schellburg, Pa., Jan. 24, 1907.—Dear Bro. A. B. Kohl:—Greeting in Jesus' worthy name. Bro. Jacob Snyder of Erie county filled the appointments here over last Sunday. He preached three sermons—Saturday evening, Sunday morning and Sunday evening—taking for his texts 2 Kings 2:13; Ex. 2:2; Luke 14:17. He preached the Word with power. How we enjoy these services! We have preaching only every four weeks and then sometimes we are disappointed. We will not have preaching again until March 17, as the next regular time for preaching will be on the Sunday of the Bible conference and nearly all our ministers will be there. I expect, the Lord willing, to attend. May we not hope to see you there, Bro. Kohl? Would be glad indeed to see you once again. (Thank you, Bro. J. M., it would afford me much pleasure to attend—Ed.) Wishing you and all the readers the rich blessings of God and trusting you will remember us at a throne of grace, I remain your brother in Him,
J. M. EBY.

Goshen, Ind., Jan. 28, 1907.—Dear Readers of the Herald of Truth:—Greeting. On Saturday, Jan. 26, the congregation worshipping in the Clinton Brick M. H., Elkhart Co., Ind., met to take votes for a minister. Three brethren received votes, and on Sunday, Jan. 27, the brotherhood met again to decide by lot which one the Lord had chosen, and the lot fell to Bro. Amos Nushbaum. He was ordained to the office of the ministry, to fill the place of Bro. Samuel Honderick, who with his family will leave shortly for another field of labor, to which he has been called. Bish. John Garber officiated. Bro. Amos Cripe and Deacon Yoder of the Emma congregation were also present on this important occasion.
ABM. HONDERICK.

New Paris, Ind., Jan. 29, 1907.—Dear Herald Readers:—Greeting. Bro. J. E. Hartzler of East Lynne, Mo., closed a two weeks' series of meetings at the Salem M. H. near New Paris, Elkhart Co., Ind., Sunday night, Jan. 27. The weather and roads during the first week were bad and the attendance was not so large, but the second week the attendance was much larger. The brother

preached heart-searching sermons, which followed a half-hour song service every evening, and five persons openly confessed Christ. Two had come out during the Bible conference, bringing the total up to seven. The church rejoices and our prayers are that others may join this number. From here Bro. Hartzler went to the Holdeman Cong. near Wakarusa, Ind., to begin meetings there Monday, Dec. 28. The Lord bless our brother, our church and especially those who have taken a stand for Christ.
MARY E. FISHER.

Canton, Kansas, Jan. 28, 1907.—To the Readers of the Herald:—Greeting in the Master's name. On Jan. 20, Bro. J. B. Brunk began a series of meetings here which lasted until the 27th. The brother's sermons on "God's Plan of Salvation" were pointed and instructive and all the believers were edified, while sinners were once more warned of their danger and entreated to come to Christ for salvation. May we follow the directions of our divine Guide and push ahead in the work of the Lord with renewed energy. In His love,
FANNIE LANDIS.

La Junta, Colo., Jan. 26, 1907.—To the Readers of the Herald of Truth:—Greeting in the dear name of Jesus. This beautiful morning I will write you a few lines to give you some items from here. Bro. J. S. Hartzler has another gathering; he is not sick, but somewhat indisposed. He and his son Vernon expect to return home the first of the coming week. The doctor says the altitude is too high for him and Sister Swartzentruber. The rest are doing nicely as far as I know. We had quite a wave of lagrippe in this vicinity. Bro. Burkholder of Virginia hired out for the year to Bro. David Garber. Bro. David Weaver is over the measles. Quite a few had them around here. The well for the sanitarium is completed and is a flowing well of good, soft water. My companion has been down with lagrippe, but is recovering. God bless you and yours. Pray for us and the work. Your well wisher,
J. F. BRUNK.

Carstairs, Alta., Jan. 17, 1907.—Dear Herald Readers:—Greeting in the blessed Master's name. We are thankful to our dear heavenly Father for his sustaining grace and power. We can truly say that our lives have fallen in goodly places, as we have all we need, both temporal and spiritual. We are having a cold winter, the coldest since we came to the West. Sleighing is good at present. We have had no snow storms to amount to anything here in Alberta. This cold winter causes our congregation to be rather small some Sundays, yet we have had services every Sunday and are permitted to feel that the Lord is with us. Our Sunday school was reorganized the first Sunday in January. There was a good attendance, and good will and harmony prevailed, resulting in the following: Allen God, superintendent; Noah Weber, assistant superintendent; Norman Bushart, secretary and treasurer. May the Lord bless the work. On Sunday morning at nearly five o'clock Bro. Isaac Horner died very suddenly of heart trouble. The funeral took place on Tuesday afternoon, Jan. 15, and was well attended. Thus we see that we are passing away and should be ready when death comes. Your brother,
I. R. SHANTZ.

Middlebury, Ind., Jan. 28, 1907.—A greeting of love to the editor, and to all the readers of the Herald of Truth in Jesus' worthy name. May that sweet peace of the soul which cometh down from the Father of light and which passeth all understanding, be with us all. I feel pressed this Monday morning to write a few lines to let the brotherhood know how we are prospering in this part of God's vineyard, namely in the Clinton Brick congregation.

First, I want to say that we are still happy in Jesus and want to be under his divine guidance. Though the moves in a mysterious way his won-

ders perform," yet we want to go forward and follow on whithersoever he leadeth. However, we are not without our trials, and when a short time ago the call came from the Mission Board for two of our workers to leave us and go into the mission work, we, at first, thought it was almost out of the question. But when Bro. Samuel Honderick and his companion said, the call did not only come from the Board, but also from God, we could but with one accord say, "Thy will, O Lord, be done." But with the call from God for Bro. and Sister Honderick to leave us, also came the call for one of the brotherhood to fill the vacancy.

So after due consideration, meditation and prayer, Saturday, Jan. 26, was appointed to take votes for candidates to fill the office of the ministry, and we truly believe that if ever the Clinton Brick congregation engaged in real earnest prayer for the right man, they did it during the last week. After the counsel was taken it was found that there were three candidates wanted by the brotherhood from which to choose by lot the one whom God wanted to fill that sacred office.

Sunday, Jan. 27, the day appointed to finish the work, was a cold, wintry day, but the house was well filled and again we can truly say that the Spirit of God made himself manifest. Our dear Bro. H. John Garber, who had charge of the work, seemed especially impressed with the solemnity of the work, as were also all of his co-laborers. The books that were placed before the brethren were taken by them, and the last book that was opened by Bro. Garber contained the slip of paper on which was written: "Herewith God has called thee to the ministry," and was held by our dear Bro. Amos Nushbaum, who, we have reason to believe, knew before the books were opened that he held the book which would call him to this high office. We are glad that he has this blessed assurance that God in his own good will supply every need and every want if he but places implicit confidence in Him, and we believe he will, for certainly he has the prayers and sympathy of the entire congregation as well as of the neighborhood.

We have a deep spiritual interest from every brother and sister in our behalf and especially in behalf of Bro. Amos, whose lot it will be from henceforth to proclaim the everlasting gospel to dying people. May God bless us all and crown the labor of our brother with many precious souls. Your brother in the interest of lost humanity,
JACOB C. HERSHENBERGER.

Elida, Ohio, Jan. 24, 1907.—To the Readers of the Herald:—Greeting in Jesus' name, before whom every knee shall bow and every tongue confess. He is the all-wise Being who changeth not and whose dwelling place is in the heavens above; who is seated on the right hand of the heavenly Father, interceding for his people. This is surely a great consolation to the God-fearing soul, to think that we have such a kind Friend who is so much interested in us and to whom we can go in all our griefs, sorrows and disappointments in our Christian life; but we are glad for all these things that may meet us on the way, if we can take them as a divine dispensation and as a chastening from the Lord for our good, and to bring us down to the feet of Jesus, our loving Master. These light afflictions have a tendency to bring us only closer to our God, so that he can use us more to his glory and to the ingathering of the unsaved.

The church at Salem has just had a series of meetings that brought joy and gladness to many hearts. Sinners came flocking to Jesus for refuge. Fathers and mothers rejoiced when they saw their children coming and seeking their Savior. The meetings were conducted by A. D. Wenger of Pennsylvania, and through the power of God twenty-three young souls came and confessed Christ, and some older ones as well. The younger ones are mostly Sunday school children, who were taught to give themselves to the Lord in their youthful days, which is indeed the best

time to begin to serve God. Oh, what a responsibility rests upon the church now to feed the lambs, that they may grow and prosper in their Christian life. Brothers and sisters, let us try to be bright examples before them that none of them may be induced to turn back into the ways of sin and the evil one. May this inspire the church to greater Christian activity and purer lives. My prayer is that God may still work with the church through his Holy Spirit, so that many more may be saved and made heirs of glory.
C. C. CULP.

Goshen, Ind., Jan. 31, 1907.—Dear Readers:—We have just closed a series of meetings at this place. Bro. M. S. Steiner did the preaching and the church did the praying and much of the personal work. Because of missionary duties Bro. Steiner had to leave us on Monday morning. But the church felt that the work could not be dropped. So it was decided to have a few more meetings. Bro. I. W. Royer then preached two more sermons. There were about seven hundred persons. These were very strong meetings and some souls had very hard battles to fight, but we are glad that most of them gained a glorious victory. May this only be the beginning of such victories. Some of the very helpful parts of the work were the group meetings for prayer by the students of the College, and some of the meetings held by the resident members before the meetings began. Toward the close of the series of meetings, we had some very spiritual after-meetings, in which a few of the workers and those who had confessed Christ, with some of those who were under conviction, gathered for prayer, inquiry and encouragement.

Last week the brethren S. G. Shetler, J. E. Hartzler and M. S. Steiner gave some special lectures to the Bible students on various topics of mission work and doctrines. We are also expecting some lectures from Bro. Daniel Kaufman, who is holding a series of meetings at Yellow Creek at present. Since Bro. J. S. Hartzler could not be with us, much of the special Bible work had to be substituted, and we were very glad for these special talks. Bro. J. D. Brunk, who has been unable to look after the music work of the College because of sickness, is again back at his work. It is rumored that Bro. J. S. Hartzler is expected home almost any day. We can assure you it will be a welcome home-coming for all of us. Yours for Christ,
RUDY SENIOR.

Trenton, N. Dakota, Dec. 30, 1906.—Greetings to the Editors and Herald Readers. We thought it might be of interest to some of our brethren and sisters, especially those of our native state, to read a letter from this part of God's creation. We landed with our household goods at Nissland, Williams Co., N. Dakota, on Oct. 7, 1903, and took advantage of the liberal offer which our government at that time offered. We filed on 160 acres of land and built a small house and a cheap, rude-looking stable on it, and have since made it our home. Although this country seemed very strange to us when we first came and so many things we had to get accustomed to, we now appreciate our home very much. Of course, we met with discouragements and some loss financially, but we looked forward to a brighter future, feeling that the all-seeing eye of a kind heavenly Father is over us and is able to provide for us, which he also did, and we are grateful to him now seated in our warm and comfortable cot, while the cold, wintry winds are sweeping across the wide-stretching prairie outside.

As this was Sunday, we spent it in reading from God's word and reading in the Herald, and as we read its correspondence from various states, we were almost carried away in our imaginations and shared in the seasons of refreshing and worship which are being conducted among our brethren and sisters.

As we are the only members of the Mennonite faith residing in this county (that is, to our know-

edge), we are sometimes quite lonely and would be encouraged to have some of God's servants come and preach for us. This country is being peopled with people from various states and nations, but chiefly Norwegians. Not more than about four years ago this country was occupied altogether by ranchmen, who had countless numbers of horses and cattle running at will all over these hills; but they have evidently seen their day.

In the spring of 1902 D. F. Landis and family came here, being the first people to represent strictly a non-resisting church. They are of the Dunkard or German Baptist faith; there are now about twelve families of that faith represented here, and they have a flourishing little congregation of about thirty members, and they are having services every Sunday in the schoolhouse about three and a half miles from our home. There is Sunday school every Sunday at ten o'clock, preaching following Sunday school every alternate Sunday and Christian Workers' meeting every alternate Sunday. We attend the Sunday school and preaching services regularly in the summer time, but in winter we do not venture out very often on account of severe cold weather which sometimes prevails, although this has been a mild winter so far, with lots of snow; the mercury has ranged as low as 22 degrees below zero, but most of the time it has been about 16 below freezing and above.

We have been blessed with good health since we are here, for which we cannot be thankful enough. There are those of our brethren and sisters in Indiana who have desired that we write letters directly to them, but we hope this letter will suffice for all and we hope to hear from them through the columns of the Herald or by private letter.

For fear of wearying the readers we will close, wishing you all God's blessings. Your brother and sister in Christ,

LEVI M. and MARY E. BONTRAGER.

Manchester, Okla., Jan. 31, 1907.—To the Editors and Readers of the Herald of Truth:—Greeting. I will again write a few lines to you. As it is always interesting to us to hear from other congregations, it may also be of interest to others to hear from this place. Bro. Andrew Shenk of Oranago, Mo., and Bro. James S. Wenger of Harper, Kan., stopped with us on their way home from Normanna, Texas. They arrived here on Jan. 18, and remained with us until the 25th, during which time Bro. Shenk held interesting meetings. There were twelve confessions during these meetings, all of whom were received into church fellowship on the 27th, ten of them by water baptism and two by renewal of their covenants.

We enjoyed the visit of the brethren very much. The time of their being with us was truly an encouraging one to us. We at this place need the help and prayers of all of God's people. We have no home minister here at present. We have Sunday school every Sunday and Bible reading every Sunday evening and young people's meeting once a week.

N. S.

For the Herald of Truth.

A HINDU DEATH SCENE.

By Sarah Lapp.

One evening some time ago at about nine o'clock Bro. Ressler was called up over the telephone from Rudri, nearly four miles distant, telling us that a young woman was just brought there, carried on a bed from a village in Kanker, who had been in labor for several days, and that they were sending her to us at Dhamtari. In about an hour afterwards they arrived. The party consisted of the husband, mother of the husband and a few men who carried the sick woman. Upon inquiry we learned that they came from a village about twenty-five miles from here and had traveled on foot all that day and part of the night before. The woman had been sick in labor for six days, and all that could be done had been done for her.

Some one told them to go to Dhamtari; there they might receive help. So they brought her here. She was taken to a room in the dispensary. Upon examination it was found that the woman was in a hopeless condition. We at the station did all we could for her, but four hours afterwards her spirit left the body.

When the husband and mother saw that she was dying they took her off the bed and laid her on the floor and poured some water into her mouth, as is the custom among non-Christians, which she could not swallow. The husband began to wail loudly, smiting his breast and saying: "Oh, my wife, you have left me! Who will help me! Where will you like you were! What shall I do?" etc.

The mother tried to comfort him, but he kept on wailing for nearly an hour. As we sat there in the still of the night with the two bereaved ones, we thought: What a difference between this death scene and the scene we witnessed a few days before (the death of Bro. Burkhard). He left this world having the assurance of eternal happiness; but as to her assurance we cannot say. She was spoken to concerning her soul, but God alone knows what was in her heart.

Such scenes are occurring about us every day; people are dying without the knowledge of Christ, who died to redeem them. But "how then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?" (Rom. 10:14).

After the husband was more resigned he began to make arrangements for disposing of the corpse. There were none of his caste people living in Dhamtari, so he sent a man to a village about five miles distance, where there were a few families living of his caste; no other caste people dared help him or his caste would have been broken and theirs also.

At about 8 a. m. a few men came who assisted him in taking the body to the river four miles from here, where they buried it.

Dhamtari, C. P., India, Jan. 1, 1907.

For the Herald of Truth.
TO YOUNG CHRISTIANS.

By Nettie L. Reecher.

My Dear Young Friends:—We are living in an age when the youths of our land are compassed about with many temptations. Social temptations of many kinds are introduced which have a tendency to lead young hearts away from God and rob them of the blessedness the Lord has in store for them, instead of leading them to a higher life. Bro. Abraham Metzler was with us about ten days and labored hard for the Master. Ten souls confessed Christ as their Savior. May God bless the dear brother and those also who made the wise choice, and may they all remain faithful unto the end.

The promise is given only to those who endure unto the end. One of Bro. Metzler's texts was Mark 8:21, "How is it that ye do not understand?" My dear readers, if we would read more in God's word and pray for more wisdom we would understand more of his word. We find there are old people who should not be ignorant of the will of God and the welfare of the young converts and should set them a good example. Bad examples on the part of the older people have a tendency to lead the young people away from rather than to the Lord. We have in our social circles to-day pastimes that at first thought might seem harmless and innocent; but when looked at in the light of the inspired Word, they seem different. In 2 Cor. 11:14 Paul speaks of Satan being transformed into an angel of light. If he can thus transform himself, would it be strange if his cunning inexperienced would appear so innocent that the difference would scarcely notice the difference?

In the word of God we are taught to separate ourselves from the world. "Come out from among

them and be ye separate, saith the Lord." This means for us to come out from among the ungodly and not to be partners with them in their worldly enjoyments and those things wherein they find pleasure. If we find pleasure in the same things they do, are we better than they? The apostle says, "Be not unequally yoked together with unbelievers."

Christian, ask yourself the question: "Have I the same worldly enjoyments as my unconverted neighbors?" Nay, verily, for the Lord has wrought a work in my heart that keeps me from the love of evil, while there is no restraint upon my unconverted neighbor except the law of the land and the fear of being found out by those around him. The one is warring against sin because he loves to please the Lord; while the other goes on in his enjoyments regardless of God and his judgment. Paul says (Eph. 5:7): "Be ye not therefore partakers with them."

How many blessings we lose because we do not make a clean sweep of everything and give ourselves entirely into the Lord's hands? Whom the Lord maketh free is free indeed. You cannot give up anything for the Lord and his cause, but he in his loving kindness will return you abundantly more. To know and do the will of God is eternal life and peace, and not to know him is to wait his coming in flaming fire, taking vengeance on them that know not God. "Heaven and earth shall pass away, but my word shall not pass away." I fear we look too much to those we regard as our superiors instead of looking to the meek and lowly Nazarene, who was sent as an example that we should follow in his steps. We find that a great many wise men have gone astray and have led others with them. A great many in Bible times gave themselves over to worldly pleasure and went astray. Therefore it is not always wise to pattern after men. The true great and wise in God's sight are those who patterned after Jesus.

Look at the disciples of John the Baptist and those of Christ and see how they followed him. We are blessed with far greater privileges than they were. "The promise is unto you and your children, and to all that are afar off, even as many as the Lord our God shall call." "If any of you lack wisdom, let him ask of God that giveth to all men liberally and upbraideth not, and it shall be given him" (Jam. 1:5). The wisdom that God will give to those who ask of him, out of a pure heart, is "first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." Would God that our young people would grasp the opportunities the Lord has so kindly put in their pathway, and lead fallen humanity to Christ. There are so many young men and women called from our midst, which in itself should cause an awakening in our hearts to lead them to Jesus, and to live soberly, righteously and godly in this present world. Why spend this life, which the Lord has given you in which to prepare for eternity, in the pleasures and vain enjoyments of the world, rather than in obeying God?

Young Christians, compare the few short years that are spent here to the great, endless eternity with the Lord, to the eternal banishment from his presence.

The dear Lord wants your and my life consecrated to him, and then you will find true pleasure, not in worldly pastimes, but in doing the will of God. Oh, that all professed Christians may experience the peace and love of God that passeth understanding! How soon they would try and get their neighbors saved by relating their experience to them! My heart's desire is that all our young Christians might live a more devoted life to Christ and know more of Him, whom to know is life eternal. May the truth of God sanctify you wholly through our Lord Jesus Christ and make you a noble band of men and women.

Ringgold, Md.

Life is a succession of lessons, which must be lived to be understood.

YOUNG PEOPLE'S BIBLE-MEETING PAGE

TOPIC: How to Help Young Christians Matt. 10: 40-42; 18: 1-6 FEB. 17, '07

EDITED BY A. B. RUTT.

THE LESSON MOTTO.

'Tis not enough to help the feeble up,
But to support him after.
Timon of Athens.

THE MEDITATION.

The meditation is written for the purpose of helping to direct the mind in private devotion to the central truth of the topic.

To thee we come for help. Thou who art mindful of the young, thou who seest so much in children that a "child in our midst" will best explain the mysteries of thy coming kingdom. Our example is not child's ignorance, but his humility and his teachableness. Help us to fully understand our duty to those who are younger than we. May the tenderness that characterizes the life of the young Christian never fail to rekindle within our hearts our first love to Christ in the forgiveness of sins. Hear us in behalf of the older Christians, that they may lead those who are younger where the still waters flow and where the green pastures grow. Search our hearts, and help us to see if we have been as considerate of one another as thou hast been of us. Some of us have forgotten that a cup of cold water given in the name of a disciple will in no wise lose its reward. The best way to help any one is by example. God, give us the courage and power to live in that spirit which shall enable us to say, "Follow me as I follow Christ."

BIBLE HINTS.

Matt. 10: 40, 41. The joy that accompanies the reception of young Christians into our ranks is inspiring and vigorous, for in receiving them we receive Jesus, and in receiving him we have heaven's reward.

Matt. 10: 42. The "cup of cold water" may mean for you a bright smile, a kind word, some small act of love, or a sympathetic grip of the hand, but if given in the name of a disciple it will in no wise lose its reward.

Matt. 18: 1-3. The lesson Christ wished to teach his disciples implied not only the thought of greatness in his kingdom, but a question of their even entering it.

Matt. 18: 3. There is only one way of entering the kingdom of heaven; we must have the child-heart. The best of us lack such a heart; we have to be "converted."

Matt. 18: 6. It behooves all of us to make our lives a blessing and not an offence to others. He who reaps a blessing, must sow a blessing.

BIBLE LESSON.

The quotations and references given in the Bible lesson below, are to be written out on slips of paper and given out before the meeting begins.

Whose help do you consider the most profitable?

Gen. 49: 25.

Explain in part why young Christians fall back into the world. Joshua 10: 6.

How can we make the judgments of God help us? Psal. 119: 176.

What help to young Christians do you consider the most important? Mark 9: 24.

When is the most opportune time to help? Heb. 4: 16.

Why are young Christians frequently fearful about continuing faith? Heb. 12: 1-4.

What sort of fellow-helpers does God need? 3 John 8.

What was one of Paul's best ways of helping the church? Col. 1: 9.

DAILY READINGS.

Be sure and make a careful study of the daily readings. Without them your study of the topic will be incomplete.

February, 1907.

11. M.—Helping by precept. Prov. 3: 1-4.

12. T.—By example. 1 Tim. 4: 11-16.

13. W.—By admonition. Rom. 15: 13-15.

14. T.—By warning. Mal. 4: 4-6.

15. F.—Timothy's youth. 2 Tim. 1: 1-6.

16. S.—Spirit of God. Eph. 5: 23-32.

17. S.—Topic: How to Help Young Christians.

Matt. 10: 40-42; 18: 1-6.

APT QUOTATIONS.

The object of giving these quotations is to arouse comment. They may be used in the public meeting, but should always be given from memory.

The training of children is a profession where we must know how to lose time in order to gain it.—Rousseau.

The childhood shows the man.
As morning shows the day. —Milton.

Children are the keys of Paradise;
They alone are wise and good,
Because their thoughts, their very lives,
Are prayer. —R. H. Stoddard.

Light is the task when many share the toil.—Homer.

I want to help you to grow as beautiful as God meant you to be when he thought of you first.—Geo. MacDonald.

Example is the school of mankind, and they will learn at no other.—Burke.

I venerate the man whose heart is warm,
Whose hands are pure, whose doctrine and whose
Coincident, exhibit inward life,
That he is honest in the sacred cause. —Cowper.

How timid we are at first! I become a Christian, and it seems as if just to get this soul of mine saved were all that I could dare to try; but as the Savior's strength becomes more manifest to me, as I know him more, I see that he is able to do much more than that. I begin to aspire to have a little part in the great conquest of the world in which he is engaged.—Brooks.

THINGS WORTH REMEMBERING.

The more you help young Christians the more you will be helped by them.

I never talk to any one concerning eternal things without keenly realizing that in some way I am helping to shape that person's eternal destiny.

Many a young Christian would like to strengthen his prayer life, but very often he is unable to find any one who will take time to pray with him, for him, and for the things he needs.

Fighting alone makes brave soldiers, but the enemy gets too many of our young soldiers when we leave them stand alone.

Friendships mean much more to young Christians than to any other persons. They have begun a new life; many of the old friendships had to be severed; new ones ought to take their place.

PERSONAL THOUGHTS.

Most young people are anxious to become famous. Why not be famed as a soul winner?

What one thing have I done during the past year that indicates that I have helped some young Christian?

You say you are praying for the "new converts." But what are you doing to answer your prayer?

Is there a single young Christian whose life is happier because of our living?

The minister should not neglect the lambs of the flock. That is true, but does that excuse you, even though you are not officially appointed to this trust? It is the "whoever" whose privilege it is to give the "cup of cold water."

ILLUSTRATIONS.

Keeping Step.

It is difficult for any one to walk with those who do not keep step. If you are trying to help some young Christian, the first thing for you to do is to get into step with him, and then teach him how to keep step with you.

Companionship.

Companionship is not one sided; both parties receive help. A good way to help a young Christian, is to make him your companion. But you will never accomplish this until you make him feel that you are getting help from his young life.

Reviews.

Reviews are as important for life as for school. In teaching young Christians, we ought to review the first experiences of our Christian life.

Examinations.

Examinations for school and examinations for life are alike in one respect—they help us to find out how much we know. We help men to attain to that which we have and not to that which we have not.

A Good Fisherman.

A good fisherman consults the appetites of the fish, and not his own. A good fisher of men ought to consult the feelings of others and not his own individual tastes.

A Handshake.

All of us admire the man who comes and shakes hands with us as though it were a pleasure to him. We seek his society because we feel we are welcomed. The thing that will attract young Christians to us is that which lies back of our actions—high purposes, sincere motives.

SUGGESTIONS FOR LEADER.

It is always a great help to the leader if he succeeds in seeing the importance of the topic. The best way to realize the importance of this week's topic is to enumerate to one's self the dangers that confront young Christians; the mistakes that may be avoided if older Christians are considerate of those who are beginning this new life. The leader in opening the meeting may dwell upon this one thought: "The importance of our topic."

It is always a question in every leader's mind as to the best way of beginning the meeting. After several selections of music, call for a voluntary response with Scripture quotations. Use for your text-word—"help."

At the close of this exercise call for special requests for prayer. There may be those present who are burdened for the salvation of a friend, a brother, a sister, etc. Others may desire prayer for themselves.

After the requests for prayer have been given, remain several minutes in silent prayer, after which the leader may designate several persons to offer audible prayers. Young Christians should take advantage of this opportunity and request prayer for themselves or for unsaved friends.

The leader very often makes a mistake by not keeping some good thought by which to close this meeting. The closing thought should be a clincher. It is this thought that frequently drives home the truth of the topic, and makes the meeting stand out as a memorable one.

Subjects for Talks and Essays: Dangers confronting young Christians. Helps for young Christians. First experiences in the Christian life. Friendships that hinder; friendships that aid. The secret of beginning right.

against the day of wrath." This is that wisdom of which the apostle speaks, which is not from above, but is earthly, sensual, devilish. The law of Moses demands that we should be both just and merciful and do toward others as we would that they should do to us, and that we should love our neighbor as ourselves. The peasant speaks of the man (Psa. 15:4) in whose eyes a vile person is contemned, who honors them that fear the Lord, who "severeth to his own hurt and changeth not." The apostle tells us that we should in honor prefer one another, and each hold the other better than himself, and then Jesus gives us that blessed command that could only be conceived by and emanate from divinity himself, "Love your enemies; bless them that curse you; do good to them that hate you, and pray for them which spitefully use you and persecute you, that ye may be the children of your Father which is in heaven. For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and the unjust. For if ye love them which love you, what reward have ye? Do not even the publicans (the worst class of people) the same? Or if ye salute your brethren only, what do ye more than others? Do not even the publicans do? Be ye therefore perfect, even as your Father which is in heaven is perfect." And again the Savior says, "When ye shall have done all these things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do." These are grand lessons which many of us are learning in a lifetime, and then must confess that we have learned them very imperfectly, and those of us who think we know them fully are often like the man of whom the apostle says (2 Pet. 1:9), "He that lacketh these things is blind and cannot see afar off." "Be not deceived, for whatsoever a man soweth, that shall he also reap."—F.

PERSONAL MENTION.

Bro. A. D. Wenger of Millersville, Pa., conducted a service at the Graybill M. H. on Sunday evening, Feb. 3.

Bro. M. J. Yoder, deacon of the Emma (Ind.) Cong., paid us a pleasant visit on the 5th inst. We are always pleased to have our brethren call.

Bro. Noah E. Yoder and wife, accompanied by Pro. Elias Yoder of Somerset Co., Pa., left two weeks ago on a trip to Norfolk Co., Va., where they expect to spend some time with the brotherhood in that vicinity.

Bro. J. K. Bixler, of the Holdeman congregation in Elkhart Co., Ind., commenced a series of meetings with the congregation in Elkhart on Sunday, Feb. 10. May the Lord add his blessing to the salvation of many souls.

Bro. J. C. Hershberger, deacon of the Clinton Brick Cong. near Goshen, Ind., spent several days in Elkhart last week visiting relatives and friends. We enjoyed a very pleasant half day's visit with our brother. Come again.

Bro. Daniel Thomas of Middlebury, Ind., and Bro. Lewis Jutz of Arthur, Ill., paid the Publishing House a visit during the past week and secured a lot of books, among which were a number of Brashfarte Christenpflicht, etc.

Bish. J. S. Hirschler of Hillsboro, Kansas, who has for some time been afflicted with stomach trouble, has recently suffered a severe attack from which he is confined to his bed. At latest accounts, however, he was slightly improving.

Bro. Samuel Detweiler of Logan Co., Ohio, has sold out his interests in that place and is moving to Kansas. He spent a few days with relatives in Goshen during last week and the week before, and left with his family for Kansas on the 5th of this month. We wish him God's blessing in his new home.

Bro. Joseph Bontrager of Middlebury, Ind., is a pioneer in the Amish Mennonite congregation of that vicinity. He is now in his ninety-sixth year. The Lord give him spiritual strength, brighter

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visions of the beautiful land beyond and a closer walk with God, as physical strength declines and earthly scenes fade from sight.

Bro. A. Metzler, of the Orphan's Home at West Liberty, Ohio, went to Goshen, Ind., on the 6th to get two little children for the Home. With this addition there is now a total of forty-eight children in the Home. Bro. Metzler reports all well, although the measles have been all around them. We hope the measles will pass by Bro. Metzler's numerous "family."

Rudolph Koradi, of the well-known firm of Schaeffer & Koradi of Philadelphia, booksellers and publishers, died on the 12th of Jan., 1907, at the advanced age of eighty-three years. The business of this firm consisted largely in the sale of religious books, Bibles, etc., and through these the firm has been known to many of our readers for many years. Friend Koradi was a citizen of this country for fifty years and at the time of his death was sole proprietor of the business.

For the Herald of Truth.

PRECIOUS PROMISES.

By Annie Brubaker.

As we read in the word of God we find many precious promises to his children. When we turn to the book of Revelations we find at least eight wonderful promises to the faithful ones who love and serve God in sincerity and truth. These promises are truly uplifting and encouraging to every Christian to press forward in the way of life.

In the first one of these promises, given in Rev. 2:7, we have these words, "To him that overcometh, will I give to eat of the tree of life, which is in the midst of the paradise of God." The thought that through Christ we shall be permitted to take and eat of the fruit of the tree of life, is a very blessed and precious promise to the child of God.

The second promise given us in this connection is found in Rev. 2:12. "He that overcometh shall not be hurt of the second death." Christ tasted death for every man, and inasmuch as he has borne our sins and carried our sorrows, and become the propitiation for our sins, we have in him the hope and the promise that though we die we yet shall live. Oh, blessed promise indeed!

The third promise, given in Rev. 2:17, reads as follows: "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it." If we overcome, God will feed us with the bread of life, of which the world knoweth not.

The fourth promise (Rev. 2:26) is, "He that overcometh and keepeth my works unto the end, to him will I give power over the nations." It is only the man who is able to govern himself and rule his own spirit that God can trust with authority and power. God has placed us here on probation that we may be trained, purified and fitted for the Master's service; and as in the regeneration the disciples had the promise that they should sit on twelve thrones, judging the twelve tribes of Israel, and as the meek shall inherit the earth, and we, as the saints of God, shall be made kings and priests to God, there will certainly be a time and a place when and where this wonderful promise will also have its fulfillment.

Fifth—"He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before the angels" (Rev. 2:8). Is not this also a blessed thought that He, our divine Master, will present us to his Father, when we are clothed in white raiment, without spot or wrinkle or any such thing, and that we will not be strangers in the blessed mansions above.

Sixth—"Him that overcometh will I make a pillar in the temple of my God, and he shall go in and out, and I will write upon him the name of my God, and the name of the city of my God,

which is the new Jerusalem, which cometh down out of heaven from my God, and I will write upon him my new name" (Rev. 3:12). Oh, that we would but consider these beautiful, precious words! No more backsliding, but to be forever with the King, and he will put his name upon us. Blessed thought!

Seventh—"To him that overcometh will I grant to sit with me in my throne, even as I have overcome and am set down with my Father in his throne" (Rev. 3:21). Is not this verse sufficient to break a heart of stone? To think that the Lord gives us a promise like this! That we shall be permitted to sit with him in glory—to reign forever. Ah! truly he went to prepare a place for us, and he will come again and receive us to himself that where he is we shall be also. Who can fathom the love of God to man? All we need to do is to come and accept of him his proffered mercy, is not this worth the self-denial, the conflict, the striving for a crown that fadeeth not away?

Eighth—"This promise we find in Rev. 21:7, and this seems the best and grandest of all. "He that overcometh shall inherit all things, and I will be his God, and he shall be my son." My dear friends, what an inheritance is here promised to us! This is indeed a high calling of God, by which we are called away from sin and unrighteousness into the inheritance of eternal life through our Lord Jesus Christ. Let us then go on to overcome and obtain the victory, pressing forward toward the prize of the great victory over sin and death.

Dear reader, as we read and study the word of God we see that these are not by any means all the promises that God has given us, and it is indeed difficult to tell which of these promises are the most precious. They are all good; they are all beautiful, precious and encouraging, and aside from these, it seems to me that the promise given by our Savior in Matt. 11:28-30 is one of the best and sweetest in the entire Word. This blessed invitation of our Savior to perishing sinners is beautiful and grand beyond conception, when he says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy and my burden is light."

I wish we could all consider this promise; each one for ourselves. Jesus is the great burden-bearer, who bore our griefs and carried our sorrows. It makes me tremble when I think of all he has done for us. Many could truthfully say:

"I heard the voice of Jesus say:
Come unto me and rest,
Lay down, thou weary one, lay down
Thy head upon my breast;
I came to Jesus as I was,
Weary and worn and sad;
I found in him a resting place,
And he has made me glad."

For the Herald of Truth.

COME.

By a Brother.

"Come, ye sinners, poor and needy,
Weak and wounded, sick and sore;
Jesus' mercy stands to save you,
Full of pity, love and power."

This is a simple invitation, a simple pleading for the sinner, and all that God asks of us is that we come and accept the offers of mercy held out to us, and submit ourselves to Jesus Christ and his word, and follow him in his footsteps. What do we understand by the word, "Come?" When God says, "Come," he means that we shall turn away from sin and come to him, repent of our sins and be converted, accepted, regenerated and brought into fellowship with God through faith in the Lord Jesus Christ, and become his obedient followers in all things.

The apostle tells us (Eph. 5:1) to be followers of God as dear children and walk in love, and Paul tells us that his servants are to whom

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we yield ourselves to obey, and Jesus says, "Ye are my disciples if ye do whatsoever I command you." The practical part of this whole matter now concentrates itself upon this one question: To what degree or to what extent do we, as those who have professed the name of Jesus and claim to have experienced this change of heart and have passed from death unto life, and been made new creatures in Christ Jesus—to what extent do we fulfill these requirements of Christ and his apostles? How closely are we following in the footsteps of our dear Savior? How do we keep and obey his holy commandments? How near do we get to loving him with all the heart, with all the soul, with all the strength and with all the mind? How much are we concerned about the fact that we do not walk in the counsel of the ungodly, nor stand in the way of sinners, nor sit in the seat of the scornful, or that we do not in some way or other deny Christ and put him and our profession to an open shame?

When God in his infinite wisdom had determined, on account of the great wickedness of the human race, to destroy the human family by the flood, he commanded his servant Noah to build a great ark, and when Noah had completed the great ship God said to him, "Come, thou and all thy house, into the ark," and Noah and all his household were obedient to the divine command, and all cattle and beasts of the field and creeping things and fowls of the air were made by the power of God to show the same obedience and submissively went into the ark as God designed they should, and all were preserved, while all who remained outside were destroyed. This event in the history of God's people is a lesson of instruction to us and to all the world, in all ages of time, and the question comes home to us to-day: Have we entered and are we safe inside of the spiritual ark, where the floodgates of death and hell can never reach us, and where we are feasting our souls on the heavenly manna which Jesus brought us from above?

To those who are still out of Christ may I say: God has revealed himself to us as a God of infinite goodness and mercy; he has declared that he has no pleasure in the death of the sinner, but desires that all should come to repentance and live. Jesus says, "Come unto me all ye that labor and are heavy laden, and I will give you rest; take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy and my burden is light."

The prophet Isaiah also says to his own rebellious and gainsaying people, "Come now, let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "And the Spirit and the Bride say, Come. And let him that heareth say, Come. And whosoever will, let him take of the water of life freely," without money and without price.

For the Herald of Truth.

ETERNITY.

By Emma Shepp.

Dear Reader of the Herald of Truth:—As one who values and loves your precious soul, I earnestly desire to impress upon your mind the solemn fact that, whether you realize it or not, you are traveling with speedy steps toward eternity. Every moment you live, every step you take, brings you nearer to eternity. Time with its perishing trifles and follies will soon pass away, and eternity, solemn and real, will begin. Were you called to enter eternity now, would you be prepared to go to that beautiful world of joy and peace which God has prepared for those who love him, to sing forever the praises of the Lamb of God, which was slain for the sins of the world and who has redeemed us with his own precious blood, shed on Calvary? Or would you have to pass down into the darkness and woe prepared

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for those who reject Christ and die and die in their sins!

Here lies the momentous choice. Life and death stand before you and you can make your choice—but be sure and make the wise choice—choose life and not death. Choose the home of glory and not the home of suffering and eternal banishment from God. Your soul is of infinite value; you will be either saved or lost. This is a question you must decide and answer for yourself. Take it in prayer to God and ask him for grace and strength to make the wise choice: "As for me and my house, we will serve the Lord." Take up the question and ask yourself, "If I were to enter eternity now, where would I spend it?" The Word says: "Except a man be born again he cannot see the kingdom of God."

"O ye young, ye gay, ye proud!
You must die and wear the shroud;
Time will rob you of your bloom,
Death will drag you to the tomb;
Then you will cry and want to be
Happy in Eternity."

"Will you go to heaven or hell?
One you must, and there to dwell;
Christ will come, and quickly, too,
I must meet him, so must you.
Then you will cry and want to be
Happy in eternity."

For the Herald of Truth.

JESUS RIDING INTO JERUSALEM.

By E. H. Wideman.

Jesus had never allowed the people to treat him as a king. He had always said, "My kingdom is not of this world." He had come to the earth to save sinners, and not to be a king in Jerusalem. Before he came to the earth he was king in heaven, and that was so much better than being a king on the earth. And although he would not come to this earth to be a king, yet he loved us so well that he came to suffer and die for us. But now the time had come when his work here was nearly done and he was ready to die for the sins of the world. And as he came up to Jerusalem to observe his last Passover, he allowed his disciples and those who joined them, to treat him as if he were a king coming to take the throne of Israel.

Although Jesus had always refused worldly honor he now wanted the attention of the people drawn to him in every way possible. Salvation depended upon his death; and the better he was known now the more would his death and resurrection be known. This would make people study the Scriptures to see if this was the Messiah. So the people took off their outer garments and spread them in the way and cut down the branches of the beautiful palms and waved them as the tokens of victory and thousands joined in shouting, "Hosanna to the Son of David."

Mayton, Alta.

For the Herald of Truth.

THE SANITARIUM AT LA JUNTA.

I arrived at La Junta, Colo., Oct. 11, in company with my wife and daughter Anna, for the health of the latter, who is afflicted with bronchial trouble. I stayed there only two weeks myself, but left wife and daughter there and arrived at home Oct. 27th.

Since at home I am asked queer questions in regard to the place and my people, by letter and otherwise, such as the following: Are they kept free by the sanitarium? Is the sanitarium fitted? Do they have to live in tents? Do they take the afflicted there by mineral baths? etc. Now, editor, if you will allow me space I will try to state my humble opinion in regard to it and what I know about this matter, not so much to relieve myself of answering these queries, as for the benefit of suffering and health-seeking mankind and to promote an interest in the building of a sanitarium.

As yet there is no sanitarium at La Junta that I am aware of, but the people there feel the press-

ing need of one more than they do at other places, for the following reasons: The medical profession has learned that in order to cure tuberculosis of the lungs and other pulmonary and bronchial troubles they greatly need pure air, sunshine, a dry atmosphere and change of climate. These conditions are more perfect in the higher altitude of New Mexico, Arizona and southern Colorado than they are in the low altitude of the Mississippi Valley; therefore many persons afflicted with the above troubles are sent southwest and west by their physicians for their health, some coming back cured, others are benefited and stay for their health's sake, others who waited too long were returned in a casket or come home to die.

The accommodation to these invalids in the West and Southwest without a sanitarium is only a makeshift and at best is very imperfect and costly. The people at and about La Junta greatly feel the necessity of such an institution at this place. Consequently the Mennonites have put on foot a plan and are now accepting donations and free-will offerings for the construction of a building for this purpose. They have already bought a farm of 160 acres, four miles from town, 4,000 feet above sea level, all under irrigation from the Arkansas river, excepting twenty acres, which form a hill, upon which the sanitarium is to be built. They have already built a house for the superintendent and his family to live in and have sunk a deep well for artesian water, but are lacking funds for the main building.

This institution is to be open for all classes of people, but is to remain under Mennonite supervision and influence. It is not to be a money-making affair, nor is it to be free for everybody, but only such invalids as are unable to pay will be admitted; others will be admitted at as low rates as possible. Should there be any gain over and above expenses it is to go for mission purposes. It will, however, be the aim to make the institution self-sustaining as near as possible; to this end the farm will be utilized to give work to such inmates as may be able to do some physical labor, for their health, and at the same time enjoy the fresh air and sunshine of outdoor life.

They have no mineral springs at this place that I know of, and are not thought important for the cure of pulmonary troubles. My folks are rooming; that is, they have rented two rooms in the south portion of town, which are furnished with light and heat only; they furnish the rest and board themselves; pay \$12.00 per month rent. Widow Mary Swartzendruber started for La Junta yesterday; she will then stay with daughter Anna. Wife will come home probably next week.

Anybody wishing to send contributions is cordially invited to send the same to the treasurer, D. S. Brunk, 718 Santa Fe Ave., La Junta, Colo., by whom it will be gratefully received.

Will add in conclusion that so far as I can see there are no selfish motives connected with this institution and it is worthy of our hearty support, "God loveth a cheerful giver."

J. F. SWARTZENDRUBER.

Kalona, Ia., Nov. 20.

Grant us, O Lord, the grace to hear

The little prickling thorn:
The hasty word that seems unfair;
The twang of truths well worn;
The jest which makes our weakness plain,
The darling plan overruled;
The careless touch upon our pain;

The slight we have not earned;
The rasp of care, dear Lord, to-day,
Lost all these fretting things
Make needless grief, O give, we pray,
The heart that trusts and sings.

The hardest of all oracles for an honest man is to stand at the bar of his own conscience. He knows more than the keenest counsel, the most vindictive enemy could urge for a verdict of guilty.

We do not have to understand life or settle its abstract problems, before living righteously. To do our best and leave the rest is all that is asked of us. When we do this, faith comes with the years.

TIDINGS FROM THE CHURCH AT HOME AND ABROAD

FOREIGN MISSION.
India.—American Mennonite Mission, Dhamtari, C. P., India.

HOME MISSIONS.
Chicago.—Home Mission, 115 W. 18th Street, Chicago, Ill.
Chicago.—Mennonite Gospel Mission, Emerald Ave. and 26th Street, Chicago, Ill.
Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.
Philadelphia.—Mennonite Home Mission, Cor. Archer and Dauphin Streets, Philadelphia, Pa.
P. T. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind.
Lancaster.—442 Rockland Street, Lancaster, Pa.
Canton.—Mission Home, 134 East Eighth Street, Canton, Ohio.
Kansas City.—701 Pacific St., Kansas City, Kan.

Evangelist Jacob Quiring has recently been laboring with different congregations in the neighborhood of Hillsboro, Kan. He labored for four days with the Brethren church and five days in Hillsboro, and also held meetings in a number of other Mennonite congregations in the vicinity. He is an earnest and successful worker in the Lord's vineyard.

Bro. John E. Hartzler has been holding continued meetings in the Holdeman congregation near Wakarusa, Ind., since Feb. 4. These meetings have made a deep impression upon the people of the surrounding country; they are well attended and from latest reports we learn that there have been already twenty-five confessions. Many may be brought to the light and confess the dear Savior.

From Oregon we learn that the brethren there are considering the advisability of opening a mission in Portland, and a committee of seven brethren went to that city early in January to look for a location. We hope they may succeed in their purpose and establish an active and prosperous mission.

The Mennonite Sunday school in the vicinity of Albany, Oregon, was reorganized on the 30th of Dec., 1906. The school during the last year had an average attendance of eighty. The brethren in Oregon seem to be earnest and zealous in the Lord's work and we trust the brethren there will not forget from time to time to report progress for the Tidings Department of the Herald. God bless all our workers.

From the Forks of the Congregation, Elkhart Co., Ind.—Bro. Jonathan Kurtz of the Hawpatch Church, Lagrange Co., Ind., conducted the services at the Forks' meeting-house on Sunday, Feb. 3, 1907, at which time one young brother was received into church fellowship from another denomination. May the Lord bless the work at this place.

Mennonite Home Mission, Philadelphia, Pa., Feb. 7, 1907.—Dear Herald Readers:—"God is faithful." He has been mindful of the work, supplying us in his own way by freewill offerings for nineteen months, so that we did not need to call on the Board for money.

The Line Lexington Sunday school kindly remembered the work by sending \$33.50. We believe a prayer goes with each offering, which is encouraging to us. We are glad that "God is not unrighteous to forget your work and labor of love" (Heb. 6:10).

The food and clothing which was sent in from different parts of the country were a great blessing to many families. We often wish those who give could see how these needy ones appreciate the help they thus receive.

The meetings are well attended and the interest is good. We are glad to have preaching every

Sunday, and believe God's word will not return unto him void.

On Jan. 30 we attended the Quarterly Mission Meeting at Kinzer's, Lancaster county, where we met Bro. Friesen, who with his mother and stepfather, and Bro. Wall of Minnesota, Bro. Amstutz and wife of Rittman, Ohio, and Bro. A. Metzler of West Liberty, Ohio, accompanied us to the Mission in Philadelphia, where we had an impressive service.

Early on the 31st Bro. Metzler left with his precious charge of three dear little boys for the Orphan's Home. Many hearts were touched and prayers ascended in behalf of him and his noble work.

A few hours later the missionary party left for New York, accompanied by the brethren M. S. Stoenner and John H. Mollinger. "The Lord on high is mightier than the noise of many waters, yes, than the mighty waves of the sea."

We feel to say, as often before, "Blessed be the Lord, who daily loadeth us with benefits." Pray for definite work at this place. Happy in His service.

Minier, Ill., Feb. 7, 1907.—John F. Funk, Dear Brother:—Greeting. I send you enclosed one dollar to renew my husband's subscription to the Herald of Truth. I have read the Herald for many years and would not like to do without it. My prayer is that God will continue to help you to keep the paper all that its name implies.

Bro. D. D. Miller of Middlebury, Ind., labored with the congregation near Rippledale, Ill., coming here Feb. 2 and remaining until the evening of the 5th. May the good seed sown during that time have fallen into good ground and bring much fruit. Two souls became willing to follow Christ. Unto God who giveth the increase be all the glory.

Farmersville, Pa., Feb. 4, 1907.—Beloved in the Lord:—Greeting in Jesus' name. "Through the tender mercy of our God, the Day-spring from on high hath visited us to give light to them that sit in darkness and in the shadow of death and to guide our feet into the way of peace" (Luke 1:78). We held counsel meeting both at Metzler's and Groffdale, on account of the continued meetings to be held in Ephrata, and it passed off fairly well, with a desire to hold the continued meeting in Ephrata without further counsel. The Lord willing, they begin on Feb. 7 and will be in charge of Bro. A. D. Wenger. Continue to pray for us that we may hold out steadfast and that thousands may be led to cry for mercy and find sweet peace, the gift of God's love. "As by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous" (Rom. 5:19). We then as workers together with Him, let us stand by our ministering brethren and lend a helping hand to the upbuilding of God's kingdom. "Jesus Christ, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, and work in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen (Heb. 13:20, 21). Let us all read prayerfully and with spiritual understanding 2 Cor. 6.

The following ministers preached to us during January: Benj. Weaver, at Metzler's, from Matt. 7:12, 13; at Groffdale, Eph. 2:19-22; Samuel Wiltner of Weaverland, Heb. 4:13; J. D. Wert, Hearing Va., Neh. 6:2, 3. At this last meeting Bro. Benj. Hess of Lincoln was also present. Come again, brethren and sisters. Our Sunday school at Groffdale was also reorganized and the old officers were reelected. God bless us all.

LIZZIE M. WENGER.

Millerstown, Pa., Jan. 29, 1907.—Bro. Noah H. Mack of New Holland, Pa., is at present conducting meetings at Millerstown, and Bro. S. G. Shetler is engaged at the same time at the Brick church near Willow Street. At each of these places there have been some confessions. The Lord be praised.

Newton, Kan., Feb. 4, 1907.—Dear Brethren:—Greeting. We expect to start for Normanna, Tex., in the morning (Feb. 5). Please change my address on the Herald of Truth from Newton, Kan., to Normanna, Texas, Box 36. * * * I am very busy and write this in haste. May God richly bless you and yours. Fraternally yours,

J. M. R. WEAVER.

White Cloud, Mich., Feb. 4, 1907.—Dear Brethren:—Greeting in Jesus' name. Health in this vicinity is fair. Bro. Isaac Weaver, of the Bowne congregation, came into our midst on Feb. 1, and remained until the 4th. He delivered the gospel truth to a dying people with earnestness and power. On account of a cold wave the attendance was not as large as sometimes, but still a goodly number were present. JACOB P. MILLER.

Goodland, Ind., Feb. 4, 1907.—Dear Readers of the Herald:—A goodly greeting to all the brethren and sisters in Christ Jesus. My wife has been afflicted for some time, and it is our desire that all the true children of God would remember us in their prayers, that if it is our dear heavenly Father's will she may again recover from her ailment. The apostle tells us that we shall pray for one another that we may be healed. The efficacious fervent prayer of the righteous availeth much (Jas. 5:16). D. D. AUGSPURGER.

Weilman, Iowa, Sunday P. M., Jan. 27, 1907.—Dear Readers of the Herald:—Greeting in Jesus' precious name. To-day was a fine day, but cold. Have just returned home from church services at Upper Deer Creek M. H., at which my thought and mind were gladdened and inspired by the gospel truths proclaimed by the ministering brethren G. A. Yoder and P. P. Swartzendruber. The former, in his introductory address, preached a short missionary sermon, so to speak, and we believe, without his being aware of it himself and also perhaps some of the hearers who may not have given close attention. In the course of delivery, different points were explicitly set forth for all Christians to observe, which we deem can be attributed and belong to the spirit of mission work in its different lines. As an illustration, it was stated that when a person is once truly converted and regenerated and has accepted faith and has become a new creature in Christ, he or she is not content with his own happy condition, but also seeks to win and bring others to the happy condition of faith in Christ, not only those who may be around and about him, but also those in foreign and heathen lands. If our condition is such that we cannot go as workers ourselves to bring the glad tidings to the heathen who know not God and the Savior, we can help those who are willing to go, and give some of the income with which God has blessed and prospered us and has entrusted unto us as stewards. We all can do something in this line, and if not much, we can pray the Lord to send laborers in the harvest and make willing hearts to go and give.

Upper Deer Creek Sunday school, on the 1st Sunday in December, decided to continue the Sunday school during the winter (for the first time in its history). The same superintendent and teachers will continue until some time later. In Sunday school and church is the best place to spend Sunday by young and old, the year round, for moral and religious culture. S. D. G.

La Junta, Colo., Feb. 9, 1907.—To the Editors and Readers of the Herald:—Greeting. We have beautiful weather, almost like summer, with cool nights. Yesterday, the 2d, Bro. Nice and family

arrived from Cherokee, Kan. They also brought two of the neighbor boys with them. He expects his car here soon. He moves to Holbrook.

On the evening of the 8th, Bro. W. S. Guengerich, wife and little girl, Bro. Reber, wife and two children arrived, as well as Bro. David Elman, and two children served on the sanitarium farm with Bro. Weaver. God bless the brethren for the sacrifice they are making. Also Sister Barbara E. Miller from the same place came here for her health. Bro. Menno J. Miller stopped here for a few weeks on his way over the Rocky Mountains to the Coast. We are glad for all who come and in trust we may be able to let our light shine in this corner and that souls may be saved. The lagrippe wave has left us and gone farther east.

J. F. BRUNK.

Wakarusa, Ind., Feb. 11, 1907.—Dear Herald Readers:—Greeting. Our hearts have been filled with rejoicing and our lips with praise to God for the work of salvation. The meetings held at the Holdeman M. H., west of town, closed last night. The attendance was large throughout, and last night many had to be turned away. How different those who wish to enter the fold of Christ! "Him that cometh unto me I will in no wise cast." Through the earnest efforts of our brother, J. E. Hartzler of East Lynn, Mo., who conducted the meetings, the wandering sheep began to come to the door of the fold and by faith found entrance. Up to Saturday night thirty-two had made a public profession, and Sunday evening fourteen more strayed ones came to the door, humbly pleading for that divine shelter which is denied to none who come in faith. Hence as a direct result of these meetings forty-six souls have found peace in Jesus and the church is greatly revived. From here Bro. Hartzler goes to Mahoning Co., Ohio, to continue his labors. May God abundantly bless his labors there also.

Bro. J. S. Shoemaker of Preepert, Ill., begins meetings to-night at the Madison Union Chapel in St. Joseph Co., Ind. This house was recently opened for public worship. May there be an ingathering of souls at that place. Brethren and sisters, let us pray for one another, for our ministers, for those who have recently made a start in the Christian life, and for those who have not yet accepted the way of salvation. COR.

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On the evening of the 8th, Bro. W. S. Guengerich, wife and little girl, Bro. Reber, wife and two children arrived, as well as Bro. David Elman, and two children served on the sanitarium farm with Bro. Weaver. God bless the brethren for the sacrifice they are making. Also Sister Barbara E. Miller from the same place came here for her health. Bro. Menno J. Miller stopped here for a few weeks on his way over the Rocky Mountains to the Coast. We are glad for all who come and in trust we may be able to let our light shine in this corner and that souls may be saved. The lagrippe wave has left us and gone farther east.

J. F. BRUNK.

Wakarusa, Ind., Feb. 11, 1907.—Dear Herald Readers:—Greeting. Our hearts have been filled with rejoicing and our lips with praise to God for the work of salvation. The meetings held at the Holdeman M. H., west of town, closed last night. The attendance was large throughout, and last night many had to be turned away. How different those who wish to enter the fold of Christ! "Him that cometh unto me I will in no wise cast." Through the earnest efforts of our brother, J. E. Hartzler of East Lynn, Mo., who conducted the meetings, the wandering sheep began to come to the door of the fold and by faith found entrance. Up to Saturday night thirty-two had made a public profession, and Sunday evening fourteen more strayed ones came to the door, humbly pleading for that divine shelter which is denied to none who come in faith. Hence as a direct result of these meetings forty-six souls have found peace in Jesus and the church is greatly revived. From here Bro. Hartzler goes to Mahoning Co., Ohio, to continue his labors. May God abundantly bless his labors there also.

Bro. J. S. Shoemaker of Preepert, Ill., begins meetings to-night at the Madison Union Chapel in St. Joseph Co., Ind. This house was recently opened for public worship. May there be an ingathering of souls at that place. Brethren and sisters, let us pray for one another, for our ministers, for those who have recently made a start in the Christian life, and for those who have not yet accepted the way of salvation. COR.

For the Herald of Truth.
INDIAN LIFE ABOUT DHAMTARI AT CLOSE RANGE.
By M. C. Lehman.

IV. A TYPICAL HIGH-CASTE FAMILY.
They live in Dhamtari, and are of the highest caste possible, namely Brahmin. The father's name is Brahmadatta Arasthi. His wife is a cousin, considerably younger than he, and the one little daughter in the home is bright and does well in the government school. The father has another wife in another city for whose support he is partly responsible as well as another daughter at that place. He has contracted this second marriage with the consent of his first and legal wife. Because of caste the father dare not touch the members of the sweeper or leather dealer caste. He dare eat with no one save the members of his family and then not with his daughter after her marriage. To do manual labor he considers mean, and regrets that he must teach the "sahis" Hindi for a living. He has reached the highest goal possible in the progress of transmitting souls in this world.

He belongs, however, to an enlightened society of Hindus called the Brahmin Samaj. These do not believe in idolatry, but in one universal God. A pantheistic view of the universe seems to them the easiest way of accounting for ultimate reality and so God to them is everything, always was and always will be.

Women by many such are regarded only as a necessity for the propagation of the race and not as

being more. Husbands are often university graduates and their wives entirely illiterate. One Brahmin says, "Let women read? Why? Dogs and oxen do not learn to read."

The father is well educated in this case and has held responsible positions in various schools. His education is both Hindi and English. By the Dhamtari missionaries he is familiarly known as "pundit." He teaches the Hindi language to the missionaries, each family being allowed a two hours' recitation daily. His salary is 20 rupees per month.

His residence in Dhamtari is rather a commodious one, comparatively speaking. It measures about eighteen by eighteen feet and is twenty-two feet high. The roof is of ordinary material, grass thatch and bamboo rafters. An upstairs where the cooking is done is a great convenience, since those below need not be bothered with smoke which escapes through a window near the roof. The house has the extra accommodation of solid wooden doors. It is furnished much as the houses before described.

There are approximately one hundred Brahmins in Dhamtari. They are revered as the natural leaders in thought and conduct in Hindu society. They are all men of ability among their fellows.

They are harder to win for Christianity than society with the wrongs and abuses of Indian caste so directly, and the leaving of a high caste is harder than a lower one. Brahmins have been won in numerous instances, however, and have become noble, efficient workers. To win a Brahmin is a strong blow to the enemy of souls. Saving the Word among them is difficult, but it has His promise for success.

Dhamtari, C. P., India, Jan. 1, 1907.

For the Herald of Truth.
THE FIELD.
By Amanda E. Troyer.

"The field is the world" (Matt. 12:38). One day when Jesus was going with his disciples through the country, he said, "Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35). They have been white ever since. Countless millions have, since those words were uttered, gone to their reward without Christ. To-day there are still not less than 800,000,000 souls in heathen darkness. We want to know what this means to us. Since we are considering the field—and the field is the world—we are made to remember again the Master's last command, "Go ye into all the world and preach the gospel to every creature." In order to make this command mean what Christ intended it should mean, we must know something about the condition of the world. Let us this moment become very quiet before God and ask him to allow us to look with the same divine compassion upon the fainting scattered multitudes as the Good Shepherd did when he turned to his disciples and said, "Pray ye therefore the Lord of the harvest, that he will send forth more laborers into his harvest."

Let us consider briefly some of the fields. China alone has 300,000,000 people who do not know our Lord. China is a giant now starving for the truth of God. She will have material education, she will have new ideas, machinery, railways, etc.; but far more than these does she need to come into contact with the divine personality of Jesus Christ. It is said that there are more weeping eyes, more sorrowing hearts, more empty or desolate homes in the city of Peking than in any other city of its size in the world. Why? Because of the sin, ignorance and superstition that exist there. China holds with desperate grip to her old ancestral errors. Some barriers have been broken, but there are some not yet broken, which are hindering the light around the heart and mind of China, and can only be broken when touched by the finger of Jesus Christ. Let me give you one

example; we have not time for any more. Every morning in the city of Peking there may be seen an old cart drawn by an ox. On examining the contents of the cart there will be found perhaps twenty-five little bundles. These are some of the children that have been born during the night, and because of superstition these unfortunate little ones are thrown outside of the city to be devoured by dogs, or sometimes to be buried. How cruel, how shameful, how heart-rending such a sight would be to us! How we love the dear little ones in our homes, schools, or wherever they may be! How the fond mother who has Christ in her heart watches her little one! How she listens for his first word, how she ponders all the little sayings in her heart! And it might be the same in China if they knew our Savior.

You wonder what kind of Christians they would make when converted? Let me give just one example. During the Boxer rebellion an old woman was given the choice of giving up her faith in God or having her hand cut off. This was her reply: "You can cut off my hands, or you can cut off my head, but you cannot make me give up the faith that I have in Jesus Christ, who died for me." And they did cut off her hands, and she died for Him who gave his life for her. What those waiting millions want now is men and women who will preach and live Jesus Christ, and they would stand when the hour of martyrdom comes.

Let us next consider India. I want to present some of the elements of India's need. The two great religions are Mohammedanism and Hinduism. Idols are worshipped everywhere. We have in India a vast population, ignorant, superstitious, immoral and godless. A little more than ten per cent. of the men and boys in India can read and write; while only about one in every one hundred and eighty-five of the women can read and write; or, in other words, there are over 275,000,000 people in India who can neither read nor write. The density of ignorance is equalled only by the grossness of immorality, and much of it is open and unblushing. But in the face of this lethargy and out of all this deadness God is bringing forth life. It is as the valley of dry bones, "Behold, a shaking." India is getting her eyes open to the love of God. Souls are being brought out of the mire and the clay. A great door, and effectual, is open to the gospel in India. Souls are glad to hear the gospel stories. During the famine of 1900 and since, many thousands of children have been gathered into the orphanages. We believe that when these boys and girls leave the orphanages many of them will go forth real Christians, and will make better workers to gather in souls for the Master in India than those who go out from America. A great door is open, but there are also many adversaries. There is Mohammedanism, Hinduism, materialism, the teaching of transmigration of souls, the caste system, child marriage, and others that we cannot name. No sight, to us as children, is sweeter than to look into the peaceful faces of aged Christian parents who have had the stain of sin taken away and have lived pure and holy lives. In such faces we can get a glimpse of heaven. And as they increase in years and feebleness the heaven in their souls shows forth more and more. But what must we have to gaze into the faces of millions who have never known the peace and joy of God? I am especially impressed with our native sisters in India, many of whom in childhood were compelled to marry men whom they never learned to love. In many cases the husband dies while the wife is yet a child because he may have been an old man at the time of marriage, and the little child is left a widow to be despised, rejected and abused the remainder of her life. These poor outcasts I see comprehend by simply hearing or reading about them. These days and years will certainly leave cruel marks upon their faces. How the love of God spread abroad in India must cheer those with-

of humility, form a square within which there are great possibilities for united effort. • •

The true mother would redeem the criminal by keeping him out of harm's way, promoting his moral and spiritual welfare, and making him by proper punishment and suitable work a useful though restricted child in the family. And the true mother would go farther. She would seek by every means in her power, to prevent the production or the development of criminals. This is the duty of the state if it has any duty at all in this respect, and this the state does not do. The state assumes paternal authority, but does not manifest paternal love. God gives a parent a grater authority over his child than he gives the state. If it is wrong for the father to kill his child for certain misdemeanors, it is wrong for the state to do so. Until the state can produce or restore life, it has no right to take life. Christ came not to kill, but to save. He ordered no man to be killed, but he ordered men to do that which will save life. All the elements that work in harmony with the highest type of civilization work in strict harmony with the express commands and plain examples of Christ in the treatment of men. For that reason Mennonites are opposed to capital punishment or serving on juries where a man's life may be demanded by law, or in serving in any capacity, public or private, where the fulfillment of a legal duty would call for the violation of gospel commands. We ought to obey God rather than men, and God says, "Thou shalt not kill."

The Halbstadt District Conference of our Mennonite brethren in Russia last November decided to aid the colony in the provinces of Orenburg and Samara, who were in want because of the repeated failure of crops, and on the 15th of November two carloads of flour and a carload of clothing, etc., were shipped from Pribich, accompanied by Bro. John Wiens of Rosent and John Penner of Blumenstein to Petrovka, from which place the supplies were distributed to the eight villages comprising the colony. Services were also held in every village. Many tokens of gratitude were shown as the supplies were delivered, for some of the families were in sore need. It is a pleasure to record such deeds of love. God bless the generous hearts and hands who so liberally provided for the needs of those in want.

PERSONAL MENTION.

Pre. Daniel Miller and wife of Osoda Co., Mich., have gone to Kokomo, Ind., for medical treatment. We trust they may find relief.

Bro. William Hartman, of the Olive congregation, attended the Sunday evening meeting at Elkhart and assisted in the services.

Bro. J. K. Bixler is conducting a series of meetings with the congregation in Elkhart. The meetings on Sunday evening were well attended and there were three confessions.

Bro. A. D. Wenger is conducting a series of meetings in the Mennonite M. H. in Ephrata. The meetings are said to be well attended and good interest is manifested by those attending.

Pre. Joseph H. Byier of Mifflin Co., Pa., visited in Somerset Co., Pa., and conducted two meetings in the Kauffman M. H. on Sunday, Feb. 10. His visit was acceptable and the services edifying.

Bro. J. B. Smith of West Liberty, Ohio, who has been spending some time among relatives and friends in Waterloo Co., Ont., preached at Manheim, Ont., Sunday evening, Feb. 10, on the subject "If faith, what it is and what it does."

A slip of the pen caused us to say last week that Bro. M. S. Steiner assisted in the Bible conference at Yellow Creek, Elkhart Co., Ind. Bro. J. S. Shoemaker took Bro. Steiner's place, as the latter was in the East at the time.

Sister Mary Burkhardt's letter in last week's Herald indicates that she is now in all probability on the high seas, headed for America. It is a long journey for her, but she is sure to be honored, all the members rejoice with it. "Bear ye one another's burdens and so fulfill the law of Christ."

Bro. John Mumaw, formerly of Wellersville, Wayne Co., Ohio, brother of Dr. H. A. Mumaw of this city, has settled in Elkhart. He came two weeks ago, while his family, who visited relatives in Allen Co., Ohio, came here on the 13th. We welcome them and trust they will like their new home.

Ero. Harvey Friesner, of the Barker Street congregation, near Motville, Mich., left on Monday for Ohio, to visit friends and also do some business for the Publishing House. All business entrusted to his care will receive prompt and careful attention. Bro. John F. Funk of Elkhart will fill the appointment at Barker Street on the 24th.

Ero. R. S. Steiner, Bro. Amos Gelger, Bro. Fred. Geiger and several other brethren of Bluffton, Ohio, and vicinity, expect Dr. V. to make a trip to Texas and the Gulf Coast, leaving home on the 15th. They will also visit the new Mennonite colony near Normanna, Texas. The editor would be glad to accept the kind invitation to form one of the party, but home duties compel him to decline. A pleasant trip to you all, brethren, and let the Herald readers hear from you.

George L. McDonald, colonization agent for the Union Pacific Railway of Omaha, Neb., called at the Publishing House on the 12th. He was on a trip working up interest over his line for the annual meeting of the German Baptist Brethren General Conference to be held at Los Angeles, Cal., on May 16-23, 1907. He was accompanied by S. Pook of Dayton, Ohio, traveling and immigration agent for the Oregon Short Line Railway. We had a pleasant and enjoyable visit with them.

For the Herald of Truth.

DUTIES OF LAITY TO MINISTRY.

By S. M. Burkholder.

"Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation" (Heb. 13:7).

"Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account that they may do it with joy, and not with grief: for that is unprofitable for you" (Heb. 13:17).

It is quite apparent that the sacred relationship which should exist between the laity and the ministry has in times past been sadly overlooked. We are glad to know that the minds of our people are being more exercised in this line of duty; yet we feel that there is still much room for improvement. It is impossible for church work to prosper unless the laity stand nobly under the arms of the ministry. The labors and responsibilities of the ministry are so great that they cannot bear them alone.

Paul says, "For by one Spirit are we all baptized into one body." He has reference to the spiritual body, which he compares to the natural body, which has many members, and the different members have different duties to perform, the duties of some members being much more arduous than those of others. In the healthy natural body the members are in full sympathy with each other. They work harmoniously together. There are no schisms in the body. So it should be in the spiritual body. All should work harmoniously together with the same end in view, namely glorifying God and seeking the salvation of souls.

The church then has a right to set apart some of her members for leaders, teachers, overseers, etc., but she has no right to lay heavy burdens on men's shoulders and not be willing, if possible, to help them, and thereby also enter into their reward. "And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." "Bear ye one another's burdens and so fulfill the law of Christ."

The apostle Paul realized the need of assistance from his brethren and for this reason he so much appreciated the kindness they showed toward him. And while he often recommended them for their service, he also sometimes reminded them of their lack of service toward him. Especially was this the case with the Philippians church, of which he says, "Because for the work of Christ he (Epaphroditus) was nigh unto death, not regarding his life, to supply your lack of service toward me." May our lack of service not be the cause of some brother being overworked and possibly sacrifice his life for the Master's cause?

There are many ways in which the laity can assist the ministry, and if they have the cause of Christ fully at heart, they will scarcely know that they did it. In Gal. 6:8 we read, "Let him that is taught in the Word communicate to him that teacheth in all good things." Pray for them. We are taught that "the effectual fervent prayer of a righteous man availeth much" (Jas. 5:16). We know it will be a great help to them if the conditions necessary to make our prayers effectual are complied with. But what availeth prayer alone? Do we not often pray that the Lord should lighten their burdens or give them grace to bear them, when some neglected kind act might be done by us to lighten or help them bear them? Do we not often pray the Lord to be with them in their privations and loneliness when they are going from place to place to break the bread of life, when we might encourage them with our presence? Do we not often pray the Lord to reward them when we hold the needed means in our hands to reward them ourselves? We know that if we do all in our power to help them and then ask God to further bless them, we can be sure that our prayers will be heard and the blessings will be poured upon them abundantly. We can help them by words of encouragement and sympathy, showing them that we are deeply interested in them and their work. We should become better acquainted with them and we are sure they would be more esteemed by us.

"Obey them that have the rule over you and submit yourselves." Behold, to obey is better than sacrifice" (1 Sam. 15:22). We can give them no greater encouragement than to show our obedience to their teaching or the teaching of the Word. They watch over our souls. They are interested in our welfare. They ask no more of us than the Bible requires, which is a reasonable service. We are not to be submissive to gospel teaching, walk in the light as they are in the light, be ready to give up all for the sake of the Master, be constant in the service of God, and be separate from the world, etc. Can we not give up some things which we think are harmless if we know they are not beneficial, for the sake of a good, warm feeling from them toward us? Financial help is often very much needed by our ministers, especially those who travel much and do evangelistic work. They lose their time and spend their means to be obedient to their calling. They have many Macedonian calls and we feel sure that their expenses are not always fully paid. We are at home about our business, probably making much out of our time. Should we not be interested enough in the sowing of the good seed to be helpers in the cause to give to them liberally and cheerfully? "The Lord loveth the cheerful giver."

Some may say, to help them so much may be the means of bringing about a salaried ministry. But we think to the contrary. It is the faithful minister's duty to preach the Word. It is his duty, also, to see that his family is supported. If the church voluntarily helps to support his family when he is not able to do so, he will be satisfied and can do better service for the Lord. But if he gets no help from the church his spiritual work will be crippled or entirely abandoned, or he might demand a certain sum to meet living expenses. We should be very careful not to let things get into such a shape as this. We want no salaried ministry. Let us do all in our power to avoid it. But let us act wisely and honorably. Our pres-

ent is not to be a salaried minister. It is the faithful minister's duty to preach the Word. It is his duty, also, to see that his family is supported. If the church voluntarily helps to support his family when he is not able to do so, he will be satisfied and can do better service for the Lord. But if he gets no help from the church his spiritual work will be crippled or entirely abandoned, or he might demand a certain sum to meet living expenses. We should be very careful not to let things get into such a shape as this. We want no salaried ministry. Let us do all in our power to avoid it. But let us act wisely and honorably. Our pres-

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ence in church services has an encouraging effect. We should attend services regularly somewhere. It must not always be at the nearest place. Go to the outside and weak places; accompany the ministers there; assist them if necessary, and if they have no suitable conveyance furnish them one if you can.

Do not ask too much of your ministers. Ease them whenever you can. A delicate matter here presents itself. A faithful minister often makes sacrifices which inconvenience him very much, especially in attending funerals. They are sometimes called a long way to preach a funeral when there are plenty of ministers living close by. Sometimes we wonder why this is, and even question the propriety of it; yet we feel to exercise the greatest charity toward those who are in distress, knowing that they need all the most confidential friends and ministers can give them. But we know that it is sometimes very discouraging to those for whom it would be most convenient and who are less favored, though sometimes more especially interested in them. Brethren, it is not a fact that in such cases we often become respecters of persons, thereby encouraging the strong who are not so much in need of encouragement, and discouraging those who are weaker and more in need of encouragement? Many ministers feel that their work is not appreciated and fall to do the best work on account of it. It is true they may not be able ministers of the Word, yet they may be sincere, God fearing, God honoring men, good housekeepers, etc., and we should still "esteem them very highly for their works' sake."

We are taught in the Word to "speak evil of no man." This should apply especially in regard to the ministry. The minister's influence and powers will soon suffer very much by being evil spoken of, especially by professed followers of Christ. The question is sometimes asked, Can we not tell what is true? We should always tell the truth when we speak; but sometimes silence is much better than the whole truth. If we cannot say good things of our ministers, better say nothing, unless it be to them and then between them and thee alone, according to Matt. 18. Should it not prove satisfactory after you have taken the second step, tell it to the church, but never to the world. Never make light remarks about your ministers, especially before your children and the world. It may cause people to disrespect the minister and benefit no one. A good-meaning brother said one Sunday morning, I would go to church to-day if I knew Brother so and so would not preach. This he said in the presence of his family. The brother referred to was a good, warm-hearted Christian man, but not a fluent speaker, and rather than hear him preach the brother stayed away from the service, discouraged his family if they had wished to go, and they may have caused them to think unfavorably of the minister, thereby destroying his influence with his family. Let us then use our influence to sustain the good name of our ministers. Help them in every way we can, so that by our united efforts we may be the means of gathering many souls into the kingdom. May we rest on the consolation Paul gave to the Philippians church, "But my God shall supply all your needs according to his riches in glory by Christ Jesus."

Date Enterprise, Va.

For the Herald of Truth.

"THOU SHALT NOT KILL."

The air these days is full of talk of a murder committed some time ago in New York and for which the murderer, a wealthy young man and who was highly connected, is being tried. There is so much said in justification of the act of murder, even by professed followers of the act of murder, above great command, that one feels that the word of God is made of none effect or trampled under foot.

All murder is wrong, because God's word expressly and emphatically forbids it, and this pro-

hibitory command of God is nowhere more plainly and forcibly shown in its full meaning than by the well-known G. Campbell Morgan in his treatise on the Ten Commandments. In his comments on the sixth commandment he prefers to use the Revised Version for his text, which says, "Thou shalt do no murder" (Exod. 20:13). This second commandment in the second table of the Decalogue is the first that deals purely and simply with the relation of man to man. No closely allied is human inter-relationship to the relation between God and man, that this first word conditioning the former is based upon the latter. At the very foundation of the social fabric lies the fact of the sovereignty of God over every individual life. Before defining the laws which are to condition the wellbeing of society, the realm in which there may be no action based on human will is clearly defined. Human life is emphatically declared to be sacred. It is a divine creation, mysterious and magnificent in its genesis and possibility, utterly beyond the control or comprehension of any human being. It is, therefore, never to be taken at the will of one, who can by no means know the full meaning of its being. The revelation of God made to man proves that he has purposes for every individual and for the race, stretching far beyond the present moment or manifestation; and to terminate a single life is to set up the wit and wisdom of man as superior to that of God. The immensity of the issues of death is so great that there can be no sin against humanity, and, therefore, against God, greater than that of taking life. In this brief commandment, therefore, is contained a statement of the first principle of human life, so clear and so vital as to demand the closest attention. Notice, then, first, the command; secondly, the application of the principle it contains to the present day; and lastly, its application in the kingdom of God.

1. The Command.—Man's first relationship is to God. He is his creator. He is, and he is what he is, by the divine will and power. All other relationships grow out of this first one, and are, therefore, subservient to it. Subsequent commandments dealing with blood, social, and civic duties, are all binding upon men, because they are included within this first and highest relationship of life. The sacredness of marriage, and the property, the importance of reputation, and the supremacy of character, all gain their force and the unfolding of life in its varied possibilities. The giving of life includes all. The cessation of life ends all. Every power of the individual is due to the power of God, and all the possibilities of the race are to be traced to the same original source. It follows, then, of necessity, that life, being a gift of God, is in itself the most wonderful relationship—that of man to God. The commandment, therefore, in simplest words, and yet in sternest manner, sings a very law around the life of every human being, reserving to Him who first bestowed it, the right to end it.

The change which the Revised Version has given in the translation is significant and important. Instead of "Thou shalt not kill," it reads: "Thou shalt do no murder;" and there is a difference in the thought suggested. It is possible to kill, and yet not to murder; it is necessary, therefore, to have a clear understanding of what murder really is. Under the old economy, cities of refuge were provided, into which a manslayer might pass and find protection from the avenger of blood. A careful perusal of the account of the institution of these cities in Num. 35:9-14 will throw light upon the difference that may exist between killing and murder. All murder is, of course, killing, but all killing is not necessarily murder. In the passage referred to, the word "unwittingly" (R. V.), "unaware" (A. V.), reveals the difference. The man who, through error, unintentionally took the life of his fellow-man was allowed to take refuge in one of these cities. It is, however, explicitly stated that if the deed were done intentionally the city of refuge itself did not offer a sanctuary.

Here, then, is the difference between killing and murder. Killing is unwitting and unintentional taking of human life; murder consists in the intentional taking of human life on the sole responsibility of human will. Let it be clearly noticed in passing that killing unwittingly was not looked upon as a light offense. The man who took life in this way was denied his liberty for an indefinite term. His safety was to be conditioned in his abiding in the city of refuge until the death of the high priest. If he ventured from the safety of those protecting walls he also might pay the penalty of death at the hands of the avenger of blood. For the murderer, however, the man who of malicious intention took the life of his fellow-man, no term of imprisonment was provided. The man who, of malicious intention took the life of his fellow-man, no term of imprisonment was provided. The man who, of malicious intention took the life of his fellow-man, no term of imprisonment was provided.

The simplicity of the commandment reveals its far-reaching application. Whoever is murdered, and whomsoever by, the law of God is against the act. This, in common with every utterance of divine government, is no piece of class legislation; but human life is of value because it is human life, whether its days are being passed in the purple of the court, or in the rags of the dunghill; and the claim of man to safety from death at the hands of his fellow-man is based upon the life he has received from God, and upon the accidental circumstances that are so largely the outcome of human arrangement.

In the same way the person taking the life of another is a murderer, whatever the social position may be. Taking human life is never made legal by the privilege of power, or the plea of poverty. God clearly declares life, thinking, acting life, to be outside the realm where the will of man has any right to act as to its continuance or cessation.

This at once marks as murder the intentional taking of human life, whether by the individual, by society, or by the nation; and brands as a breaking of the commandment the act of killing, capital punishment, and all war, save where such act, such punishment, such war, immediately and unequivocally follow the clearly expressed commandment of God.

In the history of the ancient Hebrew people God delegated his right to men for the maintenance of a social order based upon righteousness. The death penalty was visited at his express command upon certain forms of sin, and wherever the hand of man took the life of his fellow-man under the clearly marked conditions of the divine economy, killing was not murder, but the carrying out of the divine will through a human instrument. Achan, stoned to death, did not lose his life by the will of God at the hands of men. The executioners were but carrying out the express order of heaven. No leader of the old time, whether he were judge, king or prophet, had any right, of his own will, even in the interest of the nation, to take human life. The matter was very different when God made man the agent of his act. That the death sentence was never passed at the caprice of human will is most certainly proved by the careful study of the Mosaic economy, in which the sins which were punishable by death are minutely described, and the laws of their detection and judgment carefully expressed.

The same line of argument applies to the question of war under the old economy. The only justifiable wars in human history have been those undertaken immediately and directly in obedience to a definitely expressed divine command. In such cases God chose to make man, instead of plague or of famine, the agent of his act of judgment. The history of the ancient people proves that when wars were undertaken only under these conditions the loss of life was almost entirely upon the side of those against whom God sent his hosts. When, as was often the case, God's people entered into war upon their own initiative, they were routed with slaughter. The whole history of the Hebrew people proves that the sixth commandment was of abiding importance. Human life in every divine economy has been held sacred from the attack of man upon his own initiative.

(Conclusion follows.)

TIDINGS FROM THE CHURCH AT HOME AND ABROAD

FOREIGN MISSION.
India.—American Mennonite Mission, Dhamtari, C. P. India.

HOME MISSIONS.
Chicago.—Home Mission, 115 W. 18th Street, Chicago, Ill.
Chicago.—Mennonite Gospel Mission, Emerald Ave. and 29th Street, Chicago, Ill.
Weish Mountain.—Weish Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.
Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa.
Ft. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind.
Lancaster.—162 Rockland Street, Lancaster, Pa.
Canton.—Mission Home, 1934 East Eighth Street, Canton, Ohio.
Kansas City.—701 Pacific St., Kansas City, Kan.

Sunny Slope, Alta., Canada, Feb. 10, 1907.—To the Mennonite Publishing Co., Elkhart, Ind. Dear Brethren:—Herewith I inform you that the hymn books were received on the 9th of February, and to-day (Feb. 10) we have used them for the first time in our meeting. They arrived in good condition. Since last Tuesday (Feb. 5) the weather has been more pleasant and the snow is beginning to melt. With a sincere greeting to you I remain, yours truly, COR.

Risser's Cong., Lancaster Co., Pa.—On Saturday evening, Feb. 9, 1907, we were favored with a visit by Pre. Sanford Landis and Bro. Aaron Landis. Bro. Landis spoke very earnestly to us from Neh. 4:6, last clause: "Come again, brethren: we are always glad to have visitors." A READER.

Aurora, Oregon, Feb. 12, 1907.—To the Readers of the Herald of Truth:—Greeting in Jesus' name. May the Holy Spirit abide with you and all God's children everywhere. The series of meetings held at Hopewell closed Feb. 1. The meetings were blessed and the entire congregation was edified and encouraged. Eighteen souls were led to confess Christ and two were reclaimed. Baptismal services will be held in the near future. Praise God for the good work and the awakening power of his Holy Spirit. We had a real spiritual feast. Believers were strengthened and lukewarm souls were stirred up into new life and devotion to the cause. The meetings were conducted by Bro. J. P. Bontrager, who will also hold a series of meetings in Rudolph within a short time. The Lord bless the work. COR.

Doylestown, Pa., Feb. 7, 1907.—To John F. Funk. Dear Brother:—I greet you in the name of our Lord and Savior Jesus Christ. I received your letter some time ago and was glad to hear from you and will try to answer it. We are pretty well, hoping this mail you also enjoying good health. We have now real winter weather and had a severe blizzard. I will give you an account of several visits we made in the past few weeks. I visited Sister Sallie Moyer at Blooming Glen. She is still in a very critical condition and has been for over twelve years. I read and prayed with her, which always seems to give her great relief. Oh, let us consider what it is to meet with such a sister or brother who is so established in his or her faith as Sister Moyer is! We can always leave them and feel encouraged in our work, and I trust that all those who come with the spirit of love can return to their homes feeling that they have tried to do their duty.

I also visited Sister Catherine Kratz, who is now 33 years of age. She suffered an attack of leprosy, but is improving. I also visited Bro. Abraham Wismer of the Deep Run congregation, who had been confined to his bed for five weeks, but at the time of my visit was again able to sit up. I also made a call with Sister Overholt of Plumsteadville. On the 27th of February she will be ninety-seven years of age and has been blind

for fifty years, but she is not blind spiritually. May the Lord give her grace until she shall see proper to call her from the trials of life to the joys of heavenly glory.

On last Sunday we attended services at the Plain meeting-house, where we met Bish. Samuel Detweiler of Rockhill and Bro. M. S. Steiner from Ohio. He preached on the subject of the church as the bride of Christ as the apostle presents the figure in Eph. 5. May God bless you and yours, is my prayer. COR.

Hudson, Ind., Feb. 12, 1907.—Readers of the Herald:—Bro. B. B. King, of the Fort Wayne Mission, last night closed a series of meetings in Dekalb county. He came into our midst Jan. 21, and held meetings every night but two till last evening (Feb. 10). Four persons confessed Christ and the church is much encouraged. Bro. King expects to be at White Cloud, Mich., on the 16th to begin meetings there. If the Lord will.

Sisters Shank and Mann, of the Fort Wayne Mission, were with us during part of the meetings and very ably assisted in the singing and personal work among the people. May the Lord bless the efforts of these willing workers to the salvation of many souls. Yours for his cause, R. R. EBERSOLE.

Menges Mills, Pa., Feb. 11, 1907.—To the Herald of Truth:—Greeting. Bro. John Blosser of Rawson, Ohio, has been with us for a season, preaching at Hanover and Codorus meeting-houses. So far nine have made the wise choice to serve the Lord instead of the world. Two meetings are yet contemplated at the Garber M. H., after which Bro. Blosser expects to return home. We are thankful for his visit and the interest he has awakened, which is not unnoticed. The Lord reward him for the sacrifice. COR.

Woodburn, Oregon, Feb. 5, 1907.—To the Readers of the Herald of Truth:—Greeting in Jesus' name. There are a number suffering from sickness in this neighborhood.

Bro. J. P. Bontrager held a series of meetings at the Hopewell M. H. Seventeen confessions were reported. To God be the glory. Meetings at Stumpson's schoolhouse began on the 11th of February. Bro. N. E. Roth of Nebraska was with us at Zion and held two meetings there during the first part of last week. Wishing God's love and grace to all, I remain yours in the faith, COR.

From Yellow Creek Congregation, Elkhart Co., Ind.—"Bless the Lord, O my soul: and all that is within me, bless his holy name." On Feb. 4 a Bible conference was opened at this place with Daniel Kaufman of Versailles, Mo., and J. S. Shoemaker, Freeport, Ill., instructors. Organized with Jonas Loucks, moderator; M. S. Wambold, secretary; J. W. Christophel, query manager; S. L. Leatherman, J. F. Buzzard and Orpha Yoder, chorists.

Subjects taught by Kaufman: Elements of Power, Conversion, Consolation, Rom. 12, Sanctification, Baptism, Church Government, Communion, Pride, Humility. Subjects taught by Shoemaker: The Holy Spirit, Woman's Devotional Covering, Non-Conformity in Social and Business Relations, Practical Christianity in the Church, Non-Resistance, the Christian Relation to the Government, Giving.

On Saturday, Feb. 9, a. m., an instruction meeting was held in which doctrine was clearly set forth. On Sunday forenoon Bro. Shoemaker preached from John 4:35, Subject, "Home Missions." In the afternoon Bro. Kaufman spoke on "Foreign Missions. In these services the brethren held forth the needs, and the duty of the church in

a forceful and effective manner. During this conference the brotherhood, members of other denominations and unsaved showed much interest. The brethren labored faithfully. The church is strengthened and the Lord be praised. In connection with this conference Bro. Kaufman began a series of gospel services on Jan. 30, and night after night held forth words of warning, entreaty, hope and assurance, preached the Word in "the demonstration of the Spirit and of power," under favorable conditions of good weather, good roads, and large congregations. Believers were strengthened, the transgressor relented, and sinners made to fear and tremble, twenty-five of whom, from the early teens to those of over three score years, openly stepped out on the Lord's side and claimed his promises. Some, "almost persuaded," still linger in Egypt. Oh, that they, too, may confess and accept the peace that passeth all understanding!

Blessing, and glory, and wisdom, and thanksgiving, and honor, be unto our God for ever and ever. Amen. M. S. WAMBOLD, Sec., Goshen, Ind.

Harper, Kansas, Feb. 9, 1907.—Dear Readers of the Herald of Truth:—I will try and give a little sketch of our trip. On Jan. 1, 1907, Bro. John Shellenberger and the writer left Harper, Kansas, for southwestern Texas. We reached Normanna, Jan. 3, in the morning. Here we met Bro. David King, who had lately moved there from Larned, Kan. After breakfast we started out into the country, where we were met by Bro. Andrew Shenk from Missouri, holding meetings at Tulsa schoolhouse, near Bro. Peter Unzicker, who was with Bro. Shenk. He had started meetings on Dec. 28, 1906, and continued until Jan. 13.

On Jan. 4 Bro. Shellenberger and myself continued our trip south and reached Fairlairs the same day. This is a new town in the Artesian Belt. The country is grown up with mukeet timber, which looks like old peach orchards with sapereel and brush. This country was all prairie at one time, but the land had been fed for many years by large cattle ranchers, and in this time the country grew up with this small timber and underbrush. In many places they have a wild current which is a nice fruit and was in full bloom. Next morning we drove out over the country. On this trip we found a strawberry patch. We all got out and picked and ate strawberries for a while. At 1:25 o'clock we left Fairlairs for Corpus Christi. Here we stayed all night. When we went to bed we found mosquito bars over our beds and before morning they were slanging around the outside, but we were protected as we are from the enemy of souls when we have the Holy Spirit for our guide.

Sunday morning we went to church. From here we started for Brownsville, which is on the Rio Grande River. Here the mercury registered 85 degrees. On Jan. 7 we followed down the river about six or seven miles to see a sugar plantation. There were about 200 acres of sugar cane which we were told yielded twenty tons and upwards per acre. We also saw them make sugar. Coming back we stopped at a cabbage farm. They had about 100 acres all planted and in all stages from the plant to ripe cabbage. Then we crossed the river over to Old Mexico, to the city of Matamoros. This is an old, as well as an old-fashioned city. The most of the houses are only one story high and the streets very irregular and sidewalks very narrow. We could not talk with anybody outside of our company, but we found a man who could talk both English and Mexican. We employed him as guide and interpreter. He took us to their cemetery. Here they have many vaults about two feet below the surface of the ground and about four feet above. Some few were opened at one end, and we could look in and see the coffins. Here people can only rest in grave, and as long as the friends of the dead pay rent to the Catholic priests they can stay in the graves, but when the rent stops they throw the bones out in

an enclosure, about fourteen foot square and ten feet high. This was two-thirds full of bones and pieces of coffins. Around the outside were old caskets and coffins. We also got some ripe oranges. Crossing the river back to Brownsville, we followed the river up to San Fordyce, which is about eighty miles distant. In the valley there is some land as rich as I ever saw. At Hidalgo an irrigating canal is being put in and along this canal the land sells for \$25.00 per acre.

On the 9th we started back to Normanna, where the meetings were still in progress. On the morning of the 14th the congregation was organized, in company with Bro. Shenk, where we had two interesting meetings. Ada Rohrer, daughter of Bro. L. B. Rohrer, came out and was baptized the same evening. Next morning, the 16th, we started for Springs, Okla., where we arrived on the 18th, in the evening. Eight converts were waiting to be received into the church, and one had returned. Bro. Shenk held a number of instruction meetings and during these meetings there were two more confessions and one reclaimed. Bro. Hinkel resigned his position as pastor of this congregation, leaving them without a minister, and they are very much in need of a good leader. Is there one who is looking for a location? Here, I think, might be good work done.

On the 28th we started for Harper, where Bro. Shenk preached two very interesting sermons. On the morning of the 30th he started for home. We wish all God's rich blessings. Yours in his service, J. G. WENGER.

Quarryville, Pa., Feb. 14, 1907.—Dear Brethren and Sisters:—On Sunday afternoon, Feb. 17, votes will be taken for a minister to fill the vacancy caused by the death of Bro. Tobias Brubaker of Rawlinsville, and on Tuesday, Feb. 19, the lot will be cast. May the Lord so direct the work of a brother may be called to the important place who will be a willing instrument in His hands to proclaim the gospel of truth and be the means of bringing many souls from darkness unto light, and that the sheep of the fold may be fed with the pure word of the gospel. COR.

For the Herald of Truth.
THE FIELD.

By Amanda E. Troyer.

(Continued.)

We have not time to say much about the smaller countries and the islands of the sea. We can only notice them for a few moments. A heart-rending scene took place on the Philippine Islands during the war. A missionary of that country saw a soldier from our own beloved America sitting on the ground with a number of native children around him, teaching them how to swear in the American language. America needs missionaries, too. We have heathen on this side of the water, perhaps in not so strict a sense as those of whom we were speaking. In Korea the people became so intensely interested in the religion of the Lord Jesus Christ that they plead and plead for a missionary to come and baptize them. But there were not enough missionaries to supply their needs. So after calling a meeting and consulting with one another, they each went to their homes and bathed their bodies, thinking this would please the Lord. The South Sea Islanders, who were once cannibals, are now, because of the untiring efforts and hardships of John G. Paton, rejoicing in our Savior.

"The Son of God is going forth to war" to-day in the utmost parts of the earth, even unto the lairs of the sea. He is calling us to follow him. Those people are dying today. They may not need us to-morrow. We have made up our mind very definitely about a score of things, and yet so far as our life's work is concerned we drift along very carelessly. In Japan a mission meet-

ing was held, and a collection was taken for the furtherance of the gospel in that country. A number of native Christian women who had no money took off their jewelry and hair ornaments and gave them to the Lord. Ah, beloved sisters, and brethren, too, I wish that Almighty God, who looks down into every heart to-day, would so convince and so mightily convict us and make us to see our duty and our responsibility to our lost brothers and sisters that we would this hour lay off all our jewelry, the unnecessary laces, embroidery, ribbons, combs, and everything else that is unnecessary and give it to the Lord forever. Why, these heathen women put us to shame. When we meet face to face at the judgment bar of God with these lost souls I wonder what we will say.

In our own American cities we actually have people who never heard of Jesus as a Savior from sin. They have probably heard his name in blasphemy or profanity, but they do not know that he loves them. In all of our large cities there are many people living in the depths of poverty and sin. Husbands are spending their money for drink, and the consequences are that homes are bare and desolate, wives are heart-broken, children are wretched and hungry and ignorant. There in almost every community we have people who are in need of a Savior. What are we doing to relieve the suffering, and to break down the strongholds of Satan?

We lavish too much time, talent and money on ourselves. Remember, God is going to hold us accountable for what we might have done, and have not done. The world is being evangelized whether you and I help do it or not. Jesus is coming again some time, and if we want a hand in the evangelization of the world it is time we were doing something to-day. The world needs men and women of the best possible spiritual and intellectual qualifications; it needs good literature, and money to carry on the work in every field, but what is needed most of all is the almighty power of the Spirit of the living God in the churches at home, in the missionaries, in the workers everywhere. "Not by might, nor by power, but by my Spirit, saith the Lord." "If ye, then, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Spirit to them that ask him?"

We all want a part in this noble work. We can all have it. If Jesus should walk into one of our homes to-day, I am sure we would esteem it a great privilege to give him a cup of cold water, or bind up a wound for him. And this is the privilege to which he invites us, as he binds in compassion over the suffering ones and turns to us with that piercing look and says, "Inasmuch as ye lay it did unto one of these my brethren, even the least, ye laid it unto me."

West Liberty, Ohio.

For the Herald of Truth.
UNFORTUNATE CHILDREN.

By A. Metzler.

We should always remember that the mission of Christ was, at least in part, to give relief to suffering humanity, and that this principle is also embodied in the platform of his faithful followers. He who has his eyes open to his true mission or calling finds much to do, while his neighbor who lives for self only wastes his time in idleness.

Sin has left its marks in all parts of the world where humanity is found, and those are happiest who give their lives for the uplifting of the fallen human race, for the welfare of the unfortunate and suffering ones.

A sad case that appeals to our sympathy has just come to my notice. Little Wilbur Reynolds of this (Logan) county, aged seven years, is a blind deafmute imbecile. Application has been made for his admittance into the county infirmary, into the institution for the blind, the institution for the deaf and dumb, and the institution for feeble-

minded youths; but all these institutions have sternly refused to admit the poor, unfortunate boy.

At present temporary shelter is given him at the deaf and dumb institution, while the sheriff has asked for a writ of mandamus to compel the superintendent of the institution for feeble-minded youths to admit him. Hereafter that officer threatened to greet the sheriff at the front gate with a galling gun in case he attempted to enter the unfortunate boy in the institution. It is sad to contemplate the condition of a deafmute, blind, imbecile boy, and worse yet to think there is no place where to lay his head—no one to care for him; and how thankful all who are more fortunate should be.

Many of our readers are aware that we have at the Mennonite Orphans' Home a little boy, eleven years old, Charley Humby, who more than a year ago found his way into the poorhouse with his little sister. When he was a baby some one let him drop, and the fall injured his spinal column and hip-bone, so that he is badly crippled for life and walks on crutches with difficulty. His sister, now fourteen years old, became a happy Christian while here and is now in a Mennonite family near Wakarusa, Ind., while Charley is still an inmate of the Home. He is a bright and cheerful boy. In all his afflictions he is happy and whenever you ask him how he is getting along the cheerful answer comes, "All right." It is also pleasant to note that his little companions at the Home are always ready and glad to wait on him and assist him when going up and coming down stairs. Charley is a patient and cheerful little sufferer and an inspiration to many who are more fortunate but less patient than he is.

West Liberty, Ohio.

For the Herald of Truth.
NOTES ALONG THE WAY.

By J. Metzler.

On the 6th of December, 1906, my wife and I commended our dear children to a kind heavenly Father's care and left for a visiting trip to Allen Co., Ohio, and Elkhart Co., Ind. We found the friends well generally, (temporarily and spiritually). Some have bodily ailments and afflictions. Some ought to be in God's service who are not. A few have touched, handled and tasted "firewater." One father, with whom I was somewhat acquainted when we were boys, became a slave to strong drink. Two boys of his family left home, and the unhappiness of his wife and children can be imagined. As soon as we touch the fiery liquor we are on dangerous ground and on the road that leads to destruction. We have no right to encourage or patronize a soul-destroying business.

While in Allen county eight days we attended three church services and one funeral. The church there is earnestly at work in the vineyard. Many young people have heeded the Bible command, "If ye seek me early ye shall find me," and are in God's service. There is always and everywhere room for more consecration and deep spiritual devotion. A few young people have been unfavorably influenced and have left the church. Their parents and the church are earnest in prayer for their restoration.

C. B. Brenneman has not been able to preach much for some time on account of feeble health. Moses Brenneman preached a good, solid, up-to-date sermon on non-conformity to the world (Dec. 9), to which we listened with deep interest. When our ministers desire the welfare of the church so much that they plead with all earnestness for her to keep the pure faith and doctrines of the gospel and not drift away into popularity and worldliness, let us have respect for their teachings and heed the friendly warnings.

While in Elkhart county over three Sundays, we attended eleven church services and eight sessions of Bible conference. At the Salem M. H. one evening S. G. Shetler delivered a piercing sermon

Young People's Department

On the 4th of February the thermometer at Cressman, Sask., was 45 degrees below zero, but school did not close. Ninety degrees warmer would probably be more comfortable, though. Added to the cold is the deep snow and more or less scarcity of fuel, but not enough in our Mennoite settlement to cause suffering, so far as we know.

The Arctic explorer Nansen states that his experience is that alcohol in any form is not desirable nor helpful for use as a beverage in the far North, but that those who did use it were, after a short space of time after taking it, not as able to withstand the cold as those who abstained from its use. And a British general in India declares that soldiers who use alcoholic liquors in that country are not as able to bear the heat as those who abstain. If it is neither good to keep warm, nor to keep cool, then what good is it?

This week's issue contains the last installment of Bro. D. Burkholder's series of articles on "Christ's last week on earth." The series has been a most interesting one, and, while it was written especially for the young readers, it was read with interest and profit by the older readers also. We hope all have learned to appreciate more than ever the wondrous love of God to man in giving his only begotten Son to pass through these earthly trials, agonies, mockeries, and finally the cruel death on the cross that you and I might be not only saved from everlasting death, but that we might have an open way to favor with God and the everlasting joys of the redeemed in heaven. We wish herewith to express our deep appreciation of Bro. Burkholder's work, believing it has proved a lasting benefit to many readers young and old.

In the daily influences that surround us there is ever that present which tends to drag us down. The influence is sometimes so insidious, and comes at times from such unexpected quarters that we are at times almost taken off our guard. Nothing but a high resolve to live as in God's sight, to follow implicitly his word, to obey all its precepts and turn neither to the right nor the left, will carry a young man safely through the maze of dangers that surround him. To be "straight" and strong for the right is the only course that brings victory over the forces that are without and the temptations that whisper from within. Jesus is the champion of every boy who solemnly determines to do right. His example is the greatest inspiration, his word the best guide. "Whosoever shall a young man claim his way? By taking heed thereto, according to thy word." The world needs straight and strong young men today. Let your manhood, your worth, be known by your unflinching adherence to what you know, and all men know to be right.

For the Herald of Truth.
"I CANNOT ANSWER YOU."

By S. Roxana Wince.

Dr. Alexander Keith was born in the manse of Keith Hall, Aberlenshire, Scotland, in 1791, his father, Dr. Keith, being the minister of the parish. As might have been expected, the little boy was carefully trained. Reverence for God was early inculcated and the Bible was one of the first books put into his hands. With childlike faith he accepted it as absolutely true, and he held throughout life to his early convictions.

He was yet but a mere boy when he met a disciple of the infidel David Hume. The man evidently knew that young Keith was the champion of the Bible, for he at once attacked the evidences of Christianity. "If miracles were the evidences

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then was Christianity false," he said, "for there could be no such things as miracles; it was contrary to the laws of nature; these laws being constant and unchangeable."

In vain did Keith argue; he could produce no effect on the infidel's mind. All testimony brought forward was rejected. Internal and experimental evidences were alike set aside.

But young Keith was not to be so easily put down, and he declared that "he could prove the divine inspiration of the Bible from existing facts." He had read the infidel Volney's "Ruins of Empires"; he was acquainted with the works of modern travelers; he knew the geographical situation of the countries spoken of in the Bible at the present time, and the condition of the Jewish race as it now exists, and that prophecy being literally fulfilled in these, God has thereby confirmed his word.

He appealed to these; he quoted the very words of Volney and showed how accurately his description of the desolation of Judea tallied with what God had said it should be when his people had forsaken him.

He pointed to other ruined empires, to Ammon, to Moab, to Philistia, to Edom, to Nineveh, to Babylon and Chaldea, and showed how travelers in these countries had by ocular observation verified the Scriptures, monumental evidences being everywhere found to prove the voice of prophecy true.

Then turning to the Jews, he in eloquent words brought their fate before his now amazed listener, declaring how the Lord had destroyed them as a nation and brought them to naught, and had plucked them off their land and had scattered them among all people, from one end of the earth even unto the other, giving them no ease nor rest for the sole of their foot, but a trembling heart and failing of eyes and sorrow of mind, with life hanging in doubt, just as the prophets had foretold.

"That all these things have come to pass in minutest detail is a miracle and one that only the God of the Bible could perform; is not the Bible true?" said Keith.

The infidel's tone was changed as he replied, "I cannot answer you."

"We are not told whether he became a believer or not, but God's little David had with sling and stone from the mighty armory of truth overthrown his specious arguments and taken the harmless sword from his hands."

It was an important epoch in the life of Keith. He had never before thought of writing a book, but he at once decided to do so now, and "to make unbelievers the leading witnesses, their testimony being unexceptionable and conclusive."

The attack of the infidel had been the means of rousing a giant who could never be slain and whose influence, once his works were written, would go on forever. Dr. Keith traveled and explored for thousands of miles in the lands of prophecy; he visited the Jews in Palestine and in Europe; he established a Jewish mission in Hungary and also revived the ancient Protestant work in that country. Then he began writing "The Evidence of Prophecy, Historical Testimony to the Truth of the Bible," using the descriptions that Volney, the unbeliever, and Burkhardt, the sceptic, gave of different places, summarizing first the prophecies that related to the time and place where Jesus was to be born, his family, life, character, sufferings, death, resurrection, ascension, his doctrine, second advent, and the extent of his dominion at the specified time, in so far as the dates given in Holy Writ have run out. Then, taking up the Jews and their city and land and other countries with which they had been connected, he took the same course and produced a book that even after the lapse of forty years made the Rationalists of Germany very angry, because, like the disciple of Hume, they said, "We cannot answer you." And no one can answer the evidence of prophecy.

February 21,

The "geographical argument is one of the impracticable strongholds of Christian belief."

"Keith on the Prophecies" went into almost every home in Scotland and into thousands of homes in other lands. It became a household word. It convinced and converted many infidels and set the feet of Christians more firmly on the Rock. Few works have done more for the cause of truth.

"No answer or refutation has ever appeared from the pen of any skeptic."

Hume's arguments as to the impossibility of miracles have proven to be as false as the vagaries of a dream. Would that all young men who glory in throwing away the faith of their fathers and in following Hume, Voltaire and Paine and the modern higher critics, would read and heed this book, written by one who, though young like themselves, had clearer and wiser views of the great Creator and his power.

Piercetn, Ind.

For the Herald of Truth.

CHRIST'S LAST WEEK ON EARTH.

By David Burkholder.

ARTICLE VII.—HIS RESURRECTION.

"Behold the Man" (John 1:25).

On Friday, April 7, about 6 p. m., the lifeless body of Jesus received a decent burial through the influence of Joseph and Nicodemus. Now the chief priests and Pharisees came to Pilate, saying: "Sir, we remember that that deceiver said while he was yet alive, After three days I will rise again; command, therefore, that the sepulcher be made sure until after three days, lest his disciples come by night and steal him away and say unto the people he is arisen from the dead, so that the last error be worse than the first." Pilate naturally granted their request, and so they went and sealed the great stone which was rolled before the door of the grave and set a watch.

They had undoubtedly made the grave as sure as human power could make it. But, Oh! how foolish it was for them to undertake to overrule what was ordered by Him who is supreme ruler of the universe! His appearance was well known to the men from rising and setting of the sun from rising and setting of the sun. The Savior's prophecy, "As Jonas was three days and three nights in the belly of the whale, so the Son of man must be three days and three nights in the heart of the earth," had to be fulfilled. This was, however, not the only prophecy regarding his resurrection. David foretold it also and rejoiced in it when he said, "Thou wilt not leave my soul in hell (body in the grave), nor suffer thine holy one to see corruption."

The women, who, early in the morning, were on their way to the sepulcher, wondered how the stone could be removed. But God provided. Before they came, there had been a mighty earthquake. The angel of the Lord came down from heaven, and in the twinkling of an eye the tomb was empty. His appearance was terrible, "his countenance was like lightning, and his raiment white as snow." And the stone-covered, sealed sepulcher opened, and the dread messenger sat on the removed stone, "and for fear of him the keepers did shake and became as dead men." Although the form of the angel was awful to those Roman guards, the enemies of the Lord, we notice that it was different to the women. He had words of comfort and consolation for those who were the friends of the Lord, the same as at the Red Sea where he was darkness to the Egyptians, but light to the Israelites. Remember he said, "Fear not ye." I know your motives, your mission is good. Oh, what a grand encouragement this is to the followers of the meek and lowly Jesus Christ! "I know that ye seek the resurrection of the dead." "Ye are not here, for he is risen, as he said." And so they found an empty tomb. He had arisen and had become the firstfruits of the resurrection.

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Now there appeared a great wonder. The bodies of those saints whose graves were opened at a former earthquake at the time when the Lord of glory expired on the cross, came out of their graves and appeared unto many in the holy city as trophies of their Lord's resurrection. These were undoubtedly Old Testament believers, and it must be observed that the resurrection of these saints was not like those of the widow's son of Nain, of Jairus' daughter, or Lazarus, which were mere temporary recallings of the departed spirits to the mortal body to be followed by a final departure of it till the last trumpet shall sound. But this was a resurrection once for all, to life everlasting. Hence there is no room to doubt that they went to glory with their Lord as bright trophies of victory over death. Death was now swallowed up in victory and deprived of its sting. Thanks be to God that we need not seek Jesus in the grave among the dead, but in glory among the living, trusting in that most precious promise: "Because I live, ye shall live also."

But we must not fail to briefly notice the shameful conduct of the chief priests when the Roman soldiers informed them of the earthquake and the resurrection of Christ. They held a council and gave the soldiers a large sum of money and told them: "Say ye, his disciples came and stole him away while we slept; and if this come to the governor's ears, we will persuade him and secure you." Now we see that these Jewish ecclesiastics bribed the soldiers in the first place to confess to a capital offense, for it was death to a Roman soldier to be proved asleep when on guard. Nevertheless these Jewish authorities do not hesitate for a moment to say, "If this come to the governor's ears (which it undoubtedly did), we will persuade him and secure you." This persuasion meant quelling him by a bribe which he, like Felix, by no means would refuse to take. Besides this, if the soldiers slept, how could they tell what became of the body of Jesus?

It is also important that for some reason not known to us Christ never showed himself to the world after his resurrection, but unto his disciples he appeared at different times and in wonderful ways. The most touching and interesting incident after his resurrection is that when he showed himself to two of his disciples on their way to Emmaus, when he joined their company and journeyed with them and they knew him not. Their hearts were full of sadness and they could not understand why it was that the Jews had crucified their Master whom they trusted had been he who should have redeemed Israel. His conversation was so precious to them that they constrained him to abide with them over night and they gave him the chief seat at the table to preside over the evening meal. As he pronounced the blessing their eyes were opened, and they recognized him, but immediately he vanished. The news was too good for them to keep to themselves, so they returned to Jerusalem that night to tell the rest of the apostles, and when they found them, even before they had time to say anything the other apostles said, "The Lord is risen indeed and hath appeared unto Simon." Wonders came thick and fast, for immediately he appeared in their midst, even though the doors were shut, and he said unto them: "Peace be unto you." Thus he showed himself alive to his apostles after his passion by many infallible proofs, being seen of them for forty days, speaking of the things pertaining to the kingdom of heaven.

Now let us stop and think for a moment. Can we frail creatures comprehend the power and benefit of his resurrection? Can we conceive the wonderful effect it had on the future destinies of our souls, and what the consequences would have been if Christ would have forever remained dead in the grave? Why, all his suffering would have been of no avail. Indeed it thus behooved Christ no less to arise than to die in order to complete the wonderful plan of salvation. No wonder Paul so earnestly desired to know "the power of his resurrection." We poor mortals cannot realize its

HERALD OF TRUTH.

importance, and it seems to be impossible for us to put too much weight or stress on it.

The corruptible bodies of all the faithful Old Testament believers, the patriarchs, prophets, apostles and martyrs would have forever remained in their graves and their immortal souls would have perished and forever been banished from the presence of the Lord and the glory of his power. And likewise all those who in this present age confess him to be in their sins. The precious blood of the Son of God which was shed on the cross would not have been a remission for sin. The missionaries, whom we are sending to the foreign fields, could not preach repentance and remission of sin to the thousands of lost souls in heathendom. No, they could give them no hope or consolation whatever. And we would be of all men most miserable, because we would have no hope in Christ after this life. Let us thank God especially for the resurrection of Jesus Christ, who was delivered for our offences, and rose again for our justification.

Nappanee, Ind.

For the Herald of Truth.

"HE REACHES DOWN HIS HAND."

By S. Roxana Wince.

Note.—The following are the actual words and experience of a little Christian child and are delineated in these lines. She was only six or eight years of age.

"I wonder if the sleeping forms
That fill the cities of the dead,
Will ever feel their pulses warm,
Or come from out their dusty beds?"
Was still the question day by day
That spoke from Minnie's lip and eye,
Till, puzzling on at work or play,
She something found that made reply.
Upon her Bible lesson found,
A picture o'er the words was seen,
That like an inspiration sent,
Solved the dark doubtings of her dream.
A ha! it was, and nothing more.
But it made answer to her prayer;
And pointing to the New Earth scene,
Showed life's immortal myriads there.
"Oh, now I know!" with joy she cried,
"How people come from death's dark land,
The trumpet sounds, they lift their heads,
For God just reaches down his hand!
His mighty hand he reaches down,
And draws his awakened sleepers forth;
Put on each head a lovely crown,
And welcomes them to new-made earth.
"And I no more shall be afraid
To trust my papa to the tomb;
For sweet to me the place is made
That God's dear hand with light illumines.
And, mamma mine, I shall not fear
To lay me down to quiet rest,
For when God calls, I quick shall hear
And wake to rise among the blest."
O sweet child trust that puts to shame
The smallness of our meager faith,
And looks with tender eyes of blame,
On doubtings that the sainted hath.
This surely is what Jesus meant,
When, taking up the little child,
With sober mien he took her in his arms,
He set it in their midst the while.
Who sat about him, bent to hear
The wonders of his eager speech,
Though doubting still he were a seer,
"With doctrines such as these to teach.
How must their hearts with fear have filled,
When all their pride he tore away,
Self-trust destroyed and bowed their will
To meekness of a child at play!"
"As this dear one," he kindly said,
"God's kingdom doth by faith receive,
So must you in her footsteps tread,
And where and what it is believe.
Or else you ne'er shall enter in
The glorious land prepared of old,
For unblessed with God is sin,
And shuts man out from streets of gold."

And we such trust would strive to gain,
Would bow like Minnie to our Lord,
And in our voyage o'er life's main,
Keep faith fast anchored to his word,
That when we to the dust go down,
No fear upon our heads may fall,
But with faith's hand on coming crown,
May trust Him who is all in all.

Piercetn, Ind.

THINGS WORTH REMEMBERING.

To be famed for godliness is the best indication of an abiding endurance.

It is what one does for others, and not so much what he does for himself, that gives promise of endurance.

He who thinks, loves, and does most for his fellows, does most for himself.

The life that best fits the dimensions of earth will best meet the requirements of heaven.

Man's life should be as beautiful as the light, sublime as heaven, and true as God—then it will endure.

There is no symmetry of life without length, height and breadth. Intense ambitions, breadth of sympathy, and faith in God make sure an eternal building.

ITEMS.

Some weeks ago the railway companies of this country raised the wages of all their employees who were getting less than \$240 a month. The advance, as mentioned in the Herald, meant many millions out of the coffers of the companies. But now comes the announcement that freight rates will be raised in a way that will add hundreds of millions to the coffers of the roads. That is long-headed financing.

On the night of the 12th of Feb. the schooner Harry Knowlton rammed the steamer Larchmont off Block Island on the coast of Rhode Island. The steamer sank in less than half an hour, and 169 passengers were engulfed, while nineteen of the passengers and crew were saved. The blame for the large loss of life is laid on the captain, who is said to have promptly hurried into a lifeboat, leaving the passengers to their fate.

CONFERENCE NOTICES.

Bible Meeting.—The Lord willing, a six-day Bible Meeting will be held at the Fair View meeting-house, two miles south of Surrey, N. D., on March 4-9. J. S. Shoemaker of Freeport, Ill., and J. M. Hartzel of this place are the instructors. All are cordially invited. Especially do we crave an interest in your prayers, that the meeting may be to the promotion of the Master's cause.

LEVI S. GLICK.

MARRIAGES.

Landis—Burkholder.—On Feb. 7, 1907, at the home of John Oberholser in Akron, Lancaster Co., Pa., by Blah, Benj. Weaver, E. B. Landis and Lizzie Burkholder, both of Akron, Pa.

Burkey—Miller.—On Feb. 2, 1907, at the home of the officiating clergyman, by S. E. Weaver, Levi Berkey and Loretta Fern Miller, both members of the Forks congregation near Middlebury, Ind.

Bontrager—Hostetter.—On Feb. 9, 1907, by S. E. Weaver, at his residence in Elkhart Co., Ind., Todd Bontrager of Middlebury, Ind., and Katie Hostetter of Topeka, Ind.

Landis—Gigax.—On Feb. 14, 1907, at the home of John Baer, Pettisville, Ohio, by Christian Stuckey of Elmira, Ohio, Lewis Landis and Alice Gigax. May God bless them in their new life. COR.

DEATHS.

Nissley.—On the 6th of Feb. 1907, Deacon Henry S. Nissley, at his home at Florida, Lancaster Co., Pa., passed peacefully away, after a short illness, in the eightieth year of his age. He was a member of the Old Mennoite denomination for a period of fifty-two years, and a deacon for twenty-eight years. He was a very regular attendant at the meetings and was greatly interested in the welfare of the church. He was a continuous subscriber to the Herald of Truth from the beginning of its publication. He leaves a widow and five children, grandchildren and a large number of relatives and friends to mourn their loss. He was laid to rest in the burying ground at Kravbill's meeting house on the 9th inst., where services were conducted by Pre. Henry E. Longmeyer in German, and by Bish. Jacob N. Brubaker in English, from Luke 2:29, "Lord, now lettest thou thy servant depart in peace according to thy word."

Ernst.—On Oct. 15, 1886, near Chambersburg, Franklin Co., Pa., of dropsy, Elizabeth, wife of Jacob S. Ernst; aged 77 Y., 11 M., 11 D. The Lord

HERALD OF TRUTH.

Thursday, February 21, 1907.

John F. Funk and Abram B. Kolb, Editors.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau and Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

gave and the Lord hath taken away; blessed be the name of the Lord.

Martin.—On the 12th of Feb., 1907, in Godville, Lancaster Co., Pa., Lavina, wife of Jonas W. Martin; aged about 30 years. She died in confinement and leaves a sorrowing husband and two children. She was a daughter of Samuel Muser of Bowmanville. She was buried on the 15th at Weaverland M. H., where appropriate services were held.

Nafziger.—Bro. Christian Nafziger was born in France, Jan. 6, 1827; died Feb. 9, 1907; aged 80 Y., 1 M., 2 D. He was married to Elizabeth Gluegerich in 1853. To this union were born four children, three of whom are yet living. His first wife having died he was united in marriage to Magdalena Yoder, Aug. 8, 1861. To this union were born five children, of whom eight are living. His wife, four sons, four daughters, forty-seven grandchildren and four great-grandchildren are left to mourn the loss of husband and father. Funeral services were held in the A. M. H., conducted by Christian Freyherger in German and Henry Rychener in English.

Klopfenstein.—Bro. Joseph Klopfenstein was born in Alsace, France, Jan. 13, 1823; died at the residence of his daughter at Elmira, Ohio, Feb. 4, 1907, of paralysis; aged 84 Y., 21 D. He was the father of thirteen children; six sons, four daughters, forty-one grandchildren and twenty-nine great-grandchildren are left to mourn the loss of a loving father and grandfather. His only son and two daughters preceded him to the spirit world. Bro. Klopfenstein, up to the 20th of Jan., 1907, was a man of remarkable strength and activity in his age. He was during all his life and especially in his younger days a very industrious, energetic man, kind to all, and during his whole life esteemed by all. He was an upright and devoted Christian man and a faithful member of the Amish Mennonite church for over sixty years. Funeral services were held in Elmira, conducted by Christian Stuckey in German from Rev. 14:13, and by Henry Rychener in English. Text, 1 Cor. 15:21, 22. Buried in the Johnson cemetery. He can never more come to us, but we can go to him if we are faithful.

Kreider.—Feb. 5, 1907, near Milton Grove, Lancaster Co., Pa., after nine days' sickness of illness, followed by pneumonia, Mary, daughter of John Kreider; aged 22 Y., 5 M., 6 D. She is survived by her parents, four brothers and four sisters. Funeral services were held Feb. 8 at the Green Ives M. H. by Rev. John Ebersole and Elram Kaylor, of the German Baptist denomination. Text, Jas. 4:14. Interment in Risser's burial ground. She united with the Mennonite church nearly one year ago and was a consistent member until death called her to her reward.

Cary.—On the 15th of Feb., 1907, at her home in Elkhart, Ind., of paralysis, with which she suffered about eleven years, Barbara Ellen Ebersole, wife of John Cary; aged 59 Y., 4 M., 5 D. She was born in Sandusky Co., Ohio, and was a daughter of Samuel and Rebecca (Rupp) Ebersole. She was married to her surviving husband, Feb. 17, 1866. To this union were born two daughters, Mary, who survives her, and Rebecca, who died in infancy. Besides her husband and daughter, she is also survived by her parents and two brothers, William of Conway Springs, Kan., and Albert of this country. Funeral services were conducted at the home on Sunday, Feb. 17, by John F. Funk, from 2 Cor. 5:1. Interment at Grace Lawn cemetery. She was a faithful wife, mother and friend. May God comfort the sorrowing family and friends.

Bare.—On Feb. 11, 1907, near Wiltner, Lancaster Co., Pa., of congestion of the lungs, Mary, wife of Wayne Bare, in her eighty-third year. Her health had been good until within a few days of her death. She was a member of the Old Mennonite church and is survived by her husband, three sons, three daughters, twenty-three grandchildren and nine great-grandchildren. Four sisters and one brother also survive. Funeral was held at Stumptown M. H., Feb. 14.

Martin.—Samuel O. Martin died at his home, 205 Mercer Ave., Goshen, Ind., of consumption, Jan. 17,

HERALD OF TRUTH.

1907; aged 52 Y., 9 M., 25 D. He was born in Cumberland Co., Pa., and was the son of Abraham and Elizabeth Martin.

Wenger.—On Jan. 30, 1907, at the home of his daughter at Reidenbach's Store, Lancaster Co., Pa., of the infirmities of age, David S. Wenger, aged 82 Y., 1 M., 5 D. His wife died twenty-seven years ago. He was the father of thirteen children, seven of whom survive. Also forty-four grandchildren, and of sixty-six great-grandchildren fifty-seven are living. He was buried at the Pike Menn. M. H., where services were conducted by Aaron Seneff and others.

CONTRIBUTIONS RECEIVED.

For India Mission.—S. P. Schwartztruber, \$5; J. Sterick, \$5; A. G. Shenk, \$2; Mission Friends, \$5; N. G. Roth, \$5.
Armenian Mission.—Mission Friends, \$5.
Free Herald Fund.—Friends, \$3.94.

LANCASTER MENNONITE HOME.

Report for January, 1907.

Contributions.—Elizabeth Dotterer, \$1; Mary E. Reihl, \$1; Ada Speicher, 25c; Emma M. Glick, 25c; Nannie M. Zook, 25c; Nannie G. Umble, 25c; Carrie E. Corpe, 25c; Esther R. Charley, \$2; John D. Buckwalter, potatoes; Henry and Lizzie Cassell, apples, 4 jars fruit, oat meal, cookies, and wall mottoes; Jacob L. Hanch, tomatoes, apple sauce; H. H. Snavely, 4 pounds butter; Mrs. Ephraim Kauffman, soap; Sister M. G. rug; Anna Swartztruber, cakes; Simon Nissley, rocking chair; A. B. Eshleman, apples.

Business.—Jan. 12. It rained nearly all day and the monthly meeting of the trustees was held with six members present. One applicant was admitted to the Home.

Health was just middling; there were two of the sisters pretty sick, but they are improving again. The rest are as well as could be expected.

Servants.—Jan. 6. Aaron Harshbarger preached to us from Heb. 10:35-39. The attendance and attention were good. On the 20th Daniel Leaman preached at the Home from John 3:16. The attendance was good. On Jan. 21 Bro. Weaver and wife visited the Home and we had services in the second-story hall among the afflicted. Bro. Weaver chose for a text, Mark 6:35. On the 28th A. B. Eshleman and Mrs. H. M. H. visited the Home and we had services in the same hall as above. Bro. Mack spoke from John 16:20. We had Sunday school every Sunday. There were about sixty-five visitors at the Home during the month.

Gratefully acknowledged,
A. K. DIGNER, Supt.

HERALD OF TRUTH COMBINATION OFFERS.

1. Regular subscription price of the Herald of Truth is \$1.00 per year, fifty-two numbers in a year.
2. If you send us \$1.50 you will get the Herald of Truth for one year and the book, "Around the Globe and through Bible Lands." This book contains 432 octavo pages, 140 fine illustrations, is well printed and bound in cloth, and the regular price is \$1.50. In this combination it will cost you only 50 cents. This is a rare chance to get a good and valuable book. Old subscribers as well as new can avail themselves of this offer.
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4. If you send us \$1.55 you will get the Herald of Truth, the Words of Cheer and the book, "Around the Globe and through Bible Lands."
5. If you will send us \$2.00 you will get the Herald of Truth, the Rundschau and the book, "Around the Globe and through Bible Lands."

The Herald of Truth is the oldest Mennonite paper published in the English language, and has now been before our people and the public for forty-three years and during this time it has faithfully maintained the teachings of the gospel, the doctrines and practices of the Mennonite church and the highest standard of pure morals and Christian duty to which the large circle of our readers can hear testimony, and by the help of God it is our purpose in the future to follow on in the line or path in which we have moved during the past, and to hold fast to the same doctrines, the same faith and maintain the same principles, and as in the past so in the future we have the assurance that our patrons and friends will stand by us and lend a helping hand in the work.

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February 21, 1907.

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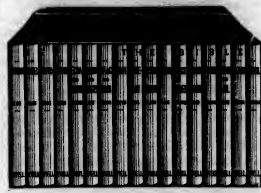
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HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, FEBRUARY 28, 1907.

Vol. XLIV. No. 9.

NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

EDITORIAL NOTES.

Correction.—In the issue of Feb. 14 it was stated that in the meetings held by J. E. Hartzler in the Holdeman congregation near Wakarusa, Ind., there were forty-six confessions. So we had been informed, but the report was incorrect. It should have been forty-two.

Bro. David Burkholder presents some very interesting facts concerning the building of the ark, the details of which are generally overlooked in the contemplation of the Scripture record. The lessons he draws therefrom are likewise interesting and instructive, not alone for the ministers, but for all workers.

Wanted.—In 1866 the American Bible Union of New York and London (England) published a new translation of the New Testament, in which the word "immersion" was substituted throughout for the word "baptism." Any one who may have a copy of it and is willing to sell it for a reasonable price, will kindly let us know. Address, Mennonite Publishing Co., Elkhart, Ind.

Bro. M. C. Lehman's series of articles is certainly giving the readers much light on conditions in and about Dhamtari. He has gradually led up from the lowest caste conditions to the family where Christ has become both Guest and Lord, and one cannot fail to note the contrast. Here, as in the case of the Pitcin Island colony, as recorded in the Young People's Department this week, it was the uplifting, regenerating influence of God's blessed Word and Spirit that has brought the change. We would have been glad if Bro. Lehman could have given us a camera view of Bro. Tetkin's home in addition to the excellent pen picture. Perhaps he will do us the favor?

The Young People's Meeting Topics, which appear in the Herald of Truth each week, are especially adapted to the wants of the leaders of the Young People's Meetings in our Mennonite congregations and we desire to call to them the special attention of all who have not yet adopted of the Herald for examination. We will gladly send them free of charge to any address. It has been intimated that the topics in the Herald are the same course as used in the Christian Endeavor League. Any one who will take the trouble to compare the two courses of topics will see that this is not the case. Such an intimation would seem to reflect upon the integrity of the brethren who outlined the topics and are devoting so much time and labor for the benefit of the young people.

There has been some inquiry regarding an article in the Herald and another in the Gospel Witness concerning the work done by the Armenian preacher, H. Jemanyan, in Tarsus, Marash and other places in Turkey. Upon careful inquiry from what we consider absolutely reliable sources we are informed that the school at Tarsus is

no more. The former matron of that school, we understand, is now connected with the orphanage work at Hadjin, Turkey. The school which he opened at Marash in 1896 continued for several years, but that, we are informed, is also closed, and that he sends a certain amount of money to the Gregorian Orphanage in Marash. The Gregorian might be called the Armenian national church and resembles the Greek Orthodox Catholic church. Outside of this, we are told, he has no educational interests in Marash. He has, however, a college for boys at Iconium. We give this information with the sole desire of doing justice to all concerned.

The brethren A. Metzler and S. H. Wenger speak of the great need of more attention to true mission work in rural districts. That is a field that has always seemed to suit particularly and peculiarly to Mennonites. The reasons are obvious. Our church is composed of members more than nineteen twentieths of whom live in rural districts. They understand the social conditions that exist there and in a dozen different ways are qualified to do work where they are not naturally qualified to work in cities. It is theoretically true that you can reach more people in the cities than you can in the country, because the people live crowded together, but the very crowding brings practical isolation. In the country you know your neighbors. In the city you do not. I am greatly in favor of city missions, and believe we should have more, but I believe we should not forget the country. It is one of the strongholds of the church to keep in touch with the country in more ways than one. Let me say one word plainly: If as much effort had been made in rural mission work, as much money expended, as much praying done, as there has for our city mission work, who knows what the results might be? We want rural mission work by all means; we want rural mission work by all means.

Our Lesson Helps for the second quarter are well on the way and will be out in time to fill our orders promptly. We ask our patrons to be in the orders early. These Lesson Helps are edited by Blah S. F. Coffman of Vineland, Ont., and for comprehensiveness, depth of thought and clearcut explanation are not excelled by any quarterly published.

Our Primary Lesson Helps for the smaller pupils in our Sunday schools are also a very excellent publication. They contain blackboard outlines for every lesson which are so arranged that where teachers have facilities and desire to use them they can be made very interesting. They also contain a fine "Lesson Story," the full "Bible Text," "Easy Questions and Answers," "Practical Teachings," a lesson hymn, and are also interspersed with appropriate illustrations. Beside these excellent features they also contain an appendix of the Indiana and Michigan Sunday School Conference held in August, 1906, as an aid to the primary teacher in presenting the doctrines of the Bible in easy questions and answers to the children. This is a very important feature which no other quarterly gives, and one that will appeal to every Sunday school worker who realizes the importance of children being brought to Bible

upon the foundation of Christ and his apostles.

Both these lesson helps are carefully edited by brethren who are well established in the doctrines and principles of the gospel faith, and contain nothing contrary to the most orthodox of our people. Sample copies will be sent free of charge to all who desire to examine them. They should be used in all our schools. Address, Mennonite Publishing Co., Elkhart, Ind.

PERSONAL MENTION.

Blah. I. J. Buchwalter of Dalton, Ohio, is at present engaged in holding a series of meetings at the Canton Mission.

Bro. J. S. Shoemaker of Freeport, Ill., who had been conducting a series of meetings at the Madison Union Chapel, west of Wakarusa, Ind., closed his meetings on the 19th and on the 20th attended a meeting of the Mission Board at Goshen.

Bro. Benj. Eash of Elkhart, who is foreman of a carpenter's gang on the Lake Shore Railway, had a narrow escape on the 23d when a locomotive whose approach he failed to see struck him and injured him so that he will be laid up for some time.

Bro. Henry Weidy, of the Holdeman congregation, visited in Elkhart on Feb. 20-22, and on Friday afternoon accompanied Bro. J. F. Funk to the funeral of Sister Catharine Holdeman at Goshen, Ind., who died on the 20th. Bro. Weidy is an earnest worker in the cause.

Under date of Jan. 23, Bro. J. A. Resler writes: "We are at Raj Nandagan helping out at a wedding. You will remember that the people of this place helped us in finding the site at Dhamtari. They are plain, spiritual people, very much in need of help in the way of workers."

Our brother editor, M. B. Fast of our German weekly, the "Mennonitische Rundschau und Herald der Wahrheit," is off duty on account of illness. His wife and daughter likewise were down with lagrippe, but are improving. We hope to see our brother in his accustomed place soon again.

Missionary Anna Funk, who left America on the 17th of November to do mission work at Janjgir, India, arrived at Bombay Dec. 21 and was met there by Bro. Wiens, of the General Conference mission forces at Janjgir. She writes entertainingly in the "Mennonite" of her long journey and of her cordial reception at the mission station.

Sister Ella Mueselman of New Holland and Sister Alice Huser of Manheim, Lancaster Co., Pa., who attend the Bible Course at Goshen College, visited Elkhart on the 10th of February and looked through the different departments of the Publishing House, and attended services here in the evening. They were the guests of Sister Clara Munaw while here and left for their home in Lancaster county on the 21st.

Bro. Vernon Hartzler of Goshen, Ind., who went to Colorado some months ago for his health and returned several weeks ago, is failing in strength and is at this writing (Feb. 22) very low. May the Lord, in whom he has learned to trust, sustain him in spirit as the mortal powers fail. His father, Bro. J. S. Hartzler, who had gone with him to Colorado and became ill while there, is slowly gaining in strength, though as yet not able to assume his duties in the schoolroom.

Bro. N. O. Blosser of Rawson, Ohio, returned to his home last week from Peabody, Kansas, where he had been engaged in doing evangelistic

work with the congregation in that vicinity. He spent a short time with us on the afternoon of Feb. 20, attended public services with us in the evening and after the meeting went to spend the night with friends at Goshen, and on the 21st visited his uncle, Peter Thut at Middlebury, and returned home the following night. He returned on account of kindly indisposition.

For the Herald of Truth.
BY FAITH NOAH BUILT THE ARK.
Feb. 11:7.

By D. Burkholder.

Unless we duly consider this subject with regard to the magnitude of the work it required to put up this enormous structure, we cannot realize the measure of Noah's faith, together with the confidence he had in God, in showing that absolute submission to everything God told him and not at referring at all to any of those whys and wherefores, as we weak human creatures are so apt to do. He made no excuses at all. He found no fault in all the instructions God gave him in the work. When God told him to go and preach to those desperately wicked sinners steeped in iniquity and full of violence, he faithfully obeyed without making any such excuses as some of our modern so-called preachers would make and say, "Oh, what is the use of casting our pearls before swine and have them trample them under their feet and turn and rend us?" No, he was not discouraged. He continued to preach without ceasing, not waiting for results. We have reason to believe that he kept on warning those people during all of the 120 years in which he was engaged in building the ark.

We will now endeavor to consider in as brief a way as we can the greatness of this undertaking. Of course, the description given in the Bible is altogether too indefinite for us to give or make even an approximate estimate either of the amount of work or material it required to complete the building. The description of it is confined to three verses of the Bible: Gen. 6:14-16. In the first place he was commanded to make it out of gopher wood (probably cypress) to which Noah readily agreed. He did not suggest some other kind that was cheaper or more convenient to be procured or that "worked" more easily. Next he was instructed to make rooms in it, which means compartments, cells or nests for the different kinds of creatures he was to take with him into the ark. Of course there had to be passageways between them in order to make it convenient to feed and otherwise care for them during the time of the flood. He was also commanded to pitch the ark both within and without in order to make it waterproof and to keep it from sinking. Noah was also willing to do this. He did not say, "Oh, well, now, what is the use in bothering to pitch the outside?" If the inside is perfectly pitched that is sufficient." But it is even too true that we have Christian professors now who are not as obedient and submissive as Noah was, and end to say, we find them in our own dear Mennonite church. They are inclined to drift into worldly fashions and say if the heart is right that is enough; it matters not what is on the outside or how the body is decorated, and meanwhile console themselves with the thought that their conscience does not condemn them. May God have much mercy on such people and give them more light.

God next gave Noah the dimensions of the ark, which will now demand our special notice. Reckoning the Scriptural cubit at nearly 22 inches, we get the length of the ark to be 547 feet; the width or "beam," 91 feet, and the height, 54 feet, making its capacity approximately 2,730,786 cubic feet, 81,625 tons in burden, equal to the tonnage of about six first-class ships of war. It was to have three floors or decks: first, second and third. This may typify the church of Christ through the three respective periods or dispensations of the world's

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history: First, Antediluvian; second, Patriarchal; third, Christian.

The lumber required to put up this ark was something like the following bill: Flooring, 180,000 feet; siding, 85,000 feet; roof, 65,000 feet; sheathing, 65,000 feet. For cells and passageways, say, 200,000 feet. In the frame it is hard to make an estimate, because we do not know the width and thickness of the sills, plates, beams, sleepers, joists, posts, studding or ribs, ties, rafters, roof supports, etc., which were required to make it sufficiently strong for the purpose for which it was intended, but it is quite likely that 1,500,000 feet of lumber would be a low estimate.

Now the question arises: How did Noah get all this timber squared and the lumber dressed? One thing we may safely say that in those days the people were not situated as they are now. It is doubtful whether they had all the modern conveniences, saw-mills equipped with the latest improved machinery capable of doing all such work with the very best speed and convenience. It is quite likely that all the lumber used in building the ark had to be sawed out and dressed by hand, which certainly was very slow and tedious. Let us compare it with the building of Solomon's temple, the capacity of which (exclusive of the porches) was only 217,200 cubic feet, which is only one-twelfth that of the ark. In other words, the ark was large enough so that twelve such temples could have been placed inside of it. Now, then, if it took 155,000 workmen seven years to complete the temple, according to that it would have taken the same number of men about eighty-four years to complete the ark. Of course, in building the temple a large portion of the work consisted of stone masonry as well as ornamental and decorating work, which was not needed in the construction of the ark. Nevertheless it was an immense work, and taking into consideration the disadvantage with which they then had to work, it is quite probable that it took 75,000 men the greater part of the 120 years to complete it. If so, the question presents itself: Was Noah a skillful enough architect to superintend this work himself and at the same time perform his duties as a preacher of righteousness in the way of warning the scorners? If he did, we must confess that he had more faith than the majority of the preachers now have. Again, if he could meet his obligations in paying all the hands at the end of every week, where did the money come from? He must certainly have been rich or else had a large income. Or did the people work for pleasure only? If they did, it must have been different from what it is now. But let this be as it may, there certainly was some way by which Noah made a recompense or gave satisfaction to his workmen, even if the gold at that time was not used as a medium of trade.

Everything moved on smoothly and the hands did not go on a "strike." The ark was finished in God's appointed time and precisely as God had commanded in every particular. "Thus did Noah: according to all that God commanded him, so did he" (Gen. 6:22). This is exactly what is said of the great lawgiver Moses (Ex. 40:16). Moses made the tabernacle precisely according to the pattern God showed him in the wilderness. What a contrast between these two God-fearing servants of the Lord and Lot on the other hand! When the Lord told him to escape for his life to the mountain, he said, "Oh, not so, my Lord, * * * I can not escape to the mountain, lest some will take me and I die" (Gen. 19:18, 19), and so God granted him his petition and permitted him against his will to stop at Zoar, which was only "little." But Lot afterwards realized by a bitter experience that he would have profited by obeying God in the first place, because he had to flee the second time. And right here we see the different consequences of a man who puts his full confidence in God, and another who does not. Noah was made the father of God's covenant people, and through his seed the promised Messiah came. Lot was made the father and head of only two heathen or idolatrous

nations, which was undoubtedly the outcome of pitching "his tent toward Sodom."

Perhaps if Lot had been in Noah's place he would have reasoned with God like this: "O Lord, thou art asking entirely too much of a man like me, 600 years old, and especially since it is my duty to preach, which alone is really more than I am able to do. Thou art putting altogether too great a burden upon me. All things are possible with thee and thou art able to devise some other plan for me and my family to be saved from this threatened destruction. A small ark will furnish sufficient room for us eight and provisions to last us through the flood, and as far as it concerns the beasts, birds and creeping things, it will be an awful trouble for me to provide room for them and then catch them and gather them into the ark and then care for them a whole year. We had far better let them all perish. A great many of them are of no use to us anyway, such as the ravenous beasts, the birds of prey and the reptiles; they are only a nuisance. And then after the flood it will be an easy matter for thee to create again such beasts and birds as are necessary and useful. A few of such kind are sufficient for a start, and then let them multiply and increase in proportion as the people increase," etc. But this was not Noah's way of doing. He was fully resigned to the will of God, putting his whole trust and full confidence in him, being perfect in his generation, walking with God, obedient in all things.

Paul says, "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark for the saving of his house, by the which he condemned the world and became heir of the righteousness which is by faith." He condemned the world in this that he informed them of the fact that unless they would turn from their evil ways and do good, God would destroy them. This made them responsible for their sins, because "he that knoweth to do good, and doeth it not, to him it is sin." Noah did not prepare the ark by a historical or a dead faith. He had a living faith made perfect by works, an unfeigned faith. We are not certain whether he ever got any pay in this world for preaching and building, but God has something far better in store for him than all the perishable things of this world. He is catalogued as a faithful believer with his name in the Lamb's book of life, and he will be recompensed in the resurrection of the just with all the faithful on that day when God will come to gather his jewels.

Nappanee, Ind.

For the Herald of Truth.
THOU SHALT NOT KILL.

(Conclusion.)

II. The Application of the Principle to the Present Day.—This sacred awful law of human society abides until this hour. The only difference between the Christian era and that of the Hebrew dispensation is in the fact that with the advent of Christ the law became absolute. From that moment through the centuries there has been no delegation of the divine right to a human tribunal or court. "God having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son," and the speech of his Son magnifies the law in this particular respect, and in fact of such character as to make all killing murder, save that which is purely accidental. No person will be prepared to say that murder by an individual is justifiable to-day for the purposes of revenge. The destruction of life for public ends the Master rebuked in his own disciples, when they would have called down fire from heaven upon those that refused to hear him. War was condemned absolutely by the teaching and action of Christ when in the garden he rebuked Peter for using the sword, commanding him, "Put up * * * thy sword into its place: for all they that take the sword shall perish with

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the sword," and when before Pilate he said, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight."

It is often argued that, in defense of the weak and oppressed, war may be justifiable; and that, surely, is a plausible argument. It is not for us, however, to take our standard of conduct from the most refined and cultured paganism, but from Christ himself, who speaks to this age. It is, therefore, of the supreme importance to remember that the point at which, in the quotations already given, the Lord denounced war, was when its possibility was suggested for his own defense against the malice and wickedness of the unholy coalition that the world has ever seen. In his case, not by the punishment of evil-doers, but by conflict against oppressors, but by suffering and through death, triumph was won; and whoever is prepared to justify war under any circumstances, must do so at the cost of calling into question the wisdom of the Lord's action.

The same line of argument applies to capital punishment. Men may have their modes of government, and the world may still attempt to discover, through policy and philosophy, new methods of creating a nobler society, but in the purpose of God there is but one king—his anointed Son; and one code of ethics—the speech of that Son; and within the economy of that kingdom all punishment inflicted by man on man is remedial and redemptive. Not merely for the salvation of the wronged, but also for the reclamation of the one who wrongs was the cross uplifted, and when man visits man with death, he exercises a form of punishment which shuts out the possibility of a remedy.

In the light of the Christian era war finds no justification, and capital punishment has no place. There are other forms of murder in these latter days, which are peculiarly the product of the age, and which are hardly ever named murder, because it is difficult sometimes to detect the hand that strikes the deadly blow. The oppression of masses of people in the hunt for wealth is murder, and though our laws are so feeble that they are unable to detect the wrong-doers and punish them, this keen, swift word of God traces every murderer to his home, and the God who hears the cry of his suffering people will call all such to account. The victims of lead poisoning in the potteries, and of "phosy-jaw" in the match factories, are murdered by the men who, claiming to be free from all blame, too often desecrate the tabernacle of God by unholy gifts. The death of the little child in the overcrowded hovels of the slums is murder by the man who gathers his wealth from the rack-rented houses, without a care for those who perish that he may gain. "Am I my brother's keeper?" is a very popular sentiment even to-day; but men seem to forget that the lips that first uttered the words do not recommend the sentiment.

The Infinite Love has found its fullest expression in this Christian age, and therefore human life is more than ever sacred. God has not for the last sixteen hundred years delegated to the nation his own right over human life, for among the records there is none proving that he has ordained war, since his Son declined the use of the sword for the winning of his victories.

III. The Application in the Kingdom of God.—So far the application of the law to the whole age has been under consideration. In conclusion it may be asked in what sense the commandment is binding upon those who are actually in the kingdom, claiming that Christ is absolute monarch in their lives.

In the law of the kingdom enunciated upon the mount of old, he said: "Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment; but I say unto you, that every one who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and who-

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soever shall say, Thou fool, shall be in danger of the hell of fire." Here murder is traced to its lair—anger; and the King declares that if anger be in the life of one of his subjects, such subject is in danger of judgment; that if anger finds its expression in contempt, "Raca," such subject shall be "in danger of the council," that is, of discipline. And if such subject shall say, "Thou fool," that is, an expression that marks condemnation, such subject shall be in danger of the hell of fire.

There is no room here for a question as to whether a man in the kingdom may take the life of another. He is not to be angry with his brother. The Revised Version has omitted the words, "without a cause," for while many ancient authorities insert it, the weight of opinion is in favor of the view that Jesus did not use these words. Anger itself in the heart of man is contrary to the genius and Spirit of Jesus. Anger there will be, and must be, against sin; but, as in the case of the Lord himself, anger against sin is not anger against the sinner. All the aggressive force of the kingdom of Jesus Christ is to be directed against sin, and none of it against the men who are in the grip of sin. The church of Christ has always been renegade from the Spirit of Christ when she has attempted to carry on its warfare with the weapons that are carnal; and when in the name of the Prince of Life, life has been destroyed, he has been insulted, and his sixth commandment has been broken. Under the kingship of Jesus, if the possibility of murder lurk within the heart of man, it is counted as murder. Whenever he triumphs in human life he creates the man, in dealing with whom all other human life is reckoned sacred.

The act of the nation, the society, the individual which takes life of set purpose is murder. This is hardly the age in which such sentiment will be popular, but it is getting to be time that the professedly Christian church cease dehauling the sophistries of the age, and find her way back to bedrock principles, refusing absolutely to be frightened or cajoled into complicity with movements of a more or less nature contradictory to, and subversive of, the teaching and the Spirit of Christ. As yet there has been no answer to the philosophy of Russell Lowell's satire:

"As for war, I call it murder,
There you have it, plain and flat;
I don't want to go no further
Than my Testament for that.
God has said so plain and fairly,
It's as long as it is broad,
And you've got to get up early
If you want to take in God.

"Tain't your epaulets and feathers
Make the thing a grain more right;
Tain't a following your bull-whippers
Will excuse you in his sight.
If you take a sword and draw it,
And go stick a fellow through,
God won't a't to answer for it—
God will send the bill to YOU."

There is a vast amount of highly respectable, cultured, and most interesting paganism abroad in the world; and it is, after all, much to be preferred to the barbarism of the past; but, in the name of God and Christ, let the line of demarcation between this paganism and Christianity be clear and distinct. The divine word was given on Sinai, amid the thunder and the lightning, "Thou shalt do no murder." That word, in gentle speech, but far more searching and binding, is breathed through the Christian era, from the lips of Him who died to save life; and whenever a human life is slain upon the field of battle, or taken in the name of society, or murdered in the interests of the wealthy, his wounding is repeated, and his teaching trampled under foot. The simple facts should be kept in mind: Life is of God. To take it, as to give it, is his prerogative. Man has no right to do so, save where immediately deleterious to the work by the express command of the Most High. In this dispensation of grace, God never delegates this right to man. Those, then, who are his, must decline to have any complicity

with war, raise their protest against punishment which takes life, refuse to have pleasure or profit at the cost of human life, and so live in communion with Him that anger shall be destroyed within, save as it moves in the power of his infinite love against evil in every form.

For the Herald of Truth.
RETURNING INTO EGYPT.

By S. E. Roth.

In reading Num. 14:4, I was deeply impressed with some thoughts which I will endeavor to present to the readers of the Herald. The verse reads, "Let us make a captain and let us return into Egypt." We wonder how such a thought could enter into the minds and hearts of the Israelites after they had been freed from the bondage of Egypt and brought up to within sight of the promised land, had seen its fruits, brought by the spies, and heard their reports concerning its fertility of soil and its general productive power and the beautiful description that it was a "land flowing with milk and honey."

We need not wonder, however, as the children of Israel that they had a desire to return to Egypt, when we consider the circumstances by which they were surrounded, their want of a knowledge of the true God, and the difficulties and trials that met them on the way.

This coming up out of Egypt and wandering forty years through the wilderness on their way to Canaan, was simply a figure of the Christian's life and experience while traveling through the wilderness of this world to the heavenly Canaan. How often in the Christian life do we see men and women after they have been delivered from the shackles of sin and of the world and have come out on the Lord's side, and the trials and temptations of time meet them—how often do we see them returning to the beggarly elements of this world, forsake the Lord, break their covenant vows and return to Egypt, to feast their souls upon the husks and refuse of the world—a carnal life. In other words, they make themselves captains and by them are led back into the sinful world to enjoy themselves under the chains and bonds of their former sinful condition.

Even whole congregations, like the children of Israel, just after the flesh-pots of Egypt. If any one thinks that this is putting it into too strong language, let him look around and see the many who have turned away from the simple life, from the simplicity of the gospel and a life of humility, faithfulness and purity.

"Let us make a captain." That is just what they say, if not in so many words, then in deed, by refusing to obey the plain commands of our heavenly Father, "Do ye, conquer in my name." But these giants, unbelieving, self, worldly honors, etc., seem to be too great for us to overcome, and into Egypt they return. I believe that this is the cause of so much worldliness in the church, in the home and in the personal appearance of many professors. If we only had the money spent in our congregations for luxuries and things which are not only useless, but positively injurious and detrimental to health, comfort, the life of the soul and growth in the Christian graces, how many missionaries could be supported in the home and foreign fields and how many souls might be brought from darkness into Christ's marvelous light and converted from the power of Satan unto God?

Is it not enough to make one fall on his face and weep for shame, as did Moses and Aaron when the people rose up against them and the kingdom of God?

May God have pity on those wandering and unstable souls, lest they perish in the wilderness. Woodburn, Oregon.

The happiness of life is made up of minute fractions.

TIDINGS FROM THE CHURCH AT HOME AND ABROAD

FOREIGN MISSION.

India.—American Mennonite Mission, Dhamtari, C. P., India.

HOME MISSIONS.

Chicago.—Home Mission, 115 W. 18th Street, Chicago, Ill.
Chicago.—Mennonite Gospel Mission, Emerald Ave. and 26th Street, Chicago, Ill.
Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.
Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa.
Ft. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind.
Lancaster.—463 Rockland Street, Lancaster, Pa.
Canton.—Mission Home, 1834 East Eighth Street, Canton, Ohio.
Kansas City.—701 Pacific St., Kansas City, Kan.

More Missionaries.—At a recent meeting of the Mennonite Mission Board, held in Lancaster Co., Pa., two weeks ago, eight persons presented themselves and upon the usual examination were accepted as candidates for the several mission stations as opening in various countries. We are glad to see the general interest that is taken in mission work among our Mennonite people.

Medway, Ohio, Feb. 20, 1907.—Bro. E. M. Detweiler of Calla, Ohio, began a series of meetings here Sunday evening. The congregation here used to be in charge of the late Bish. J. M. Kreider, but has now divided down to about a dozen members, nearly all frosted with age, and without a resident minister. Bro. A. Metzler and Sisters Sidie Miller and Alma Kaufman of West Liberty, Ohio, came down Monday evening to assist for a few days. Bro. Jacob Kreider and wife and Bro. Simon Good and family of Elda also came over to give their aid to the cause. Pray for the work.

COR.

Newkirk, Okla., Feb. 17, 1907.—Dear Herald Readers:—Greeting in the Name which is above every name and before whom every knee shall bow and every tongue confess. Bro. David Zook of Newton, Kansas, came into our midst Feb. 9, and remained with us until Feb. 11, during which time he conducted three meetings that were edifying and touching. During these meetings one soul confessed Christ. May God have all the praise.

COR.

Windom, Kan., Feb. 20, 1907.—To the Readers of the Herald of Truth:—Greeting in Jesus' name.

"Afflictions though they seem severe.

Are oft in mercy sent;

They stopped the prodigal's career

And caused him to repent."

David said, "Before I was afflicted I went astray, but now have I kept thy word" (Psa. 119:67). The apostle James says (Jas. 5:13), "Is any afflicted, let him pray." Jeremiah the prophet gives us a word of promise and encouragement when he says, "The Lord is my strength and my refuge in the day of affliction."

At present and for the past sixty days there is and has been much sickness in the land and in our home. Our physician said of a certain fever, "It seems to be in the air." He has been going day and night and has been twice down with the fever himself during the short time I have named, and is abed at present.

Three of our ministers and their families have been among the afflicted ones. M. Cooprider, Geo. R. Brunk and C. D. Yoder, all of whom, however, are now again well or convalescent and slowly mending. Sister Yoder had been, as we all thought, nigh unto death, but the Lord is restoring her to health.

Father Bontrager, ninety-two years of age, has been quite feeble, but can now again walk the floor to his iron chair, in which he can sit up or lie down at pleasure. This chair is indeed a

source of great comfort to an afflicted one, though I, as I saw the aged brother easily swing to and fro or lie there resting his frail and weary body.

R. J. HEATWOLE.

Pinckney, N. Dakota, Feb. 13, 1907.—Dear Editor:—I desire to write you again. We are all enjoying good health and wish that this letter may find you enjoying the same blessing. We still go to school and I am getting along nicely. We have in our school twenty pupils.

We have a great deal of snow this winter and good sleighing. We have often heard how in heathen lands the children are treated, so that it is sad to know of their unhappy condition. My sister and I were led to the desire also to give something for these poor, suffering ones, and as we did not have anything we asked our papa to give us each a penny, and now we have \$2.02, which we send you herewith and want it to be given for the benefit of the heathen children. We are poor girls, but if each one would collect what they can for this purpose, the fathers and mothers in heathen lands would have still more reason to rejoice over our letters and gifts. I will close with a hearty greeting to all.

HELENA HUEBERT.

The above was written to the editor of the "Rundschau," in the German language, and for the benefit of the little readers of the Herald of Truth we have translated it and give it in these columns. God bless the earnest little helpers in their efforts to help the heathen children and may others go and do likewise.—Editor.

Plain View, Texas, Feb. 20, 1907.—To the Readers of the Herald of Truth:—Greeting. This place has been selected by a committee appointed by some of the churches for the establishing of a Mennonite colony and others who have been here think they have selected a good place. They, however, suggest that the Mennonite people organize in some way and secure the land by an option, so that the brethren who have limited means could buy smaller homes and save paying a forced advance on these lands. The place lies on an elevation of about 3,000 feet. It is a beautiful country, sufficiently rolling for good drainage, which makes it a very healthy country, especially for those afflicted with catarrh and lung troubles.

Unimproved land, soil from two to five feet deep, sells from \$10.00 to \$15.00 per acre. The winters are short and mild, requiring but little feed for stock. There is also an abundance of good half-soft water at a depth of thirty to sixty feet. We need more brethren and sisters to locate here, so that we can establish a church and Sunday school that both young and old can be fed and provided with spiritual food and grow and prosper in the work of the Lord.

I have labored to give our brethren an advantageous rate of travel and have secured the following prices: Round-trip tickets from Pittsburg, Pa., to points in Kansas, Oklahoma, Texas, New Mexico, and La Junta, Colo., \$41.80; from Pittsburg to La Junta, Colo., \$25.55; from Ft. Wayne, Ind., to same points, \$32.15; from Warsaw, Ind., to same points, \$30.20; from Marietta, Ohio, to same points, \$42.60; from Orrville, Ohio, to same points, \$38.60; from Lima, Ohio, to same points, \$35.00.

These rates can be obtained by going on the first or third Tuesday of March and April and are good for thirty days. We shall be glad to have all who can go with us on March 5. Address, JOSEPH K. HARTZLER, Orrville, Ohio.

Kansas City, Kan., Feb. 19, 1907.—Greeting in Jesus' name to all the Herald readers. We are glad to say that the Lord is still blessing and pro-

pering his work at this place. The work among the children seems to be especially encouraging. Since New Year six souls have made the good confession. After long considering and deliberation they resolved to take the way of the cross to glory. We ask all who realize the temptations that Satan brings to the new believer to earnestly pray that they may prove steadfast and faithful.

A number of brethren and sisters on their way from Johnson Co., Iowa, to La Junta, Colo., stopped with us on Feb. 6. They were Geo. Reber and family, W. S. Guengerich and family, M. J. Miller, David Elman and Barbara E. Miller. We were very glad to see them, as they are all very much interested in the Lord's work. Feb. 12, T. E. Brubaker visited the mission and spent some time seeing some of the work with his sister Nina, who is one of our band. On Feb. 16, Bish. Andrew A. Schroek and mother of Metamora, Ill., also paid us a visit. We thank all these brethren very much for their consideration of the Lord's work in this city of misery and wickedness.

Since the holidays there has been a great demand for clothing. During January there were given out two hundred and four pieces, and we are sorry to say that some worthy ones have called who could not be supplied. The demand for underwear and shoes has been so great that our supply is entirely exhausted.

Sarah Hartzler of Cass Co., Mo., who has been with us since New Year, taking treatment in the city, was able to return home last week.

On Sunday afternoon, Feb. 17, a new mission worker arrived in our midst, who has since been known as David Irvin Charles, and appears to be the greatest attraction about the place. We all unite in congratulating Bro. and Sister Charles in the happiness they find in their little treasure. Although funds have been somewhat short of late, and we realize that we might have done more work if the treasury had not been so low, still we have been greatly blessed in many different ways, and we know by experience that God is able to supply "all our needs" according to his riches in glory by Christ Jesus.

Paul says that we shall pray for each other that we faint not by the way. So, brethren, do not forget to pray for the work and workers in Kansas City and Argentine.

THE WORKERS.

Per C. D. EASH.

For the Herald of Truth.
INDIAN LIFE ABOUT DHAMTARI AT CLOSE RANGE.

By M. C. Lehman.

V.—A TYPICAL CHRISTIAN FAMILY.

Bro. Teikus' live near the Sunderganj compound. They were in the last group of orphans who were married about four months ago. They both came to the orphanage in 1901, and it is due to this fact that they are Christians and are educated to about the same extent as the average boy or girl from our rural schools in America.

Their home is the ordinary little mud hut in which so many natives live, but it has two apartments. The space in front of the house as well as the interior is kept quite clean. They take great interest in their little home, more so than some others do in theirs.

Their furnishings are the same as described in other families of small means. A half dozen chickens, however, are quite a help, since the eggs can be sold for a "piece" or one-half cent each. The chickens are kept in a little place by themselves in the corner of the room. Bro. Teikus has a sewing machine, for which he has not entirely paid yet. He has also borrowed money from the mission and bought an ox. He desires to have all his debts paid soon and not be obliged to depend on the missionaries for work.

At present they make coats for a Dhamtari merchant. Sister Mammoth helps to cut the clothing and bastes them together preparatory to her husband's sewing on the machine. This affords them

a good living and gives them an opportunity to get a permanent start for themselves.

Sister Mammoth is also a Bible woman, and in company with another woman and sometimes with one of the sister missionaries, she goes to visit homes where women are "kept in purdah" or behind screens. They both go to neighboring villages each Sunday morning and with the help of one of the missionaries conduct Sunday schools. They both attend the regular church services quite regularly.

Do they make mistakes? Certainly. How many Christians at home do not? If we had not had Christian ancestors; if all our early training had been without the Christian religion; if we had been taught that in an emergency an ovation to Ram would avail; would it be at all wonderful that such a course would suggest itself in a sudden case of sickness? The encouraging feature of it all is this: THEY TRY. With God's help a strong, consecrated church can be built of just such, for the spreading of his kingdom.

Dhamtari, C. P., India, Jan. 24, 1907.

For the Herald of Truth.
WHERE IS OUR WORK?

By S. B. Wenger.

We are glad to see the interest manifested on the part of our young people to do mission work. But where shall they work? We believe that some get rather a wrong idea of missionary work. What I mean by this statement is that some think that to be a missionary is to cross the waters and work in a heathen land. It does mean that, and it also means to work in the home land. It means to work for the salvation of souls anywhere, whether at home or abroad. There are some who volunteer to do mission work and place themselves under the direction of the Board. It seems to me that this is the best way to do. This places the Board in a position to use such to good advantage. Others volunteer for special work, and though they may be ever so suitable for such work, yet they must be held back until the way is opened for this special work.

I am in favor of doing missionary work in the cities, in the country, at home, and in all parts of the world, but we ought to make a special effort to do work in the home land. There are as many chances to work in the country as there are in the city. There are many places where we have already a few members or even only one. This, if they are true to their profession, would seem to be a good foundation or point to begin from.

There are very, very many other localities where we could place a few workers and in a few years organize churches. The success of such a work depends largely on the light or example that is shown in the lives of the few who begin the foundation work of a church organization. The teaching and preaching may be of the very best possible, and people may be made to see that it is all Scriptural, yet if the life of its advocates does not shine for God, the work is largely in vain. How careful the church ought to be in the selection of those who are sent to do mission work! The first and main qualification should be soundness in the faith of the gospel and a life corresponding with it. Some people seem to be very enthusiastic in their teaching, but their light does not shine as it should. "Let your light so shine." This is just as much a command as to "go preach and teach." I think there is a kind of missionary enthusiasm to-day that is rather brought about by the ambitions of others. We have known cases where persons claimed to have a call from the Lord to do a special work, and afterward the Lord called them to do other work. Did the Lord make a mistake in the first call? He never changes his plans.

Am I trying to discourage foreign mission work? No; let us do more of it, but I want to encourage more mission work in our home land. I wish that our people might be made to see that it is of

For the Herald of Truth.
PRESENT CONDITIONS AND NEEDS.

By A. Metzler.

double importance to do mission work at home. It is the substantial homeland work that enables us to do work in foreign fields. The same is true of work in the country in relation to missions in the city.

Where shall our next city mission be opened? I would like to direct our minds to the city of New York as the most important and advantageous place. In speaking of New York one brother said, the people there are too aristocratic for us to work with. This city, however, has many poor people who are said to be more neglected than the poor of most other cities, probably on account of the aristocracy of the wealthy. This would be an advantage in our work with the poor. Another advantage would be its location, as it is termed the gateway between Europe and America. It would be a home and resting place for our foreign missionaries on their departure and return. Think of Bro. Page returning in poor health with his family; of Sister Detweiler, whose return was doubtful on account of her poor health; think also of Sister Burkhard who is supposed to leave Bombay to-day with her three helpline children for the long journey across the deep, and of Bro. and Sister Priesen who have just departed. If we had a home mission in New York whose workers would meet and take such in for a much-needed rest, it would be a great boon. How it would lighten the hearts of such to think that upon their arrival at New York they would at once be met with a warm welcome and find a place of rest under the roof of the warm-hearted mission workers of our church! How Sister Yoder would enjoy going to a home mission of our people there and await the arrival of her daughter, Sister Burkhard!

A mission in New York would mean more in various ways than in any other city in America. Many foreigners arrive there who could be directed to various parts of the country where they could find those of their own nationality. There are many in Russia, Switzerland and Germany who hold the same principles of faith as we do; colonies, where we might work with them. It is much easier, and more can be accomplished with people of like faith. Another thing in favor of New York as a place for city mission work is the fact that it is not far from the strongest part of our brotherhood in the East, and who, we believe, would be glad to give it support.

I hope I have been understood to encourage mission work everywhere, but more especially where best results may be obtained. I believe that in all parts of the country there are those who would be willing to accept true gospel principles if intelligently taught and if lived out by its advocates. May God speed the day when an effort will be made to locate workers in every community in America as well as in all other inhabited parts of the globe. I had rather be a silent missionary building up a substantial work for the Master though comparatively unnoticed, than to have the praise of all men for going into some distant land where the work would be less substantial. It is just as important to open up the way and lay foundations as to erect buildings. It should not discourage us if in our lifetime we do not see the results of our labors. With good motives, following God's directions, and true to our convictions we should go on, trusting the results in the hands of the Lord. It may seem to us sometimes that the world is against us, but if God be for us, all the world is against us. No matter whether man ever sees the results of our labors, God will reward, and he sees all.

South English, Iowa.

A man is never mediocre when he has much good sense and much good feeling. Whether you be men or women, you will never do anything in the world without courage. It is the greatest quality of the mind, even though it is built on faith, hope and love and is a combination of the three.

In many respects the Mennonite church is far in advance of what she had been some years ago, while along some other lines doubtless she has declined. It is not so much my purpose here to speak of the advances or decline of the church, as it is to point out some defects that might be remedied with profit.

First let me call attention to the fact that we have to-day a much stronger working force, numerically at least, and largely composed of young people, than we had twenty years ago; and the important question that confronts us now is how to distribute judiciously and direct the active working force of the church. I feel the delicacy of the subject I am about to treat, but assure you if it is received in the same spirit of love in which it is given, we cannot fail to receive a benefit from a prayerful consideration of this important matter.

Allow me first to refer to the ministerial force of the church, which in a certain sense is the governing and controlling element of the work, in so far as the methods and lines of work are concerned. It is a wise policy to so distribute the work of the ministry that no part of the field suffers from neglect while other portions have sufficient and to spare. It is a sad fact that many of our stronger congregations who are blessed with a strong working force, have Sunday school, young people's meetings and church services every Sunday, while they greatly enjoy all these blessed privileges, are not burdened and concerned about the small, isolated congregations as they should be. I have in mind now a number of places and in a number of different states, where there are from three to five ministers stationed at one place, and not infrequently all of them sit together on one bench on the Sabbath day, while one could do the work. I have also in my mind a number of places where there is a small remnant of a declining congregation left without a minister, without one active worker, without Sunday school privileges—neglected, hungry for the Word, and crying for help. They have the privilege to hear a sermon only once in a month or two and perhaps longer.

Is there no remedy for this? Are we all faithfully carrying out the Savior's command—his great commission, "Go"? In the first place, we would be pleased to know that every minister of the Word feels assured that he is in that part of the field where God wants him to be and that he is working in harmony with Mark 16:20. One thing that is pleasing to note is that the number of ministers who are unduly attached to their farms and manual labor, after having accumulated a sufficiency for a living, is on the decline, and that the list of those who make this a secondary matter to that of fishing for souls, is constantly on the increase. The apostles when called into the work left their occupation and engaged in the service for the Master. Manual labor was afterwards a secondary matter with them.

I am greatly impressed with the fact that we should not alone give attention to missions in cities, but also to the strengthening of the neglected churches in the rural districts, where, with practically no expenses, several strong workers or a minister could be stationed and churches built up. I am as strongly in favor of city missions as any one and believe we should increase their number as fast as means and workers will permit; but along with this let us push out into the country, build up the waste places—rebuild the walls the enemy has thrown down, fortify ourselves against the enemy's attacks, and not allow Satan to hinder us.

In many of our stronger congregations are numbers of active, faithful workers among the laity. By proper effort some of these could be stationed at such places where we have "orphan" or minis-

terics churches, organize Sunday schools, Bible readings, etc., and do personal work, all of which would count for vastly more than an occasional sermon alone could do. If possible several should go together as did the apostles.

May we be careful that in our church work we do not too much incline toward the principle of the survival of the "strongest," paying too little attention to the weak, broken-down places in the wall, fostering the strong at the expense of the weak, turning a deaf ear to the cries of the needy, sinking ones. In all things let us follow the example and teachings of Christ and the apostles.

West Liberty, Ohio.

For the Herald of Truth.
CHILDREN OF GOD.

By Fannie Eash.

"Be ye therefore followers of God as dear children" (Eph. 5:1).

Dear children are such as keep that first and great commandment, "Children, obey your parents in the Lord, for this is right. Honor thy father and mother." Every child should have respect and honor for its parents, whether they are God-fearing people or not. When the child begins to know good from evil, it then ought to obey God rather than men. "For he that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me" (Matt. 10:37).

None of us can enter into heaven unless we become as little children and keep all the commandments of God's word. "For whosoever shall keep the whole law and yet offend in one point, he is guilty of all" (Jas. 2:10). Some of us may think this would be very close living, but "God is faithful, who will not suffer you to be tempted above that ye are able to bear, but will with the temptation also make a way of escape, that ye may be able to bear it" (1 Cor. 10:13). If we are tempted let us not be like the seeds spoken of in Luke 8:13. They on the rock are they, which, when they hear receive the word with joy; and these have no root, which for a time believe, and in time of temptation fall away.

"My brethren, count it all joy when ye fall into divers temptations; knowing this that the trying of your faith worketh patience" (Jas. 1:23). It is unwise to fall away when temptations are near or when there are busy times in the church. God will hear of no such thing. "For if we sin fully after that we have received the knowledge of the truth, there remains no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries" (Heb. 10:26, 27).

"For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end" (Heb. 3:14). Let us love and honor God as our Father. After we have God as our Father, and he as our children indeed, we will then be what Paul tells us that we are (Gal. 4:7): "Wherefore thou art no more a servant, but a son; and if a son, then an heir of God."

Shipshewana, Ind.

For the Herald of Truth.
"BEING DEAD UNTO SIN"—"ALIVE UNTO RIGHTEOUSNESS."

By Benj. B. Weber.

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we might not serve sin" (Rom. 6:6).

If we wish to be followers of the Lord Jesus we must, of a certainty, be dead unto sin. The old man, who was, as it were, steeped in sin, namely the pleasures and follies of the natural life, must at once be crucified. We must become averse to the works of darkness. The many allurements of the wicked one that are daily crop-

ping up before humanity for the entertainment and enjoyment of this human nature of ours, must be abhorred. There are many ways in which Satan approaches man. He sometimes comes as "an angel of light," and sometimes as "a roaring lion." Then it becomes us that we continually "watch and pray," that we may not be entangled in the affairs of this world beyond that which is necessary for the maintenance of our natural bodies and for the continuation of God's divine purposes; for which the Lord has given instructions unmistakable.

Now after we have lived in sinfulness to the time of life when we see that all is vanity and become conscious of the many sins attending the natural life, and reverse the progress of our life, and become truly penitent and sorrowful for our life, imploping God for mercy, then it is misapprehension that we are "dead unto sin." We will no longer heed the enticements of the world. Old things are passed away; behold, all things are become new (2 Cor. 5:17). Then it is that we will be subjects unto the divine command, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing" (2 Cor. 6:17), because we are "born of God and cannot sin," or because we are "dead unto sin."

We will give a few more Scriptural quotations, which we think will enable us still further to understand what is meant by "being dead unto sin." All Bible readers well know that the Bible speaks of the sinner as being spiritually dead, and of the righteous as being spiritually alive. Now when we are spiritually dead we are dead unto righteousness; but when we are spiritually alive we are "dead unto sin," as the following Scripture declares, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life and shall not come into condemnation; but is passed from death unto life." "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live" (John 5:24, 25).

"We know that we have passed from death unto life, because we love the brethren" (1 John 3:14). "And you hath he quickened, who were dead in trespasses and sins" (Eph. 2:1). "Alive unto righteousness." "If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work" (2 Tim. 2:21). Therefore after we become "dead unto sin," we become "alive unto righteousness." The things that we formerly despised and rejected we now make our sin and desire. We are now "thoroughly furnished unto all good works." We now go about in our daily life rejoicing in the Lord. Our life now corresponds with divine teaching. Our conduct and conversation will be such as becometh godliness. Our light will now so shine that men will see our good works, and thereby glorify our Father which is in heaven (Matt. 5:16). Our hearts will now be open to every good work; whenever we see some good to be done, we are willing to lend a helping hand, may it be in the church, or in the Sunday school, or in the mission, or any of the different characteristics of church work; yes, it may even be to the far-off, heathen lands. Yes, our hearts will yearn for the salvation of the subjects of those woe-begone lands. Every one who is truly "alive unto righteousness" will be deeply interested in the salvation of every one of God's creatures; to this end will all prayers and supplications be made.

Those of us who are "alive unto righteousness" are not only seeking our own welfare, but we will also be looking to the welfare of those around us. In our transactions we will not only look to the interest of ourselves, but also to that of our fellow-man. Thus we will always labor for the Lord, ever seeking to keep ourselves unspotted from the world, and striving to do His will as laid down in Holy Writ; all to the honor and glory of God, and not self-esteem. If we do these things only

for self-esteem, we are "self-righteous" or "dead unto righteousness." Thus we see that to be "alive unto righteousness," we must do all to the honor and glory of God. Let us therefore be "dead unto sin," and "alive unto righteousness."

Reid, Md.

For the Herald of Truth.
FELLOWSHIP.
By John F. Funk.

Fellowship has its origin in a unity of mind, thought, purpose and action. The people of God are of one mind, or as the apostle puts it in another place, they are like-minded, and as a natural consequence they think of the same things or the same way; their thoughts run in the same line; they understand the Scriptures in the same way, and on points of doctrine and church practices they hold the same opinions, because they have the same faith, the one living faith. Therefore their purposes in life are the same. They live to glorify God, and in all their thoughts and purposes there is the one and before them, namely, to glorify God and exalt and magnify the great and adorable name of Him who so loved us that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.

From this state of mind, thought and purpose will spring forth a unity of action. These divinely inspired people who have received the Spirit of God and are led by him into all truth, are workers together in the kingdom of God; they are God's husbandry and their labors and efforts in life, in the church, or in whatsoever they find work to do, are directed to the building up of the kingdom, to the edification of God's people, to the gathering in of souls, to the nurturing and fostering of souls in the kingdom, and in every way to enhance the purity, establish truthfulness and sincerity and cause righteousness to shine forth in all its resplendent beauty among all the children of men.

All these things, namely, unity of mind, unity of thought, unity of purpose and unity of action, bring fellowship, and when this condition is attained the apostle John tells us, "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son, cleanse us from all sin" (1 John 1:7).

For the Herald of Truth.
THE BIBLE ILLUSTRATED FROM INDIAN LIFE.
By Geo. J. Lapp.

"And he closed the book and gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him" (Matt. 4:20).

When we have native visitors and invite them into the hualago, we help them to a chair as do people in the homeland. But they will not sit down till we ourselves are seated. It is a custom of respect, which is strictly observed in the Orient. And, I am not sure but it would be a useful custom in American neighborhoods where good manners are becoming a lost art.

In public gatherings, especially where a number of people gather in buildings, they will not be seated till those in charge are seated. This beautifully illustrates the times of the reading of the law when the people remained standing while the law was being read. Undoubtedly the people stood when Jesus read that noted prophecy to them. Then he sat down and the eyes of all were fastened on him.

At the village (Balodgahan), when preaching services were first started, the people would rise when the speaker rose, so he was compelled to remain seated while he preached to them. They are beginning to get accustomed to the Western ways and remain seated while the bread of life is broken to them. How many times do we witness scenes and hear expressions that so well illustrate the precious Word!

Dhamtari, C. P., India.

YOUNG PEOPLE'S BIBLE-MEETING PAGE

TOPIC: A CHARACTER STUDY--II. PAUL.

EDITED BY A. B. RUTT.

1 Cor. 15:18-11.
Rom. 15:17-21.

MAR. 10, '07

THE LESSON MOTTO.

I have fully preached the gospel of Christ. I :: :: :: Paul.

A SPECIAL MESSAGE.

The flower of Paul's activity is his missionary efforts. Like all missionary lives his life is heroic. He received his commission from God to be a witness for him to the Gentile and heathen world. He was the first to obtain a comprehensive view of the adaptability of Christianity. No matter whether it was a Jewish heart, a Roman heart, a Gentile heart, or a heathen heart, the forces at work upon that heart would set into motion the regenerative forces of Calvary.

This great missionary preached with a firm conviction that Jesus had supreme right of kingship in men's lives. He did not set out in a haphazard way, but with a definitely outlined policy he presented Christ to a heathen world. The forces of the church were organized for work. Four Pauline missionary journeys followed. Each time the gospel was carried farther into the frontier.

Paul decided his course of action, not by how long, but by how well he might live. If going to Rome and dying there would do more for the coming of Christ's kingdom than to preach Him elsewhere, he would gladly make the sacrifice. Paul goes to Rome, dies as only a missionary can die. His is a heroic and an enduring life.

PERSONAL THOUGHTS.

The gospel to keep or the gospel to give: which of the two do you have?

How many of us fully preach Christ? How about the other day when your unsaved friend spent several hours with you? Did he get to hear something about Christ?

Paul had an ambition to preach the gospel to those whom he was sure had not heard it. Do I seek those who are being neglected and tell them this same story?

May we not live in that spirit which will at last allow us to say: "I have fully preached the gospel of Christ?"

A fully preached gospel means missionary activity. Am I a hearty supporter of missions?

BIBLE LESSON.

The quotations and references given in the Bible lesson below, are to be written out on slips of paper and given out before the meeting begins.

What can you say concerning Paul's early training? Acts 22:3.

Did it pay Paul to be zealous toward God before he was converted? Gal. 1:13.

Can we be sure of standing and yet take proper care so as not to fall? Is Paul a good example? Rom. 8:38, 39.

If you were to give what you consider the predominate characteristic of Paul, what would you give? Rom. 15:19, last clause; 1 Cor. 15:10, last half.

What lesson can we learn from Paul's going into Arabia? Gal. 1:16, 17.

Give what you consider the one characteristic that especially fitted Paul for a foreign missionary? Gal. 1:11, 12.

Why could Paul invite men to do as he was doing? Is that a safe policy for us to follow? Gal. 2:20.

DAILY READINGS.

Be sure and make a careful study of the daily readings. Without them your study of the topic will be incomplete.

March, 1907.

4. M.—Finding Christ. Acts 22:6-11.
5. T.—Being commissioned. Acts 22:12-21.
6. W.—Revelation from God. Gal. 1:11-24.
7. T.—Fully persuaded. Rom. 8:35-39.
8. F.—Glorifying in suffering. 2 Cor. 12:6-10.
9. S.—Paul, the missionary. Eph. 3:1-8.
10. S.—A Character Study--II. Paul. 1 Cor. 15: 6-11; Rom. 15:17-21.

APT QUOTATIONS.

The object of giving these quotations is to arouse common sense. They may be used in public meeting, but should always be given from memory.

I preach as never sure to preach again. —Bastor.

The sermon is now the true poppy of literature. —David Swing.

If it has pleased God to save men by "the foolishness of preaching," it has not been by choosing fools to be preachers.—Gail Hamilton.

One word spoken in the pulpit when faith is strong and the heart is at peace with God is worth a thousand words spoken in unbelief and sin.—Spurgeon.

If a minister can convince the people in the first five minutes that he only aims to save their souls, he will kill all the critics in the house.—Moody.

Speak the truth; let it fall upon the hearts of men with all the imparted energy by which the Spirit gives it power; but speak the truth in love. —W. Morley Punshon.

Luther rebelled against the pope in behalf of the ministry; Wesley rebelled against the ministry in behalf of the laity. The Pauline church made every saint a worker.—W. H. H. Murray.

Go to work! Nothing is more salutary to the human soul than the direct work of saving men.—Boecher.

It is a great deal better to live a holy life than to talk about it.—Moody.

Lighthouses do not ring bells and fire cannons to call attention to their shining—they just shine.—Moody.

A genuine revival means a trimming of personal lamps.—Theo. L. Cuyler.

BIBLE HINTS.

1 Cor. 15:9. Paul did much to build up the Christian church. He was the first great missionary to the Gentile world. Yet the very best work and the very most he could do, never unfolded the past. "I am not meet to be called an apostle."

1 Cor. 15:10, 11. It never blunders any man to know how much he is able to do, even though he is aware of the fact that he labors "more abundantly than they all." The thing that hinders men is when they refuse to give God the glory. The "Is," even though they come out in the form of "we's," cannot prosper.

Rom. 15:17. He very often takes sacrifice to work for Christ. It takes all the courage we have at times to present Him to our unsaved friends. Yet there is a lasting satisfaction resulting in what we do for Him and the cause He loves.

Rom. 15:19-21. "I have fully preached the gospel." Paul's mission can be summed up in these words—preach Christ. That gave him a message for his friends at Jerusalem, the strangers of Ilyricum, the people where Christ was not named, and a message for those who had not even heard of Him. Paul was missionary both in sentiment and in action.

ILLUSTRATIONS.

Preachers speak about the truth as though it were not the truth. Lawyers speak about the untruth as though it were the truth. The lawyer persuades the jury; the preacher fails. Is it any wonder?

"Round Top" near Northfield is the burial place of Mr. Moody. Of recent years this plot of ground has attracted the attention of the Christian world. A student summer conference is held there annually. It is a drawing spot, because it reflects the rays of Calvary.

"You are working entirely too hard." The husband man replied: "If I don't work hard some one else will get my business." The Christian who is not afraid of overwork gets the blessing; the rest of us have the name.

"Paul committed suicide." "Why? how is that?"

"He determined to go to Rome, and if he had not appealed to Rome, he might have been set free." "Where is your authority for saying so?" "King Agrippa said: 'Had not this man appealed to Rome he might have been set free.'" If dying for a principle is committing suicide, then let us have more suicides.

The freeman rushed into a burning building, risking his life to save a life. The world called him a hero. The evangelist worked hard all winter, until his physical body was badly in need of repairs. Men called him a suicide. They accused him of being inconsiderate of his family. The freeman, at the risk of life, prolonged the temporal life of another. The evangelist ran the same risk in order to win a soul for eternity. Who deserves the greater glory?

SUGGESTIONS FOR LEADER.

Introductory remarks by the leader.

1. Paul's life can largely be characterized as a doing life. Before his conversion he was zealous in the Jews' religion; after his conversion he was even more zealous to preach Christ.

2. Show how this active life of Paul and the beliefs he possessed worked out in actual life. His faith was always a positive faith. It made him a worker.

3. Like all men who do something, he became a prominent figure. The Acts of the Apostles are largely the acts of Paul. The early church claimed him as an organizer. A great work centered about Paul, but the work of Paul centered about Jesus.

4. Paul was positive in his statements because he had a settled conviction as to the origin of the truth he preached. He received his message not from man, but from God. Who could not speak with power if he thoroughly believed he was bringing a God-given message?

Leaders may differ as to the purpose of this meeting. The field in which you labor ought to be considered before deciding upon the purpose of your meeting. It may be well for most of us to take the lesson motto and see how it has actually been worked out in Paul's life.

A new feature of giving Scripture verses as mottoes can be nicely introduced into this service. The mottoes that are selected by the different members should be suitable ones for Christian workers. Let us bear in mind that all of us are workers.

Subjects for short talks and papers:

1. Paul, the persecutor.
2. The Christian Paul.
3. "Fully preached the gospel of Christ."
4. Paul as an organizer.
5. The missionary Paul.

Young People's Department

For the Herald of Truth.
JESUS WITH US.

By S. Roxana Winice.

"Lo, I am with you always, even unto the end of the world."

Thinking always, "Christ is with us,"
We can bravely onward press,
Working whosoever he calls us,
Trusting in his righteousness.

Be the field at home, or distant,
Never foe can trip our feet,
In his presence safely shielded,
All our armor is complete.

And while telling poor, lost sinners,
Quick to come and taste his grace,
He beside us will be walking,
Light of love upon his face.

Never absent from the faithful
Will the Master, Jesus, be;
With them always, guiding, blessing,
Till the promised goal they see.
Piercetown, Ind.

For the Herald of Truth.
AN ELYSIUM IN THE PACIFIC.

By A. B. Kolb.

If you take a map of the world you will find at a point almost due south of the southeastern extremity of Alaska and a point due east of the center of Australia—that is, eastward toward America—or, in other words, the point in the South Pacific Ocean where 130 degrees west longitude and 25 degrees south latitude meet, you will find a wee little island or the place where there is such an island. It is called Pitcairn Island after a young shipman, the son of a Major Pitcairn, who on July 2, 1767, sighted this lonely and uninhabited little island, as Capt. Philip Cartaret of the British Navy was making a voyage around the world, 1766 to 1769, in the sloop "Swallow."

This island is really the top of a volcanic peak that rises out of the Pacific to a height of more than a thousand feet. Its greatest length is about two miles and a half, and it contains only about 2,500 acres, of which not more than one-fourth can be cultivated; yet on this little island there is today a settlement of people, descendants of British pirates and Polynesian heathens, who form a model for any civilized nation on earth.

You have doubtless heard of the wonderful system of government in New Zealand, another of the many British possessions in the South Seas, whereby pauperism has been practically abolished and the tyranny of trusts and monopolies unknown. That is a condition of which political economists and reformers would like to talk and write, and the world hears much. But of the happy little island of about two hundred people on Pitcairn Island who are visited by about three ships per month, but who are otherwise cut off from the rest of the world, little is said or known. Yet the Christian world should know, for these people, while shut out from the world, have found the true happiness that comes from obedience to God; for like one large happy family they live in peace and harmony, all because of the blessed influence of the Bible. It is quite a long story, but it is worth telling, even though it may be too long for one issue of the Herald.

You who study history and geography have learned of the buccannars and other pirates of the ocean and of other adventures, who, from the sixteenth century to the eighteenth roved the Atlantic and Pacific oceans in quest of land, treasure or excitement of any kind. One of these expeditionary commands of Lieut. Bilg of the British Navy, sailed from Spithead, England, Dec. 23, 1767, ostensibly to secure bread fruit trees in the Society Islands to be transplanted in the West Indies. The expedition, numbering forty-six men,

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reached Tahiti in the Society group, Oct. 26, 1788. Half a year was spent on the island. Many of the sailors fell in love with the island—and some of its friendly, hospitable and handsome people, and when the time came to leave, some were unwilling to go. Several deserted and hid themselves, but were captured. This was in January, and it was not until April that Bilg was finally able to sail. But the attractions of South Sea Island conditions outweighed such scruples as obedience; a mutiny, headed by Fletcher Christian, master's mate, resulted in the capture of the captain and all the other officers, whom they cast adrift in a twenty-three-foot launch, together with all of the crew who had remained loyal, nineteen souls all told, and then started with the "Bounty" for Tooboonal Island, 150 miles south of Tahiti. Their stay there was short. They quarreled among themselves and with the natives, so they returned to Tahiti, June 6, 1789.

Now by some unusually good fortune, Bilg and his crew reached land and eventually were able to return to England, where they naturally "re-reported." The result was that a year and a half after the mutineers' outbreak on the "Bounty," the British warship "Pandora" appeared at Tahiti to mete out the only punishment that Great Britain in those days visited upon mutineers. Bilg and eight of his companions, well knowing what would happen if they were found in case Bilg got back to England, had secured a good shipload of provisions, seeds, plants and stock in Tahiti and returned to Tooboonal Island, 150 miles south. Of the other fourteen that had remained in Tahiti, ten were taken back to England and were dealt with there; of the other four one had become a king in Tahiti, but because of his wickedness his dusky subjects stoned him to death; the three married native wives, and these, with three native married and several unmarried men—twenty-eight souls all told—soon left Tooboonal in search of a hiding place on the great ocean. They had heard of Pitcairn Island, but they had to search two weeks before they found it, and when they at last approached it they could find no harbor or inlet that would afford a landing place. There was just one cove, but the surf outside was very heavy. However, as a hiding place these natural disadvantages would be in their favor. They managed to get to land, and at once unloaded their cargo and began to plant and sow. Fowl, fish and timber, also plantain, bananas, breadfruit and other fruits were plentiful, and as the climate was extremely delightful the settlers suffered no want. The "Bounty" was quickly dismantled and taken to pieces, and what could not be used was burned. They were "burning their bridges behind them" by destroying and burning their ship. They had come to stay. It would be well for those who profess Christ to do all they can to cut off their retreat into the world, and in so decided a manner as to make them safe from many temptations in that direction. Study for yourself what you can do to accomplish this. Jot them down as you think of the things you can do, and practice them as the products of the island were concerned. Water was scarce. There was but one little brook on the island. But for present needs there was sufficient. Another external danger was that of discovery. That meant summary punishment for the whites. But the third danger, least thought of, and yet most imminent, was lurking in their very midst. It is always so. Like the potato blight pointed out to them, but they did not look up. They lived without God. One of their number was a gardener, another an expert carpenter, but all were godless, and evil flourished unrestrained. In consequence of this it was not long until three of the white men and all of the black men were killed. One of the survivors had learned the art of distilling liquor in Scotland, and he set to work

to try and make liquor from the native products of the island. He succeeded—beyond all his hopes, and then things became truly horrible. The distiller died during an attack of delirium tremens; another died a violent death while drunk. After nine years of unrelenting crime and passion, two young men woke up one morning to find themselves the only survivors of the large band of mutineers who had determined on having what they thought a "good time." "There is a way that seemeth right unto a man; but the end thereof are the ways of death."

These two men had learned better things of their parents in their early childhood, but, like many others, they thought they knew better than their parents, and chose their own way, and that was evil. Now they saw the results. Like another prodigal son they came to themselves. The Bible would have told them, but they had for years with them, they had to search a long time before they found it, for now they wanted the Bible. They began to read it diligently and to pray, for they were deeply penitent. They prayed morning and evening, a blessing was asked before every meal, thanks were returned after the meal was over, and two services were held every Sunday. Their native wives and the widows of the slain blacks and whites were also converted, and in a short space of time the island that had been selected as a place for wickedness became a place of worship and of righteous living. One of the men, Young by name, was of a wealthy family and well educated, and he now set to work to educate and train the children. His companion Smith had but a poor education, but he applied himself earnestly to learn from Young, and he advanced very rapidly.

(Conclusion follows.)

THINGS WORTH REMEMBERING.

The life that preaches well, can show men how to die.

A full-preached gospel is a gospel that fully saves.

Preaching in words and preaching in deeds, ought to go together. It is good to tell men how to live. It is better to show them how. "What is truth" is an old question, but it liveth yet. Preach Christ and the truth will take care of itself.

Paul's work was for eternity, because it made men right with God.

The gospel of Jesus is a gospel for eternity, because it reveals God.

Talking business to a man and talking religion to him are very much the same—it requires earnestness.

The best tribute you can pay to Jesus is to do like Paul did—go out and work for Him.

God's best gifts are the commonest.

Self-love is a cup without any bottom.

The reward of a thing well done is to have done it.

God enters by a private door into every individual.—Emerson.

The Sunday School Lesson Helps published by the Mennonite Publishing Co. at Elkhart, Ind., and edited by Bish. S. F. Coffman are indeed a model of comprehensiveness, clear-cut adaptation and pointedness. They are a most valuable addition to such as we seldom meet with in a work of this kind. Those who are not using them in their schools, or who have not yet had an opportunity to examine them should at once send for a sample copy. They will certainly be pleased with its ample manner in which the subjects are treated. Sample copies free on application. Address, Mennonite Publishing Co., Elkhart, Ind.

February 28,

1907.

ITEMS.

For the first time in the history of the world the import and export trade of a single country exceeded \$5,000,000,000. That country is Great Britain.

The Zionites who have adhered to Dowie are about to move to New Mexico where a large tract of land is being secured. It is also proposed to bring hundreds of families from Australia and South Africa.

England is alarmed over the report for 1906 of twenty-three murders, attempted murders and suicides. Chicago, Ill., alone has a record for 1905 of 135 murders and 159 suicides, while of the attempted murders and suicides there is no record. The deadly revolver is the chief weapon of wickedness in this record.

Dr. J. Mount Bleyer of New York, who for many years tried to abolish capital punishment in that state, and failing in his effort, invented the electric chair as a more humane method of killing condemned criminals, is once more making an earnest effort to abolish capital punishment. He asserts that it is a great evil and a blight on the civilized world.

The vestry of St. Thomas Episcopal church of New York City has decided to build a million dollar church building upon a lot that is to cost \$2,500,000. These are certainly big figures, as are also the figures representing the amount this congregation gave for missions, charity and the "support of the gospel" during 1906, namely, \$274,339, the amount contributed for missions having been \$84,330.

Mr. J. D. Rockefeller, the Standard Oil king, a few weeks ago gave \$32,000,000 for the benefit of schools. Last week his oil company declared annual quarterly dividend of \$15,000,000, of which J. D. receives \$6,000,000 as his share. His total share of the profits for nine years amounts to \$166,000,000. At this rate the \$32,000,000 is but a small contribution, but it is bigger proportionately than that given by many others who condemn his methods while they themselves follow them, only on a smaller scale.

The British steamship "Berlin," 302 feet long, 1,775 tons register, bound from Harwich, England, to the Hook of Holland, was very heavily laden, and the port in a gale on the morning of Feb. 21, ran aground and broke in two. Of the 143 souls on board only fourteen escaped. It is a harrowing tale of disaster and death when viewed from the point of Prince Henry, husband of Queen Wilhelmina of Holland, personally led the rescuers, and it is largely due to his energy and determination that any were saved. So Christ, the Prince of Peace, spared not his own life that a shipwrecked world might be saved.

CONFERENCE NOTICES.

Bible Meeting.—The Lord willing, a six-day Bible Meeting will be held at the Fair View meeting-house, two miles south of Surrey, N. D., on March 4-9. J. S. Shoemaker of Freeport, Ill., and J. M. Hartzler of this place are the instructors. All are cordially invited. Especially do we crave an interest in your prayers, that the meeting may be to the promotion of the Master's cause.

LEVI S. GLICK.

MARRIAGES.

Martin—Slabaugh.—Feb. 16, 1907, at the home of the bride's parents, Samuel Slabaugh, near Pleasant, Ind., by Bish. R. A. Mast, Joseph Martin of Hopedale, Taxewell Co., Ill., and Sister Clara Slabaugh, of this place. May God bless them in their newly wedded life.

Brenneman—Brenneman.—On Feb. 19, 1907, at the home of C. D. Brenneman near Elda, Allen Co., Ohio, by C. B. Brenneman, Bro. John I. Brenneman and Frances R. Brenneman, both of near Elda, Allen Co., Ohio. May the Lord bless and prosper them in their new relation which they sustain to each other.

Fretz—Stover.—On Feb. 13, 1907, at the residence of Martin J. Resor at Mongolia, Ont., Emanuel Fretz of Jordan, Ont., to Nettie May

HERALD OF TRUTH

Stover of Markham, by L. J. Burkholder. May the hand of the Lord lead them as they journey through life together.

DEATHS.

OBITUARY.

Pre. Benjamin Huber was born in Perry Co., Ohio, April 27, 1830, and died at his home in Perry Co., Ohio, Feb. 10, 1907, aged 75 Y., 9 M., 14 D. He united with the Mennonite church in early life and about the year 1855 was ordained deacon in the church and a few years later was ordained to the ministry of the gospel and discharged his duties faithfully in the service of the Lord until his spirit was called to its eternal home. He was married to Catharine McCormick, Dec. 2, 1858. She preceded him to the spirit world about nine years ago. To this union were born five daughters and two sons, who, together with twenty-two grandchildren and four great-grandchildren, mourn the loss of a kind and affectionate father. Funeral services were held at the Turkey Run M. H. on the 13th. A large concourse of people attended the services, which were conducted by J. J. Wray from John 5:25. Interment in the adjoining cemetery.

Locks.—Bro. William Locks was born in Holmes Co., Ohio, Aug. 20, 1833; came with his parents to Harrison Twp., Elkhart Co., Ind., in 1851. In 1853 he was married to Martha Ann Rhinbold. To this union were born two sons and seven daughters. One daughter preceded him to the spirit world. There were also thirty-six grandchildren, two of whom preceded him, and twenty-eight great-grandchildren. His wife died March 17, 1907. He departed this life Feb. 17, 1907, aged 75 Y., 5 M., 26 D. He was buried on the 18th at N. Union. Funeral services were conducted at the North Union M. H. near Wakarusa, by John Hygema and Henry Weidly, from Zech. 14:7, "At evening time it shall be light." He was a member of the Mennonite church for many years.

Koebel.—Catharine Koebel (nee Gerig) was born in Alsace, France, Nov. 15, 1827; died Jan. 17, 1907, near Wayland, Iowa; aged 79 Y., 3 M., 2 D. She united with the M. church at the age of fourteen years, being a constant member for sixty-five years. She united in matrimony with Jacob Koebel in 1858. This union was blessed with six children. They emigrated to America in 1874. She leaves an aged husband, four sons, seven grandchildren; her two youngest brothers, Bish. S. Gerig of Wayland, Ia., and Bish. Benjamin Gerig of Smithville, Ohio, also survive her. Funeral services were conducted by Daniel Graber and S. M. Mueselman from the text, 2 Pet. 1:13-15, which she herself had selected before she died. Peace to her ashes.

Lehman.—On Feb. 14, 1907, at his home near Knoxville, Lancaster Co., Pa., died Samuel Lehman, aged 52 Y., 10 M., 11 D. He leaves an invalid widow who is at the home. May this death cause us all to live nearer to the teaching of God's word, that some day we can meet our near and dear ones who have gone before. Funeral services were conducted by Bish. Isaac Eby from Isa. 55:8.

Kurtz.—On Feb. 8, 1907, near Leiders, Lancaster Co., Pa., of pneumonia, Aaron C., son of Bro. Daniel and Sister Annie Kurtz, aged 1 Y., 4 M., 8 D. This little one had always been a sufferer. The mother only knows the tender care it took for the child, but we believe she did all she could. How much better he is taken care of in the heavenly home above, where suffering is unknown. May this death cause us all to live nearer to the teaching of God's word, that some day we can meet our near and dear ones who have gone before. Funeral services were conducted by Bish. Isaac Eby from Isa. 55:8.

Lehman.—On the 5th of Feb., 1907, at Scotland, Franklin Co., Pa., Anna, wife of Peter L. Lehman, of Bright's disease; aged 35 Y., 1 M., 21 D. She had been ailing for a year or more, but we need not mourn as those who have no hope. She was a consistent member of the Mennonite church since fifteen years of age. She bore her sufferings with great patience and was faithful unto the end. She leaves a sorrowing husband, two daughters, two sons and many friends. Burial services were held at the home of Jacob R. Muser on the 6th by Bish. Benjamin Zimmerman and Pre. Samuel Hess. On the 7th the funeral services were taken to the Lost Creek M. H., Juniata Co., Pa., where services were conducted by Pre. Samuel Hess and Pre. Samuel Hess, after which interment was made in the burying-ground adjoining, by the side of her husband. "Asleep, sweetly sleep, dear mother."

Stricker.—On Feb. 12, 1907, near Silver Springs, Lancaster Co., Pa., of apoplexy, Reuben R. Stricker, aged 75 years, died. His wife, who was a daughter to him, died at Salina Mennonite M. H. on the 15th of February.

teen years. His father died in Ohio in 1848. In 1849 his mother, with her family and the family of John Moyer, moved to Harrison Twp., Elkhart Co., Ind. About the year 1856 was united in a holy matrimony with Susan Hendricks. This union was blessed with two sons and one daughter. His wife died April 4, 1888. He leaves two sons (George and John Kehr), one daughter (Anna Brenneman), two brothers (Samuel and John), one sister (Margaret Kehr), nine grandchildren and one great-grandson. His burial took place on Sunday, Feb. 17, at the Yellow Creek M. H., where a very large concourse of friends had assembled to pay the last tribute of respect. Services were conducted by J. W. Christophel and Jonas Loucks in English and John Martin in German. Text, Psa. 116:15, "Precious in the sight of the Lord is the death of his saints."

Sommers.—Near Waupacung, Miami Co., Ind., Esta, daughter of Joseph and Mary Sommers; died Feb. 6, 1907, aged 2 Y., 3 M., 28 D. Funeral on the 8th, conducted by E. A. Mast in German and N. M. Slabaugh in English from Mark 10: 13-15. May God bless Bro. Sommers and family in their bereavement.

Fretz.—On Feb. 18, 1907, near Florin, Lancaster Co., Pa., after a short illness from grip, Aaron C. Fretz, aged 74 years, died. Darius Fretz, son of Fretz of Rapho township. He is survived by two sisters. He was a member of the Mennonite church. Buried on the 21st at the Kreybill Menn. M. H.

Hostetter.—Near Mt. Joy, Lancaster Co., Pa., of pneumonia, Christian K. Hostetter, aged 84 years. He was one of the oldest and best-known citizens of the neighborhood. He was a member of the Mennonite church. One son and one daughter survive him.

Dunlap.—On Feb. 17, 1907, at the home of his son in West Lampeter Twp., Lancaster Co., Pa., of heart failure, John H. Dunlap, aged 78 years. He was a member of the Old Mennonite church. He is survived by three sons and two daughters. Funeral was held on the 20th at the Brick Mennonite M. H. near Willow Street.

Holderman.—On Feb. 20, 1907, in Osceola, Ind., of a complication of diseases, Catharine Kulp, widow of Jacob Jacob Holderman, died at 82 years; aged 73 Y., 10 M., 27 D. She was born in Holmes Co., Ohio, March 21, 1833, and is survived by three sons, two daughters, sixteen grandchildren, one brother, three half-sisters and one half-brother. She was a faithful member of the Mennonite church for thirty-five years and was a kind and loving mother and always had a kind word for every one she met. Funeral was held at the Dunkard M. H. near Osceola on the 22d, where services were conducted by John P. Funt and Henry Weidly from John 14:2. God comfort the sorrowing hearts who mourn a mother's death.

Alwine.—Samuel Alwine was born Jan. 27, 1862; died Jan. 29, 1907, of pneumonia and heart failure; aged 46 years, less two days. He was the youngest of twelve children; four sisters and one brother have preceded him to the spirit world. Four sisters and two brothers survive him, also a wife and child, to mourn their loss. He was a member of the Evangelical church for about twenty years. He was buried on the 28th of January in Grandview cemetery. Funeral services were conducted by Pr. Ellrich of the Ev. church.

Shelley.—Hannah G. Shelley, widow of Christian R. Shelley, died at her home in Elkhart Co., Pa., at the home of her son-in-law, Jacob B. Muser, near Shiremanstown, Cumberland Co., Pa., Feb. 3, 1907, aged 72 Y., 1 M., 26 D. In 1866 she suffered an apoplexy stroke after which she was confined to her bed in great weakness, until God called her home, which was a desire often expressed during her illness, which she bore in great submissiveness. She united with the Mennonite church about forty-four years ago, remaining faithful to the end, looking for her reward. She was a good mother and a kind companion. She was a daughter of Peter and Hannah Craybill, deceased, and a granddaughter of the late Bish. John Craybill, first minister ordained by the pioneer Mennonite settlers of Juniata and Snyder Cos., Pa. She leaves to mourn her death one son, two daughters, six grandchildren, two sisters and many friends. Burial services were held at the home of Jacob B. Muser on the 6th by Bish. Benjamin Zimmerman and Pre. Samuel Hess. On the 7th the funeral services were taken to the Lost Creek M. H., Juniata Co., Pa., where services were conducted by Pre. Samuel Hess and Pre. Samuel Hess, after which interment was made in the burying-ground adjoining, by the side of her husband. "Asleep, sweetly sleep, dear mother."

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Bish. D. J. Johns of Goshen, Ind., attended the recent Bible conference in Somerset Co., Pa., and preached in the Weaver M. H. on Sunday, and also at the Kauffman M. H. on Thursday evening.

We have in the Bible many examples as to how God punished the unbelieving and disobedient, but we are warned not to fall into the same example of unbelief. I believe that all the patriar-

crowned with thorns and led away to be nailed to the rugged wood—and not a word of revulsion breaks forth from his lips. In the midst of all ascends the prayer of mercy for that wicked mob. "Father, forgive them."

The subject of prayer should be deeply in-

The book is for sale at the Publishing House.
Its title is: "The Ten Commandments." Price
50 cents, sent prepaid by mail to any address.
HARVEY FRIESNER

HARVEY FRIESNER

TIDINGS FROM THE CHURCH AT HOME AND ABROAD

FOREIGN MISSION.

India.—American Mennonite Mission, Dhamtari, C. P., India.

HOME MISSIONS.

Chicago.—Home Mission, 115 W. 18th Street, Chicago, Ill.
Chicago.—Mennonite Gospel Mission, Emerald Ave. and 20th Street, Chicago, Ill.
Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.
Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa.
Ft. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind.
Lancaster.—462 Rockland Street, Lancaster, Pa.
Canton.—Mission House, 1934 East Eighth Street, Canton, Ohio.
Kansas City.—701 Pacific St., Kansas City, Kan.

Bro. Samuel Honderich and wife are at the present writing visiting among the Mennonite congregations in Ontario, before they will enter upon the mission work in Toronto to which they have been assigned. Bro. Honderich preached for the last time before leaving, in the Clinton Mennonite meetinghouse, Elkhart Co., Ind., on the 17th of February. With the divine blessing they may be able to do a good work.

Berlin, Ont., Feb. 23, 1907.—A. B. Kolb, Dear Brother:—The Bible study at Berlin consisted of a series of studies in the Gospel of Luke and Acts of the Apostles, one hour for each daily. This study was conducted as a chapter study and not by topics. Only as much of the chapter as could be conveniently and carefully covered was assigned for the lesson, and in this way the class had the advantage of gathering the best thoughts and by frequent reviews was enabled to keep in mind and in a systematic manner the contents and teachings of these books. Ten chapters of Luke and twenty chapters of Acts were covered in this way during the four weeks. This study was interesting and profitable, as it brought the class in touch with the ministry of Christ and that of the apostles in the early history of the church. One of the principal features of the study was the use of the school normal work. This line of study was carried on for four weeks, and for four weeks on the school normal work. The points dwelt upon were:—First week: The Christian Worker; second week: The Preparation of the Lesson; third week: Methods of Teaching, presenting the lesson to different grades of classes; fourth week: An hour each day was devoted to practical teaching, with suggestions and helps. The Old Testament study was devoted principally to the study of the types found in the tabernacle and the Jewish priesthood. This study was interesting and helpful in the Christian life because of the many ways in which Christ is presented, and in the way that the believers are shown to be related to Christ. There seemed to be an ever-increasing interest in the class, and we believe that the lessons learned will be the longer remembered principally because the lessons were studied and not listened to only. May God help us to use every means proper to get a true understanding of his will.

COR.

Quarryville, Pa., Feb. 20, 1907.—Dear Brethren: Greeting in Jesus' name. Yesterday the congregation at Mechanic Grove M. H. had assembled together for the purpose of filling the vacancy caused by the death of Bro. Tobias Brubaker. There were three brethren chosen and the lot fell on Bro. John B. Myers. The house was well filled by brethren and sisters from far and near. Blah, Isaac Eby, Hish, Jacob N. Brubaker and Bro. Peter R. Nisly conducted the services and earnestly admonished the people on the great responsibility resting on each one of us. Luke 10:1-20 was read as a text or foundation for the discourse. May the dear brother put his confiding

trust in the Lord and may the whole congregation stand by him through all his trials and discouragements, and may he prove a faithful laborer in the vineyard of the Lord for the ingathering of souls for Christ. Fraternalty yours,

AMOS B. MILLER.

Eldora, Ohio, Feb. 23, 1907.—As was before stated in the columns of the Herald concerning my proposed trip to Ohio, etc., I am to-day with my uncle, Bro. J. L. Breneman, near Eldora and have already met a number of warm friends, among the number my uncle, Henry Friesen, residing in this vicinity. There were fifteen children in my grandfather's family, all living at one time, but there are now only two left. I also met my brother-in-law, D. F. Beery, and wife of Branch Co., Mich., and had a short, but pleasant talk with them. They returned to their home to-day. May God's spiritual blessings follow and strengthen them. HARVEY FRIESNER.

Canton, Ohio, Feb. 25, 1907.—Dear Editors and Readers of the Herald of Truth:—Greeting in Jesus' name. Bro. I. J. Buchwalter came here on the 14th of the present month and preached at the mission each night until the 24th. During this time five souls confessed Christ as their Savior, one entire family, father, mother and daughter, who were deep down in sin, and two young girls. There are also others who are counting the cost, but the enemy of souls is hard at work in making the cost look too great to be met. May these people have the prayers of those who know the value of prayer. Will you pray for us that we may ever deal wisely with these people. P. R. LANTZ.

Elkhart, Ind., March 4, 1907.—The meetings held in this city closed last night with eighteen confessions. Bro. J. K. Bixler, of the Holdeman Cong., Wakarusa, Ind., conducted the meetings, which were well attended. The Word was presented in a way that even children could understand, and we rejoice that of the converts the great majority are from our Sunday school. The teachers feel anew and perhaps more than ever the responsibility resting upon them as well as the glorious privilege of leading their classes to Jesus. Our school is growing, and for several Sundays the attendance has not been less than 200. The teachers are laboring together and the church takes an increasing interest in the school. To God be all the glory. COR.

Peabody, Kansas, Feb. 28, 1907.—Dear Herald Readers:—Greeting in a loving Savior's name. Saturday evening, Feb. 2, Bro. N. O. Blosser of Lawson, Ohio, and J. B. Brunk of La Junta, Colo., preached for us, also on Sunday morning and Sunday evening, and then on Monday morning our Bible Normal began. We as a little band of His followers have reason to rejoice and return thanks to our heavenly Father for the privilege of devoting six days to the interest of Bible study. We trust that we realize the responsibility of living more devoted lives after hearing so many precious truths, learning so much of Christ, both of his human and his divine nature. After the Normal the brethren continued a series of meetings for one week. The attendance was not very large, but good interest was manifested. The church was encouraged and strengthened. May the Lord use Bro. Blosser and Bro. Brunk as strong elements in putting down the strongholds of Satan and raising high the standard of God's love. A few took a stand for Christ during these meetings and our prayer is that God's Spirit may reach and move many hearts and bring them to a decision for Christ and his cause. L. L. BECK.

Ephrata, Pa., Feb. 23, 1907.—Dear Herald Readers:—Greeting in Jesus' name. We again had a season of rejoicing in the work of the Lord and in his mighty power in our midst, so that we may well say with Moses, "It is a good thing to give thanks unto the Lord, and to sing praises unto his name, O Most High. To show forth thy loving kindness in the morning and thy faithfulness every night."

We began a series of meetings on Feb. 7, 1907, and closed on Feb. 21, and truly the Lord was with us. There were thirty-six confessions. Thirty-three were made during the meetings, and two had no rest until they came and owned Christ as their Savior, and the next day another one also made the good confession. And so the stream of grace flows on and we hope it may continue until many more shall see the error of their ways and turn in with the overtures of mercy and the unsaved are gathered in. I am sure it was the desire and prayer of all the true followers of Christ who were interested in these meetings that many might be brought from darkness unto light and converted from the power of Satan unto God. The meetings were well attended. Most of the evenings the house was crowded. Sometimes it was so full that there was no more standing room and some of the people were turned away. There were six confessions on the last evening. May God richly bless the precious souls who have turned their faces Zionward that they may resist the enemy and press forward toward the prize of the high calling in Jesus Christ. The meetings were conducted by Bro. A. D. Wenger. He also gave us an interesting talk on his travels through Bible lands. May the Lord bless him in his work for the upbuilding of His kingdom.

ELIZABETH D. WITWER.

Elizabethtown, Pa., Feb. 26, 1907.—Dear Brethren:—My description in the Herald of Truth is due and enclosed I send you \$1.00 to continue my subscription for the year 1907. I trust that the brethren will give us still better things this year than they have in the past, and that we may all go hand in hand and heart to heart, studying God's word, so that we may be able rightly to divide the word of truth unto the world and unto those around us, and pray that his word may be declared in the spirit of power and that the message of salvation may be proclaimed throughout the whole world, and that each of us may be actively engaged in our Father's business, using the talents he has given us to the salvation of souls. This is my prayer continually. COR.

REMARKS.—We thank our brother for his kind wishes, and for the interest he manifests in the publication of the Herald. It has ever been and is still our aim and purpose to make the Herald of Truth a messenger of the word of life, a messenger of encouragement to all who love the Lord Jesus in sincerity and truth, and a messenger of warning to all who are yet in their sins. To this end we ask our ministers, all our correspondents and all our brethren and sisters who are interested in the publication of such a paper from pure motives, to help us and pray for God's blessing upon the work, for this is the Lord's work now as it has been from the beginning.—Editor.

West Liberty, Ohio, Feb. 26, 1907.—The meetings at Medway near Dayton, Ohio, held by Bro. E. M. Detweiler of Calla, Ohio, closed Sunday evening and resulted in three dear young souls confessing their Savior. The church is much revived. The brethren J. J. Wayne and B. B. Stoltzfus of this place held several meetings recently at Bremen near Columbus, Ohio, where there is a declining church—only a few old members left—and as a result seven souls confessed Christ. Bro. Stoltzfus is seriously considering the matter of locating at that place to take charge of the work, as neither of these places has a resident minister, and they have preaching services only every four weeks, supplied by the neighboring congregations, and no Sunday school. May

the good Samaritans, when traveling along this road, not turn aside and pass by unnoticed those needy, weak congregations. We know they appreciate your service, and about their needs there is no question.

Bro. Detweiler, on his way home from Medway, stopped off at West Liberty over night, made a welcome visit at the Orphans' Home and preached an interesting sermon to an attentive audience at the Bethel M. H. on Monday evening. COR.

Fort Wayne, Ind., Feb. 27, 1907.—To the Readers of the Herald:—We are now making plans for communion services at this place. We have many reasons to be encouraged in the work. Souls are confessing Jesus as their Master. The Spirit is working quietly but definitely on the hearts of the people in this district. Last evening another young Christian put on the devotional covering for the first time. It means something to join a plain church in the city. This young sister's mother does not oppose her, but her sister said she would not go to school with her. We expect to have baptismal services at the time of communion. We may be able to announce the date by next week. This will be the first time for communion at this place. All interested are invited to attend. Pray for the work here.

I. R. DETWEILER.

Osborn, Ohio, Feb. 26, 1907.—To the Readers of the Herald:—Greeting. The Dayton congregation has recently had a season of refreshing. On the 16th of February Bro. Enos Detweiler of East Lewistown, Mahoning county, came into our midst and held a series of meetings. The following brethren and sisters came with him to encourage and assist in the work: Bro. J. E. Grisdler and wife, Bro. Simon Good and wife of Eldora; Bro. Metzler and Sister Siddle King and Sister Alma Kauffman of West Liberty. Three precious souls came out and confessed Christ as their Savior, and others were seriously counting the cost. Pray for the church at this place, as there are many more who ought to be gathered into his fold. On the 26th Bro. Detweiler left for West Liberty, where he had an appointment at the Bethel M. H. May the Lord bless the dear brother in his labors. COR.

La Junta, Col., Feb. 25, 1907.—Dear Readers:—Greeting in Jesus' name. A few lines from the Holbrook Valley. Bro. Emanuel Nice and family arrived here from Kansas on the 8th of this month. Bro. Ebersole came a few days later. We are glad to see the brotherhood increase in numbers. Our prayer is that they may increase in the spiritual life also. Our first Bible Reading was held on the 3d, with Bro. Roy Ebersole as leader. Subject, "Contrasted Conditions—Converted and Unconverted."

Our Sunday school is increasing in numbers. Last Sunday the total attendance was sixty-four. The services after Sunday school were conducted by Bro. John Nunemaker. He spoke from Isa. 56:6-8. The evening services were conducted by Bro. David Garber. The schoolroom was full at each service, which shows us that a church home is needed to accommodate the brethren and sisters as they come to make their homes with us. We also need it so that we may have a pleasant and comfortable place where the unconverted people can meet with us and be led to accept the grace of God while it is yet an accepted time and a day of grace.

The brethren are now pushing ahead with means and willing hands to erect a house of God in this valley. The membership is rapidly increasing. May peace rule in every heart and behold the smiling face of Jesus. Yours in the Master's service. A. F. BURKHOLDER.

From the Canton Mission, March 1, 1907.—Our continued meetings have closed. Bro. I. J. Buchwalter, having other duties resting upon him, left us on Feb. 25. Five dear souls confessed

during the meetings and one before the meetings began. During this time we were much encouraged and edified, but the adversary is ever on the alert to hinder the good work for the Lord, so that we are never safe to sit down to rest and glory over victories, lest the enemy break through the ranks and cause dissatisfaction and trouble in the camp of Israel, which may even result in death.

The Sunday school is in a flourishing condition, superintended by Bro. Henry Smith. The sewing school class manifest a good interest in their work.

We thank God for the liberal contributions from the various congregations to pay the expense of building the addition to our meeting-house and other necessary improvements. We trust that the Lord will put it into the hearts of the people that money is also needed to meet the running expenses of the mission, such as rent, fuel, light, etc. May the Lord bless all who have been so kind to send in supplies of provisions and clothing to this home.

Yesterday we visited our well-known brother, T. S. Miller, who lives about four miles from here and is now unable to be up or to speak much above a whisper on account of tuberculosis. Apparently we need not expect to read any more articles or notes from his pen. But we thank God that he is fully resigned to the will of the Lord. Sister C. Z. Yoder is gradually recovering from a siege of pneumonia. To God be all the praise. May all the readers of the Herald remember the work and workers at the Canton Mission as they draw close to God at the throne of grace. C. Z. YODER.

For the Herald of Truth.

BUYING TIMBER IN INDIA.

Some time ago Bro. M. C. Lapp and I went to a village about thirty-five miles west to buy some timber. The name of this village is Paridall. I had arranged to meet us in his village. We made the trip on the ox tonga. The first night we drove into a village along the way, and as it was rather late we had considerable difficulty in getting something to eat and retired on a bed of straw and blankets on the veranda of a native house about midnight. The next morning we resumed our journey and arrived at our destination that afternoon. We were a little ahead of the mailpuzar, and while we were waiting enjoyed a beautiful walk up the mountain overhanging Paridall. The people of this village are principally Gonds and are certainly an interesting folk. They are very primitive in their methods of work. While sitting around the fire in the evening, talking with the villagers, the mailpuzar arrived, and before we could see him we heard the lashes of his whip as he was punishing the kotwal for not attending to his duties properly.

After enjoying a dinner prepared by the mailpuzar's mukhtiyar (principal man) we retired for the night. The next morning we started for the woods of teak timber which grows plentifully in this section. We marked some forty trees which are to be cut during the coming rainy season. Teak wood is the best and most durable wood we can use here. It is used in making chairs, tables, doors, window frames, etc., and works up very nicely, but splits easily. The price of teak wood is steadily advancing, but by this making arrangements with the owner of the wood we secure it cheaper than we would any other way. At the present time it is very difficult to get at any price.

After a good breakfast prepared by the mailpuzar himself, we started for home. We came as far as Balodh the first day and arrived at our respective homes the next day, Saturday.

It was a valuable experience for me, as this was really the first time that I have made a trip

among the jungle people. I hope to make more trips among them preaching the Word.

Yours, for Christ, J. N. KAUFMAN.

For the Herald of Truth.

A BUSY CORNER.

By I. J. Buchwalter.

On Saturday, Feb. 23, I had the pleasure of meeting with the Canton (Ohio) Mission workers in their sewing school. Being very favorably impressed with this department of the mission I will write a few lines in behalf of the work.

Nearly sixty girls from three to twelve years of age had met together to spend an hour on Saturday afternoon in learning to sew. They were nicely seated on chairs and benches provided for that purpose and divided into five classes. Each class has its teacher. Each pupil is provided with a box containing quilt patches, needle, thread, etc. The teachers—Annie V. Yoder, Ada Stauffer, Katie Kirts, P. R. Lantz and Henry Smith—are kept quite busy in overseeing the work. Now the stitches get too long, now the sewing is crooked, now the thread breaks, now the needle comes off the thread; but the teachers patiently supply all their needs. On the other hand, the perfect stitches, the accurate work, and the earnest efforts put forth by those who have attended the school for some time, bespeak great credit to both teacher and pupil.

I was very much impressed with the order which prevailed. While the busy little minds were taken up with their work, while the little fingers were actively engaged and while the little needles were sparkling in the sunlight, there was nothing to break the quietness of the hour except the occasional singing of a verse or two of some hymn like, "Am I a soldier of the cross?" or, "I want to love him more."

May God richly and abundantly bless the workers and the work of the Canton (Ohio) Mission. May you remember the work in this part of God's vineyard by your prayers and your means, so that many precious souls may be rescued while it is to-day.

Dalton, Ohio.

For the Herald of Truth.

SOMERSET CO. (PA.) BIBLE CONFERENCE.

Held at the Thomas M. H., near Johnstown, Pa., Feb. 12-19, 1907.

Organization.—Moderator, S. G. Shetler; assistant moderator, Jas. Saylor; secretary, Noah E. Miller; treasurer, S. K. Johns; query manager, J. M. Eby.

The different subjects were discussed by the instructors as follows:

Church Government, Life Insurance, Money, Duty of Congregation to Minister, Apparel, Exaltation of Christ, Going to Law, Popular Evils, Marriage.—D. J. Johns.

Peace, Mission of Christ, Temperance, Judgment on Earth, Final Judgment.—S. G. Shetler. Hell, Heaven.—D. H. Bender.

Humility of Christ, Parental Training.—A. Metzler.

Character of Christ, Duty of Congregation to Minister.—L. A. Blough.

Missions.—A. D. Martin. Sin, Joy.—S. D. Yoder.

Gleanings from the thoughts presented: God's desire is not to punish man, but to deliver him from punishment.

Christ's great work is not that of a judge, but of an intercessor.

Nature teaches man that there is a God, but does not reveal the way to him.

The work of a missionary is to reveal God, and the man who truly knows God will serve him. The success of a revival can often be traced

to the prayers of some humble, unnoticed Christian.

The Christian needs to grow in grace all his life; he cannot become at once all that is possible for him and never hope for higher things while life lasts.

The tenor of the law is: Work that you may live. That of the gospel, Receive life that you may work.

The best life insurance for a man's family is to live righteously. "I have not seen * * * his seed begging bread."

One of the first steps into sin is allowing our evil inclinations to be attracted by evil influences.

As the old leaves remaining on some trees all winter drop off when the spring sap appears, so the evils of our lives drop off as the fullness of the Christ-life wells up within.

Sins of omission usually open the way for sins of commission.

The enemies of the cross inside of the church have done more harm than those on the outside.

The ship entering the harbor is not guided by the sounding of cannon or the clanging of bells, but by the light in the tower: so men's lives are not led in the right by idle boasting, but by Christian example.

The different sessions of the conference were well attended and good interest manifested. A number of souls confessed Christ and saints were built up in the faith. A liberal collection was raised in behalf of the instructors and the India Mission.

A motion was made and carried that a Bible conference be held in the Masonic temple and one in the Martinburg congregations during the following conference year. The following program committee was appointed: Abram Metzler, Jas. Saylor and J. A. Brillhart.

N. E. MILLER, Sec.

For the Herald of Truth. THE REJECTED STONE.

By J. W. Keiser.

"Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner? This is the Lord's doings and it is marvelous in our eyes" (Matt. 21:42).

Away back in the Old Testament Scriptures we are told how God in his great mercy, through Abraham, prepared for himself a great nation. We are also told how God commanded Abram to leave his father's house, his kindred and his country and go out into a land that he would show him; and Abram went out, not knowing whither he was going. We are also told how the Lord tried the faith of Abram by leading him about from place to place, and by commanding him to take his son Isaac and offer him up as a burnt offering, and how the Lord miraculously provided a ram for a burnt offering and saved Isaac, so that the promise which God had made to Abram, might be fulfilled through Isaac.

Later on we have the story of the life of Isaac, and of Jacob, and of Joseph in Egypt, and of the famine that finally brought Israel and all his family into that country where they were in bondage for about four hundred years, and how the Lord, in the fulfillment of time, through the leadership of Moses led them up out of Egypt into Canaan, as he had promised unto Abraham.

We also learn from this sacred narrative that because of sin and disobedience only two out of the multitude that had left Egypt were permitted to enter the land of Canaan. But in this article time and space will not allow us to follow up the interesting story of God's people through the centuries during which they dwelt in the land of Canaan, and how God made of them a great and prosperous nation until the time when the Lord put it into David's heart to build the temple, as

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a house of worship where the tribes of Israel should go up to worship. But when David wanted to build, the Lord told him he should not build the house of worship, because he was a man of war and had shed human blood, but his son Solomon should become king after his father David, and he should build the temple. The Lord gave Israel peace in those days, that the temple could be built as a fitting type of the reign of the Prince of peace.

The temple was to be built in a peculiar manner. All the material must be prepared. Every timber and every stone was hewn and cut and dressed to fit exactly into its particular place, and when all was prepared the building began, and it must be so built that not the sound of an axe or hammer should be heard while the house was being built. Every stone there must fit accurately into its place. There is a tradition that while the builders were at work they found one place for which there did not seem to be any place—it did not fit anywhere, so it was thrown aside and became a stumbling block to many as they passed to and fro, and it was finally thrown aside with the rubbish into a secluded place.

After the building was up and the temple stood before them in all its symmetrical beauty and the last head-stone of the corner, the head of the corner, was to be laid, there was no stone to fit or fill the place. The builders sought everywhere for the stone that should now form the head of the corner, but it could not be found. After much searching and counseling it occurred to one of the workmen that a certain stone for which there apparently was no use, had been thrown out into the rubbish pile, and after some searching this rejected stone was found and brought to the place, and, lo, it was the stone that was needed and that must cap the completion of the temple. And hence the declaration, "The stone which the builders rejected, the same is become the head of the corner."

This incident, whether an actual fact or not, gives us a beautiful illustration of Christ. He came into the world as our Savior; he was rejected of men, and because of his pure teaching became a stumbling block to many. He was crucified, hurried, rose from the dead and ascended to his Father in triumph and glory and sat down at the right hand of God, from whence he shall come again to judge the world in righteousness. And thus it can be truly said, "The stone which the builders rejected is become the head of the corner." Without him there is no salvation. There is none other name given under heaven among men whereby men can be saved but the name of Jesus. Blessed be his name forever more.

For the Herald of Truth. PREDESTINATION.

By a Sister.

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified" (Rom. 8:29, 30).

The definition of predestination as given by Webster is: the decree of God by which he has from eternally unchangeably appointed or determined whatever comes to pass. The term is used in theology to denote the preordination of men to everlasting happiness or misery; or it is a part of the unchangeable plan of the divine government, or, in other words, the unchangeable purpose of an unchangeable God.

There seems to be a great difference of opinion and understanding in regard to the foregoing passage of Scripture. Some really believe there are those who are actually born to be damned, while others are born to be saved, and in reality it is so, but only under conditions.

March 7,

Let us who are spiritually minded look at nature for a moment. In the beginning God formed the earth and commanded it to bring forth grass, the herb to yield seed, and the fruit tree to yield fruit, each after its own kind and color. He also divided day and night, light from darkness, the waters from the dry land, the seasons, the days, the years, and the two great lights; the greater to rule the day and the lesser to rule the night, and he made the stars also.

He created great whales and small fishes and living creatures in the waters, and winged fowl of the air, and living creatures and cattle and creeping things upon the earth, each to bring forth after their own kind and in their own sphere. Do we not see that it is the same as it has been in the beginning? None of his handiwork rebels against him or his commands, with the exception of man, who was created in His own image.

Therefore we see that God is an unchangeable God and has an unchangeable plan of divine authority by which he rules; but he so loved the human family, whom he created in his own likeness, that he gave his only begotten Son, that whosoever believeth in him is predestinated to be saved, and whosoever believeth not is predestinated to be damned. Happy are we who can say with Paul (Rom. 8:1), "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

Predestination is founded on the counsel of God. It is ours to choose either to be saved to eternal glory or doomed to eternal condemnation. It was for this predestination of saints and condemnation of sinful sinners that Christ came into this world.

The apostle sets before us a golden chain of four links which cannot be broken, namely, predestination, calling, justification and glorification. All that God designed for glory and happiness at the end he decreed to grace and holiness at the way. In 1 Pet. 1:2 we read about the elect according to the foreknowledge of God, and the same word is rendered "foreordained" in 1 Pet. 1:20; "whom he did foreknow," that is, whom he designed for his friends and favorites, "he did predestinate to be conformed to Christ." Now holiness consists in our conformity to the image of Christ, which we once had, but which was lost through the first Adam. Now those whom God thus foreknew he did predestinate to be conformed to Christ. None can know their election but by their conformity to Christ, for all who are chosen are chosen to sanctification. "Many he called, but few chosen." Now Christ does his part in the calling, but the choosing part is ours; his act of redemption is complete, and we must see to it that we make "our calling and election sure," in order to be justified according to his will, which will bring the last link of being glorified. This is exceeding joy and happiness in operation. "God is no respecter of persons," but loves every soul that is born into this world and desires that all should be saved. Let not any one feel himself thrown at a distance from salvation, as though God were a respecter of persons, but rather let us add to our "faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." All these graces belong to the bride-elect of Christ who is the Bridegroom, and was so predestinated from the beginning.

Who, then, is predestinated? "Come, ALL ye that labor and are heavy laden, and I will give you rest." Those who come will constitute the predestinated bridal party.

Harrisonburg, Va.

Many things come in the nature of misfortune; to bear them nobly is great good fortune.

From an exchange we learn that twenty-eight ministers belonging to fifteen different denominations get their mail at Mount Joy, Lancaster Co., Pa.

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YOUNG PEOPLE'S BIBLE-MEETING PAGE

TOPIC: THE POWER OF CONVICTION. Jas. 1:1-8. MAR. 17, '07

EDITED BY A. B. RUTT.

THE LESSON MOTTO.

"For I am persuaded that neither death, nor life, * * * height nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Paul.

A SPECIAL MESSAGE.

It may at times be the part of wisdom to use discretion in how we express our ideas and beliefs. But there is a possibility of being too careful. I do not believe God desires us primarily to be acting the part of a politician. There is something about the straightforward way of expressing ourselves that all admire. Men who express the truth, as they see it, in this bold way are usually men of conviction. And when they speak they speak their honest convictions. I believe what we need in the pulpit, in personal work, and in Christian work of any kind is more conviction back of our doing. Furthermore, I believe we can speak the truth, as we see it, with conviction and yet not be dogmatic. Usually the men who speak their conviction, do it with a great deal of earnestness. But they are also sympathetically considerate of the opinions and feelings of others. We need conviction coupled with sympathy.

BIBLE LESSON.

The quotations and references given in the Bible Lesson below are to be written out on slips of paper and given out before the meeting begins.

What are some of the things that one may expect to find in a person who lacks conviction?

Why is simplicity of aim necessary? Jas. 1:8. Why does Jesus always succeed in convincing wicked men that they are sinners? John 8:7-9.

What is the best method to obtain right convictions? By what standard do you prove all things? 1 Thess. 5:21.

What element was lacking in Felix's conviction? Acts 24:25.

How may we get possession of a conviction as described in our lesson motto? Rom. 8:38, 39.

AFT QUOTATIONS.

The object of giving these quotations is to arouse comment. They may be used in the public meeting, but should always be given from memory.

After all, it is the utterances of personal convictions that serious men want. The shortest way of coming at men's hearts, and sometimes the shortest way of coming at men's heads, is to tell what you, personally willing to take the leap into the unseen, are depending upon.—Joseph Cook.

Send your audience away with a desire for and an impulse toward spiritual improvement, or your preaching will be a failure. Preach to the conscience.—Gouburn.

Who shall be true to us when we are so unsecret to ourselves?—Shakespeare.

What men want is not talent—it is purpose of conviction.—Bulwer.

Whatever career you embrace, purpose to yourself an elevated aim, and put in its service an unalterable constancy.—Victor Cousin.

All our other sorrows are storms that beat upon us from without; but remorse, conviction of sin, ever arises and haunts us from within.—W. Ruckler.

Amid manifold disadvantages—when the soul is thrown upon itself, a few kindred spirits and God—grow up those heroes of faith like the centurion, whose firm conviction wins admiration even from the Son of God himself.—Robertson.

DAILY READINGS.

Be sure and make a careful study of the daily readings. Without them your study of the topic will be incomplete.

March, 1907.

11. M.—A convincing sermon. Acts 2:14-38.
12. T.—Convicted of sin. John 8:7-11.
13. W.—Lacking conviction. Acts 26:28-32.
14. T.—Conviction demanded. Eph. 4:14, 15.
15. F.—Facing opposition. Acts 17:23-34.
16. S.—From God. Job 33:14-30.
17. S.—Topic, The Power of Conviction. Jas. 1:1-8.

THINGS WORTH REMEMBERING.

Without firm conviction, without a feeling of strength, with nothing but a feverish haste, we delay instead of hasten the coming of our Christ and his kingdom.

An ounce of conviction does more to drive the truth into men's lives than a pound of eloquence.

Conviction of sin ought not to be a thing of the past. Let the preacher proclaim the gospel truths with power of conviction and then the great tidal wave will sweep o'er our land from east to west, convicting men of sin.

There can be no winning of men to Christianity without a deep-rooted conviction as to the importance of a decision for Christ.

Pack your sermons with thought, but do not forget to salt them with conviction. An appeal that only touches the intellect and fails to reach the conscience is only a half appeal.

BIBLE HINTS.

Jas. 1:2, 3. The trying of our faith comes through temptations. The test of our strength is seen in the manner in which we meet our temptations. If we are irritable, they hinder; if we are patient, they work perfection. Conviction when on the side of right will help us overcome.

Jas. 1:4. We should be perfect, wanting in nothing. The one thing wanting in much of our endeavor for Christ is conviction.

Jas. 1:5, 6. The heart of every prayer is the sincere desire. The heart of every condition for answered prayer is a mind that wavers in nothing—faith that arises out of conviction.

Jas. 1:8. Simplicity of aim tempers one's actions with conviction. A double-minded man is an uncertain quantity.

PERSONAL THOUGHTS.

The life that is moved by the power of conviction will give the world and its Maker a heart service. Are you trying to do a heart service for God without conviction?

What methods are you employing to strengthen your conviction of right?

The best of the wrong and the worst of the right nearly blend into one. How do you decide between the two?

Are you attempting by His strength to live such a life that sinful men cannot be about you without being convicted of sin?

The man who goes forth in the spirit of conviction goes forth in the spirit of power. Have I ever carefully considered how much personal conviction plays in my success in life?

ILLUSTRATIONS.

"If I am convicted and sent to jail, it will break my mother's heart." "My dear boy, we do not want to break your mother's heart, but we must pronounce the penalty in the light of the law." You had better be depressed because of a conviction of sin now, than to be convicted of sin later.

An amateur painter once asked Michael Angelo why he mixed his paints the way he did. "Because I am convinced it is the only right way." Speaking for Christ and mixing paint are very much alike—have some conviction about it.

When a painter is once successful in placing a noble face upon the canvas, it goes through all his works. So it will be with conviction. It will be back of all our doing.

When Dr. Cuyler saw the Cologne Cathedral for the first time, it was disfigured with scaffolding; but when he saw it again many years later, it was finished and was the most magnificent sight from the Alps to the sea. Christians are supposed to be men and women of conviction. They are some- times deficient, but wait until they are finished!

A young professional man by a very slight modification of principle might easily have gained a high position for himself; but he made no concessions. He said to a friend: "You see, I could not do it; I had to live with myself."

The magnet has no difficulty in drawing objects to itself if they come in touch with it. The magnet of any man's life is his personal convictions—they always draw.

SUGGESTIONS FOR LEADER.

This meeting should be made to appeal especially to our conscience. There is no conviction without a grip on man's conscience. "Power of conviction." Make it shine!

There are many ways in which men act, but tonight we want to find out how men act when they are moved by personal convictions. What are some of the characteristics you may expect to find?

The leader might well take for his opening remarks this larger phase of the topic: Power arising from personal conviction. You can best impress those present with the idea of power by using men as illustrations. Refer to men of the Bible, men of history, and men of to-day who acted upon personal conviction. Show what they have accomplished. Leaders should not make long talks, and what is said should be suggestive rather than detail or minute.

Some member of the society may give an illustrated talk, using a magnet. The magnet may be used to pick up pins or other small objects. It will illustrate the power that resides in it. It will illustrate the power that resides in us. He may then proceed to show how our personal convictions act like magnets.

At the opening, for a change, instead of the main Scripture lesson, use the Bible lesson that is given on this page, and have different members read the Bible references that answer those questions, each adding, if they will, a word of comment.

A most effective way of beginning the open discussion would be for several members to tell of cases they have known or heard of who acted in accordance to certain convictions. What has been the result? If you can, use your own experience.

Close the meeting with a series of sentence prayers. Request that a number of the members respond. The prayer service ought to embody two petitions: Convictions that are God-given, and power to live true to these convictions.

Subjects for short talks and papers:

1. The need of right convictions.
2. How to obtain right convictions.
3. Conviction of sin.
4. Living true.
5. Moral persuasion.

(Continued.)

The next visitors came in 1814. The British ships "Briton" and "Tagus" also accidentally sighted the island and called. When they approached, the crews were startled to hear the young men, who had come out from the island in two canoes, call

(To be concluded.)

It is vain to be always looking toward the future, and never be acting toward it.

The teacher who knows not Christ is poorly qualified to bring out the blessed truths found in the word of God and thus guide the feet of the young into paths of duty and right, for the Scripture teaches that if the blind lead the blind, both will fall into the ditch. Christ said, "Be ye perfect," and if we are to be perfect and like him.

O thou Infinite One, stay not thy hand from the east, the west, the north and the south, may come the blessed "Hosannah! Hosannah! Jesus is King!" Workers of God, are you conscious of the influence you exert in your homes as mothers, in your Christian relations? Mothers, is your influence with your daughters such that it will be proved by the Father above? Fathers, is your influence over your boys such that it will stand

bitter that often will come to us when we cannot
never so dear to our hearts as when we cannot
thread through the little place where we live
with those dear to us, and so I say it does
person good to go away from home once in
while. Separation makes us grow fonder, distance
often strengthens us in our love, while being away
from the place we have learned to know as home
and those whom we love makes us value, yearn for
it and them more. We see home and the loved

regarding his former health, he was taken down with typhoid fever in August, 1906, which later developed into tuberculosis. He was married with his first wife, Mary, of Pueblo, Colo., expected to be afflicted by that climate; but, after improving for a while he again grew worse. He lived a little over three weeks after returning home, in school, and was a very diligent worker; in society he was a congenial associate and a staunch friend; in the home he was a loving and obedient son who enjoyed his father and mother, and was a devoted husband and father. He lived a quiet, unassuming and victorious life. Although his voice was seldom heard in public he lived true to his deepest convictions, and was willing to give his life for whatever he considered right, and was even willing to go to a foreign mission field. He was not only religious but a patriot. He was very devoted to his country to his lot. In this long sickness, he was welcomed to his home by his children and his mother. The funeral services were held at the home of his parents by Bro. I. W. R. using Ps. 16:11 for his text. He was a native of Pueblo, Colo., and was not a member of any church, but some, not named, served him.

HERALD OF TRUTH.

Thursday, March 7, 1907.

John F. Funk and Abram B. Kolb, Editors.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Russia and Herold, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

conducted at the College by Bro. J. K. Bixler from Num. 23:10. He was assisted by Bro. Silas Yoder.

Miller—Ferne Pauline Miller, only daughter of Bro. Anson and Sister Maude Miller, was born in Iowa, Dec. 12, 1905; died Feb. 21, 1907, of inflammation of the brain and bowel trouble. She was sick only twenty-eight hours. Little Ferne had accompanied her parents to meeting on Sunday and she seemed to be as well as any one could be, but this was the last time papa and mamma could take the sweet little child to the house of God. It was certainly a great shock to all the friends and especially so to the parents. Often we cannot understand why God takes these little ones away from us; but we can only think that it is all for the best, and in humble submission to our heavenly Father we say, "Thy will be done." For we know that God does all things well, and she is now relieved from all the trials and temptations that might meet her here. The parents may truly rejoice that this precious little blossom is safe and will be forever provided for and taken care of in the arms of Jesus, and they can rest assured that among the redeemed in heaven they have one with whom they may meet again when they shall be called to their reward. Let them remember that the Lord gave, and the Lord hath taken away; and let them add, "Blessed be the name of the Lord." The best advice we can give them is, to cling close to Jesus and live in blessed and faithful obedience to the Lord. The Lord and the Lord will take them to himself also in his own good time. Funeral services were held on the 23d at W. Union by A. I. Yoder and J. K. Yoder from Job 21:15, 16, Interment at Deer Creek. Her age was 1 Y., 2 M., 9 D. God comfort the sorrowing hearts.

Martin—Sister Anna Hursh Martin died at her home in Mechanicsburg, Cumberland Co., Pa., on Jan. 15, 1907; aged 83 Y., 10 M., 10 D. Funeral services were held at the Slate Hill Mennonite M. H., conducted by Elsh. Benj. F. Zimmerman, assisted by Samuel Hess and the Lutheran minister, E. D. Weigle. Interment at the same place. Sister Martin leaves two sons, grandchildren and great-grandchildren. For many years she had been a consistent member of the Mennonite church, and was a descendant of one of the first families to settle in the country immediately west of the Susquehanna.

Streely—Catharine Streely, wife of Frederick Streely, born 1828, died on Sunday morning, Feb. 24, 1907, in the seventy-ninth year of her age. The immediate cause of her death was pneumonia, though she had been in feeble health for many years and suffered many trials and afflictions, from all of which she is now relieved, and we hope that she has found a blessed resting place in the eternal paradise of God. She is survived by her husband, two sons, one daughter and three brothers. She trusted in God and in the atoning merits of the Lord Jesus Christ and looked forward to the rest prepared for the children of God. May the dear ones who are left behind all seek to meet a dear mother and companion in the rest which remaineth for the children of God.

Cosgrove—Sister Katie Cosgrove (nee Shor) was born in Putnam Co., Ohio, Feb. 2, 1881; died Feb. 17, 1907; aged 25 Y., 10 M., 15 D. She was married to Bro. Charlie Cosgrove, Jan. 9, 1906, and lived in happy wedlock 1 Y., 1 M., 23 D. She leaves to mourn her death a sorrowing husband, a mother, four brothers and a motherless babe. Her father preceded her about fifteen years ago. About five years ago she united with the A. M. church and remained a faithful member until God called her home, where there will be no more pain. Funeral services were conducted by D. J. Wray in German (text, 2 Tim. 4:6-8), and Bill Perry in English (text, Rom. 13:14). God, thy will be done and not ours.

Mower—On Friday, Feb. 22, 1907, in E. Lancaster Twp., Lancaster Co., Pa., of pneumonia and

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heart trouble, Susan Mower, aged 72 years. She was a member of the Mennonite church. Three children survive. Funeral occurred on Feb. 26 at the Mellinger Men. meeting-house.

Blough—Caroline, wife of Henry Blough, was born Jan. 17, 1807; died Jan. 17, 1907; aged 88 Y., 11 M., 24 D. She was married to Henry Blough, April 29, 1871. To this union were born twelve children, two of whom have preceded her in death. She was buried at the Weaver M. H. Services were conducted by the brothers S. D. Yoder and Alex. Weaver. Peace to her ashes.

Reed—Elnora Reed was born April 10, 1883, and was married to Samuel B. Metzler Jan. 21, 1905. She died at her home near Wakarusa, Ind., Jan. 15, 1907; aged 23 Y., 9 M., 9 D., leaving a husband and daughter (ten months old), one sister, three brothers, a father and step-mother to mourn her loss. She died of that dreaded disease diphtheria and for that reason the funeral services were postponed until Feb. 24, 1907. The services were held in the Yellow Creek M. H., conducted by Jonas Loucks and Jacob K. Bixler. From the words, "For I know that my Redeemer liveth." We have the consolation that our loss is her gain.

Sonder—On Feb. 14, 1907, in Lancaster, Pa., suddenly, while cutting ice in his yard, Christian Sonder, at an advanced age. He had an attack of apoplexy and died shortly after being taken to the house. He is survived by his wife, a son and a daughter. Funeral services were held on the 17th at the Old Mennonite church in Lancaster.

Alwine—Samuel Alwine of Cambria Co., Pa., was born Jan. 27, 1862, and died of pneumonia of the heart Jan. 25, 1907; aged 45 Y., 11 M., 28 D. He was the youngest of twelve children. One brother and four sisters have preceded him to survive. He also leaves a wife and two brothers the spirit world and four sons and a little daughter to mourn their loss. He was a member of the Evangelical church for about twenty years. He was buried on the 28th of Jan. in Grand View cemetery. Pre. Eirick preached the funeral sermon. A SISTER.

Molden—Catharine Graybill, widow of the late John T. Molden, passed away at her late residence in Wainfleet, Twp. Clinton Co., Ont., Jan. 23, 1907, after an illness of about two weeks, old age apparently being the cause of her death. She was born Feb. 5, 1821, her husband being 85 Y., 11 M., 18 D. She was a faithful and devoted member of the Mennonite church, and though living a long distance from the meeting-house, she always attended at the communion services, which she seemed to greatly enjoy. In her home she was ever faithful in her devotions and a true light for her Master. She leaves an aged sister and a daughter, Mrs. L. Reeb of Port Colborne, and two grandsons, who were with her at her demise. Funeral services were held at the home, Jan. 27, 1907, conducted by S. D. Yoder. Interment in the family burying plot in Wainfleet.

Ruth—On Feb. 21, 1907, in Franconia Twp., Montgomery Co., Pa., of the infirmities of old age, Bro. Israel Ruth. He died at the home of his son. He was buried on the 26th at the Townemann Mennonite M. H. He reached the advanced age of 81 Y., 5 M., 7 D. He was twice married and leaves two sons to mourn his death.

Wile—Bro. Jacob Wile of Souderton, Montgomery Co., Pa., died on Tuesday, Feb. 19, 1907; aged eighty years. He was buried on Sunday, Feb. 24, at the Souderton burying-ground.

Hanselman—On Feb. 25, 1907, at the home of her son-in-law, Abm. K. Fisher, in Manor Twp., Lancaster Co., Pa., Eliza Hanselman, widow of the late Eliza Hanselman, in her sixty-fifth year. She was a member of the Millersville Mennonite congregation. She leaves one daughter to mourn her death. Buried at the Millersville Mennonite M. H., on Feb. 28.

Keoperts—On Feb. 24, 1907, in Manor Twp., Lancaster Co., Pa., of a complication of diseases, died, after five months, Catharine, wife of Isaac Keoperts; aged 58 years. She was a consistent member of the Mennonite church for eighteen years. She was survived by three children, three brothers and one sister. Buried at Masonville M. H. on the 28th.

Wenger—On Feb. 24, 1907, suddenly, of heart disease, Sarah, wife of William Wenger of Amstutz, Lancaster Co., Pa.; aged about 35 years. The news of her sudden death was a great shock to the community in which she had resided. The funeral was held on the 27th at the Pike Mennonite meeting-house. Her husband and seven children survive.

Bender—On the 24th of Feb., 1907, near Leititz, Pa., of pneumonia, Alice, wife of Henry Bender, in the forty-seventh year of her age. Besides her husband she is survived by two sons and a daughter. Buried at the Masonville Mennonite M. H. on the 27th of February.

March 7, 1907.

Stoner—On Feb. 20, 1907, in E. Petersburg, Lancaster Co., Pa., of a lingering illness, Mary, wife of Isaac K. Stoner, aged 67 years. She was the daughter of the late Daniel and Mary Rohrer of East Hempfield township. She was a consistent member of the Mennonite church and was beloved by those who knew her. She leaves a sorrowing husband, two sons, four daughters, four brothers and one sister. Funeral was held at the Petersburg Mennonite meeting-house on the 23d.

Wenger—On Feb. 22, 1907, in Lancaster, Pa., of a complication of diseases, Isaac Wenger, in the 78th year of his age. He suffered two weeks. He is survived by his wife and several children. Funeral services were held on Sunday at the New Providence Mennonite meeting-house.

CONTRIBUTORS RECEIVED.

For India Orphans—Elizabethtown (Pa.) Sunday school, \$15.00.

For Russian Family Sufferers—From C. F. Hostetter, \$5.00; from several contributors, \$45.00.

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HERALD OF TRUTH.

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, MARCH 14, 1907.

Vol. XLIV. No. 11.

EDITORIAL NOTES.

We are glad to hear from the brethren in Canada that their efforts in establishing missions has materialized in the opening of the work at 75 Tate street, Toronto, with Bro. Sam-

The "Words of Cheer," our well-known paper for Sunday school and home, is making very considerable headway in circulation among individual subscribers. New subscriptions are coming in continually. One person from Elida, Ohio, alone sent in thirteen new subscriptions. Others have sent in from five to twenty-eight. It is a good paper for all.

The Howard-Miami Cong. near Kokomo, Ind., have fully completed the extensive repairs to their meeting house, including the addition of a wing 22 x 36 feet, raising the main building three feet and putting in a heating plant, also supplying with an up-to-date lighting plant that is giving excellent service. The total seating capacity of the renovated building is about 600.

The Russian Mennonite Brethren at Moundridge, Kansas, have built a new house of worship, at a cost of \$8,000.00, with a seating capacity of 550 persons. The building is well arranged as a house of worship and was opened for services on Sunday, Feb. 17. During the week following, Evangelist Jacob Quiring held a continued meeting with the congregation there.

On the 4th of March, three little girls were taken from the Orphans' Home, at West Liberty, Ohio, and placed with families in the congregation near Metamora, Ill. This leaves 45 children in the Home, of whom only 13 are girls. See correspondence in Tidings column. May God bless and prosper the work.

The article on "The Mennonites," the first installment of which appears in this issue, presents the church as viewed by a non-member, partly by studying various authorities on their history and partly by observation. The address, on the whole, is very fair and free from the rancorous expressions and personal feelings that one finds in the writings of men who pose as historians and who are accepted by many as authorities. The article is an address presented at Madison, N. J.

Bro. A. B. Kolb has been appointed by the Department of Commerce and Labor to gather statistics for all branches of the Mennonite denomination, and is sending out blanks to all the congregations to be filled out by the minister or person appointed by the congregation to do the work. It is the desire of the Department to have this work done as expeditiously as possible, and it is therefore desired that those to whom the blanks are sent will fill them out and return them so that the complete report may be sent to the Department at the earliest moment possible. The report is to include statistics regarding home and foreign mission work, educational interests, Sunday school work, orphanages, Old People's Homes, etc., also the distinguishing features of

every branch of the denomination. The Department is desirous of obtaining a fuller report than has yet been published, and we hope all necessary data will be promptly supplied. The envelopes sent out in which the returns are to be sent require no stamp, as they are furnished by the government for this special purpose.

A certain paper, recently published, claims to be "dedicated to the proposition that all men are created equal." That is a great and noble statement, but the learned editors of the paper show that they have not yet reached the mental development necessary to understand what it means. Men may be created equal in a certain sense, but the great difference occurs in the development and training afterward. The trouble is that those who misunderstand this great statement think that men are equal, and proceed to treat those who are far beyond them in mental, moral and spiritual attainments, not as their peers or equals, but inferiors, for whom ridicule is a valuable and much needed medicine. Men may be created equal, but even that is by no means proven, but they do not die equal. Hence, a difference must begin somewhere in early life. Usually that difference begins in the home, where the child is first trained. The child who obeys Eccl. 12:1 and those who do not. Actions speak louder than words and actions show the differences that exist more than words do.

The Lesson Helps being published and sold as edited by the undersigned are entirely original, as are also the German Lesson Helps by the same man. They are not a revision of other manuscripts. They are not a revision of other manuscripts. They are not a revision of other manuscripts.

TO WHOM IT MAY CONCERN—The Lesson Helps being published and sold as edited by the undersigned are entirely original, as are also the German Lesson Helps by the same man. They are not a revision of other manuscripts. They are not a revision of other manuscripts.

Helps, nor purchased from other companies and re-covered, as is the impression of some. Kindly yours for Christ and the truth,

B. F. COFFMAN,
Vineyard, Ont.

Commendable.—One of our subscribers kindly sent us five dollars to renew the subscription of the Herald and pay in advance until April, 1911. The writer also gives us these words of encouragement: "I have been a reader of the Herald of Truth ever since it has been published. It has always been a welcome visitor and I still appreciate it." We extend our sincerest thanks and best wishes to our generous friend. God bless you.

Here comes another with "Words of Cheer" for those who have labored during the past years for the upbuilding of the cause of Christ and the Mennonite church: "I have been a reader of the Herald of Truth for over forty years, and it has always been a welcome visitor while it was published only monthly and I had to go five miles to the post office to get my mail." Likewise to this dear brother we want to say, the Lord bless you abundantly for these kind and encouraging words, and your faithful support to our work.

Bro. Smallheart has no use for the Sunday school. He tells us he can read his Bible and teach his children at home. But his children

tell us they do not read the Bible at home, neither have they family worship. Well they can read it at home, but do they? Perhaps if they went to Sunday school they would want to study the Bible to learn more about the lesson. Bro. Smallheart knows the Bible ought to be read; he can read it, but he does not nor do his children. "He that knoweth to do good, and doeth it not, to him it is a sin." So at best there are other sins besides going to Sunday school, according to Bro. Smallheart's own confession. And Bro. Cress Cism says he has no use for the "Words of Cheer," that the Bible and the sermon are good enough for him. But Bro. Cress Cism has several times been observed reading this no-use paper while the minister was preaching, even though he had to borrow it of a Sunday school pupil, and forgot to return it. Perhaps he took this way of letting his light shine and of keeping at least one boy from the evil that the "Words of Cheer" might exert upon him. We do not think that the "Words of Cheer" or any other paper could spoil Bro. Cress Cism very much.

In response to the statement last week that the subject for Young People's meeting for March 31 would be "The Possibility of World-wide Evangelization"—a missionary topic—a sister suggests a supplementary topic, "The Risen Savior," as Easter falls on March 31. We believe the regular topic can be nicely arranged so as to include the Easter topic. One of the risen Savior's first statements was a missionary statement (John 20:17); of the first statements one by the angel of the Savior's empty sepulcher was of a missionary nature, (Matt. 28:7; Mark 16:7). And a great missionary command was given by the risen Savior just before his ascension (Matt. 28:19, 20). If there were no risen Savior there would be no missionaries, such as are now spreading the gospel over the earth. We believe the leaders of the young people's meetings who use the topics prepared by Bro. A. B. Rutt can combine the two topics so that Easter will have possibly a new and wider meaning to many than it has had. And we would say again that those who wish to prepare especially for the missionary topic would do well to obtain at least one of the books mentioned last week: 1. "The Evangelism of the World in this Generation," cloth, \$1.00; paper, 35 cents. 2. "Daybreak in the Dark Continent," cloth, 50 cents; paper, 35 cents. 3. "Effective Workers in Needy Fields," cloth, 50 cents; paper, 35 cents. All of these are to be had of Bro. Amos Eash, Emerald Ave. and 26th St., Chicago, Ill.

Bro. David Burkholder's article on "Danger of Riches" is a thoughtful discussion of the subject. Some rich men have spent much time trying to devise methods of disposing of or using their immense wealth for the practical benefit of humanity. Carnegie has given millions for public libraries and schools. Rockefeller recently set aside thirty-two million dollars for aiding colleges. Cecil Rhodes gave millions for the same purpose. Others have poured millions into other channels, ostensibly for the benefit of their fellow-men; the motives of some were good, the motives of others were extremely selfish. John D. Rockefeller, Jr., recently stated to his Sunday school class that the men who built up the

Standard Oil Company were all men of religious convictions, and who were active church members, while the men who comprise the great steel trust were men of worldly proclivities and inclined to sportiveness; nevertheless the civil law is after both concerns. Flagler, one of the Standard Oil men and the head of the great Florida East Coast railway system, is accused of having in his employ men who, by a system allowed by Florida law, are held as firmly in slavery as ever men were in slavery before the Civil war. The Standard Oil Company declares dividends every few months that mean millions for the stockholders, simply because they make the people pay. On the other hand, among those who grumble at Rockefeller and Carnegie, who together give enormous sums for educational purposes, are the men who furnish perhaps at least two-thirds of the billion and a half dollars that are annually spent in the country for tobacco, liquors and other vices, but who, altogether, do not give half or one-fourth for education and other purposes that these rich monopolists do. What is said here does not solve the problem—simply states the problem. Riches will not take men to heaven, neither will vice. Only those who have clean hands and a pure heart shall ascend unto the hill of the Lord.

PERSONAL MENTION.

Bro. J. S. Yoder, Wright Co., Ia., moved with his family to Johnson county, in the same state.

Pre. Daniel Miller and wife, of Osceola Co., Mich., returned to their home from a visit in Indiana, during the latter part of the month of February.

Bre. Joseph Mast and wife, of Indiana, recently made a trip to Bay Minette, Ala., where Bro. Mast assisted in the religious services at that place on Sunday.

Bre. Jacob Swartzentruber, of Clarion, Iowa, bought himself a home in Schickley, Nebraska, and moved there during the latter part of the month of February.

Bro. Abram Stutzman and family of Geauga county, Ohio, have changed their residence from the above mentioned place to the vicinity of Nappanee, Indiana.

Bre. E. M. Detweiler, of Columbiana Co., Ohio, returned to his home last week from near Dayton, where he conducted a series of meetings in the congregation near that place.

Bish. J. S. Shoemaker of Freeport, Ill., spent a week with the congregation at Surrey, N. Dakota, where he conducted a Bible meeting from Mar. 4 to 9. Bro. Shoemaker is a busy man.

Bro. J. B. Brunk has recently moved to Peabody, Kans., and this will be his future address. All his correspondents will kindly notice and address all correspondence to him as above.

Bre. Noah Stauffer of Strasburg, Ont., conducted the services at the Berlin meeting-house on Sunday, March 3, when votes were taken for the ordination of a minister for that congregation.

Bre. David Hochstetler and wife and Bro. Daniel Stutzman and family of Brown county, Ind., moved to near Nappanee several weeks ago, where they expect to make their future home.

Bre. Daniel J. Wise and Bro. Albert Sauder of Fulton Co., Ohio, left home on Mar. 5, 1907, on a business trip to Midlandwater, Texas. May God give them a prosperous journey and a safe return.—Cor.

Bre. Geo. R. Brunk has recently moved from Inman to Conway, Kas., and requests his correspondents to notice the change and hereafter address him at Conway, Kansas, instead of his former address.

Bish. John Hartzler of Garden City, Mo., was called to Harper, Kansas, on the 21st of Feb.

to officiate at the wedding of Andrew Ulrich and Ella Unzicker, who were married at the Ulrich home on the above date.

Evangelist Jacob Quiring who has been doing good work among the German congregations of the West, held a continued meeting with the Alexanderdell congregation, near Goessel, Kansas, during the first week in March.

Bro. H. G. Anglenmeyer, of Blooming Glen congregation, Bucks Co., Pa., preached in the Salford Mennonite meeting-house in Montgomery Co., on Sunday, Mar. 10. The same evening he conducted services in Harleysville chapel.

Bro. Joseph Stahly, of Danvers, Ill., accompanied by his son, who were visiting in the vicinity of Fort Wayne, where the son bought a farm, stopped at Elkhart on their return trip and made a short call at the Publishing House. We had a pleasant visit with them and shall be glad to have them call again.

Bro. G. W. North, our correspondent for the Howard-Miami Cong. near Kokomo, Ind., spent Sunday, Mar. 3, with the Forks Cong. near Middebury, Ind. From there he went to Goshen on the 4th, to visit at the College, and came to Elkhart on the 5th. We enjoyed his visit very much. From here he went to South Bend, Ind., to visit his daughter, Fanny, and returned home on the 6th. Come again, Bro. North.

Sister Mary Ann Bleam, of Kent county, Mich., who has been a great sufferer from inflammatory rheumatism for twenty-three years, has been called by death to the higher life above, as will be seen in death notices. She was a patient sufferer and a devoted child of God, and we can only feel that it is well that she, in the wise dispensation of God, could be taken from the sufferings and sorrows of earth to the mansions of bliss prepared for those who love the Lord. "Precious in the sight of the Lord is the death of his saints."

For the Herald of Truth. DANGER OF RICHES.

By David Burkholder.

"Though he heap silver as the dust, and prepare raiment as the clay, he may prepare it; but the just shall put it on and the innocent shall divide the silver." Job 27:16, 17.

Regardless of all the warnings and danger signals contained in God's Word, uttered by patriarchs, prophets, the Son of God himself and his Apostles, against avarice, covetousness, extortion and the excessive hoarding up of earthly treasure, we still see a great many people heedlessly living on in the world with no other object in view than greed and the accumulation of that "unrighteous mammon," no difference whether it is obtained by fair or foul means, and as if this world should be forever their home.

It is claimed that John D. Rockefeller, the multi-millionaire and so-called Standard Oil King, is worth \$600,000,000. If this is correct, he is probably the richest man in the world. Now we can scarcely conceive the immensity of a man's riches unless we look at the matter in a more comprehensive way. We will suppose a silver dollar to weigh one ounce, avoirdupois. This will not quite hold out, but is near enough for an illustration. At this rate \$600,000,000 silver would weigh 37,500,000 lbs., or 18,750 tons, equal to a cubic block the length, breadth and height of which would be 176 ft., and would make 1,250 car loads of 300 lbs. each. Allowing each car the length of 40 ft., it would make a train over nine and one-half miles long. Again, considering the 18,750 tons to be so many two-horse loads, each team to take up twenty-five lineal feet on the road, it would make a string of teams 66 miles long. Again, if we were to place all these silver dollars flat on the ground, one touching the other, the chain

thus made would reach from New York to Dhamtari, India, where our missionaries are, and there would still be \$85,000,000 left to carry on the mission work. If the dollars were piled on top of one another they would make a stack 118 miles high. To count this amount, allowing a man ten hours each week day and counting at the rate of \$100 per second it would take him fifty-three years. The interest of this vast sum at the rate of 6 per cent per annum means an annual income of \$36,000,000, almost \$100,000 per day, \$4,440 an hour, \$74 a minute, or \$1.23 a second, about as much as many a poor laboring man receives for ten hours' hard work. Again, counting at the rate of \$100 per second, even the income would grow faster than the man could count it. At the rate of \$100 per acre this estate would pay for 9,735 sections of land, or a tract 66 miles square, which is 2,000 sections more than the whole of Palestine contains, and which at a certain remote period of the world's history was sufficient to support 4,000,000 Israelites, including women and children, and a vast host of heathen besides.

Now, in thinking on these things many solemn questions present themselves to our minds. One question of the most serious importance is this: Can it be possible for a man to accumulate such a superfluous amount of earthly treasure and at the same time live faithful and true to the teachings of the gospel, set his affections on things above and not on the things of the earth? No, not according to one of our Lord's declarations: "Where your treasure is, there will your heart be also." The Golden Rule: "Do unto others as you would have them do unto you," and, "Love your neighbor as yourself," will prevent him from hoarding up so much. It is a question in my mind whether such a man can be a true disciple and a follower of the meek and lowly Jesus, who himself says, "A rich man shall hardly enter into the kingdom of heaven." He can not possibly get any benefit from a good, sound gospel message delivered by a God-inspired man, speaking as he is moved by the Holy Ghost, "because the cares of this world and the deceitfulness of riches choke the Word." His attachment to his great possessions makes the young ruler out of the kingdom of heaven. The love of money, which is the root of all evil, was the means of making an apostate out of Demas, who, before that, Paul could commend as a zealous worker and who joined him in sending greetings to the brethren. I do not remember any promises made to the rich in the world to come, but I remember an abundance of threats from the Savior: "Woe unto you that are rich, for you have received your reward," consequently there is no consolation for them hereafter unless they mend their ways in this life. Instead of consolation there are miseries awaiting those who through dishonesty, fraud and extortion rob their fellowmen, especially the poor. James speaks of the rich capitalists and oppressors who are cutting down and holding back the wages of the poor laborers, as weeping and howling, for the miseries that shall come upon them. For the gold and silver in their own coffers is canceled, and the rust of it shall be a witness against them in the great Judgment Day, and shall eat their flesh as if it were fire, because they had laid up treasure for the last day and feasted their hearts as in a day of slaughter, perhaps by feasting on the spoils. How foolish it is for a man to spend his precious time in heaping up riches and taking no time to be holy.

It is a solemn truth that we brought nothing into the world, and we certainly can take nothing out. The Judgment Day will be a terrible surprise to the miser that counts his gold and reckons his profits. He will be panic stricken by the awful knell that tells him gold is of no more value and his priceless soul is lost forever because of his eager pursuit of a glittering bubble, which has suddenly burst. Then the question

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will be: "Whose shall the things be which thou hast gathered?"

Christ says: "Lay not up treasures on earth." Then comes the all important question which has been perplexing the people for the last nineteen centuries and remains yet unanswered: "What shall it profit a man though he gain the whole world and lose his own soul?" Or, "What shall a man give in exchange for his soul?" Six hundred million dollars will not suffice. Can the value of a soul be estimated? In what kind of balances can a soul be weighed, or by what computation can its value be estimated? For what can it be sold or bought? It has no equivalent in earth, sea or sky. "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men into destruction and perdition." For this reason Paul instructed Timothy to warn rich people not to be high-minded. He saw danger along that line. Some rich men become "lovers of pleasure more than lovers of God." That is too much for them to trouble now. When people get plenty of money, they spend it for pleasures and luxuries. It seems to me that when a town of three thousand inhabitants invests between thirty and forty thousand dollars in automobiles it is not altogether spent to the glory of God. It was all right for that rich man to build greater barns in order to save the abundant crop with which the Lord had blessed him, but he made the fatal mistake in not using it to the glory of God, but on the contrary consuming it upon his lusts, in ease, gluttony and drunkenness. And, oh! how suddenly were the hopes of his future days of ease and merriment blasted when that voice in thunder tones came down from heaven: "Thou foul, tonight thy soul will be required of thee!" Jeremiah's prophecy was here fulfilled: "He shall leave them (his riches) in the midst of his days, and in the end shall not live out half their days." Oh, what a shock, what a disappointment standing at the threshold of Eternity unprepared to meet his God, clinging as it were to a slippery rock with fiery billows rolling toward him, and with the bottomless pit beneath his unhalloved feet. He must now have felt like that notorious infidel, who, in the last hour of his miserable life, when death was staring him in the face, made that awful expression: "Oh, God, hell is a refuge for me, if it hide me from thy frown!" or like another one whose last words were: "I am ready to take a leap into the dark," or like the rich man in the Savior's parable, ready to be buried and to open his eyes in hell, and to be tormented in the flames with the devil and his angels, "where the worm dieth not and the fire is not quenched."

Here some one might say: "Were not Abraham, Job and Joseph of Arimathea rich, and yet God recognized them as his true and faithful servants?" Yes; but they did not obtain their wealth by oppressing the poor, but through honesty and fair dealing, and they used it to the glory of God and the comfort of the needy.

Nappanee, Ind.

DEAD IN SIN.

By Katie E. Neff.

What is the meaning of the expression, being dead to sin and alive unto righteousness? He that is dead to sin will abhor all that is evil. He will not be ashamed to let his light so shine that his good works may be seen by men. At the beginning of a Christian life we must be born by the words thou shalt be justified and by the words thou shalt be condemned (Matt. 12:37). If we desire to be Christians we need to be Christians astonishing those learned men in the temple by his words of wisdom, and when asked by his parents why he did not return with them

communications out of our mouths, and all the works of the flesh as enumerated in Gal. 5. The apostle teaches us that those who are brethren and sisters in Christ should be kindly affectionate one to another. Share each other's sorrows and trials and likewise enjoy each other's happiness and comfort. In this line is room for much improvement among the so-called Christian people.

The apostle tells us, "that he that says, he loveth God and hateth his brother is a liar." Why is it that we so often hear an evil report that is told by a brother or sister, and instead of speaking to the accused one and finding out whether the report is true or not, it is made common gossip and told to everyone except the one to whom it should be our first and highest duty to tell it. Do we not read in God's word, "If thy brother trespass against thee, go and tell him his fault between thee and him alone. If he hears thee thou hast gained thy brother?" etc. We need a pure religion. A religion that is pleasing and acceptable to God, not such a religion as everyone can adapt to his own perverted and corrupt opinion, but a religion that will make us better men and fill our women and bring us nearer to God and fill us more abundantly with his love and mercy. A religion that will save the soul from eternal darkness, the same religion that Jesus brought and taught both by precept and example.

If we are truly dead unto sin and alive unto righteousness we will have no desire for the pleasures and vanities of this present evil world. "It is better," says David, "to go to the house of mourning than to the house of feasting, for that is the end of all men and the living will lay it to heart" (Ecc. 7:2). Christians are never happier than when they walk humbly before God and keep his commandments. That work which we do for Christ we do for the love we have to him. We should work in his vineyard from a motive of pure love. It was this love to us that prompted him to take upon himself the sorrows and sufferings of this life.

To be alive unto righteousness we must search the holy Scriptures. In this way we will find what kind of a life we are leading and how we stand in the sight of the Lord. I believe a good way for our young people to get acquainted with God's Word is through private personal study and also through the public Bible Readings. We will by this means be led to search the Scriptures more diligently, and the more we search for the truth the more desire we will have for it. We get so deeply interested that it is really a pleasure for us to gather in the meetings to study the Word of God, and it is the very best kind of knowledge that the young people can store up in their minds—the knowledge of God, the knowledge of Christ, the knowledge of salvation and the blessed truths of the gospel. We are told by the Word of God to search the Scriptures for in them, it is said, "ye think ye have eternal life and they are they which testify of me." These are the words of Christ.

Let us see our young people come to church, love to see our young people come to church, and it is not so hard for them to repent of their sins, consecrate themselves to God and be saved sins, consecrate themselves to a consciousness of the reason why sometimes those that have been brought into fellowship with the people of God are discouraged and led to forsake the way of life is by the inconsistent walk and occupation of those who are already in the church. Let us take heed unto these things, "Ye church, let us take heed unto these things, for by the words thou shalt be justified and by the words thou shalt be condemned" (Matt. 12:37).

If we desire to be Christians we need to be Christians astonishing those learned men in the temple by his words of wisdom, and when asked by his parents why he did not return with them

his answer was, "Wist ye not that I must be about my Father's business?" Would we as his followers more freely deny the sinful pleasures of this world and say as Christ did, "Wist ye not that I must be about my Father's business?" how much better it would be.

Are not these words a great example for us? We need to be alive unto righteousness, for Christ said, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

Strasburg, Lancaster Co., Pa.

For the Herald of Truth.

DRIFTING.

By Jacob Woolner.

I am often made to consider, while reading so many articles in the Herald on non-conformity to the world, in which this subject is so ably explained, what can be the reason that so much worldliness is still creeping into our congregations? With all the teachings, both in the Sunday schools, in the Bible Readings, Young People's Meetings, Bible Conferences, and continued meetings, can it be possible that people are still ignorant on this line of gospel teaching, which is so plainly set forth by Christ and his apostles? Or is it because of the carnal mind not being willing to subject itself to the principles of the gospel? Or are some of our bishops, ministers, evangelists and lay members opening the doors and letting in worldliness for the sake of gaining members, the applause of men, or whatever brings respect of person and not alone to the honor and glory of God, and the welfare of the church and every-daying souls, which alone should be the object in view?

I present these thoughts for consideration and not for the sake of criticism, as I do not wish to criticize any one, but I am often astonished to see professing Christians drifting so far away from the principles of the gospel as taught by Christ and practiced by our forefathers, and we still profess to hold to the same doctrines. There are some things that have been instituted and established in the church for which I am truly glad. In former years I often wondered why the Mennonites did not have evangelists and missionaries in the field. That spirit seems now to be thoroughly awakened and I rejoice to hear that so many are willing to go and be used in this important and necessary work. I also rejoice that there are so many congregations willing to support this work. May God's rich blessing rest upon them.

But great care should be exercised. There is danger that the adversary of souls, who is constantly on the watch seeking to lead us astray one way or another, may lead us into wrong paths. I have now passed my four score years and I would like to see the church in general more separated from the world when I have to leave this stage of action and go to try the realities of the world beyond. I feel my weakness add shortcomings, and I can heartily ask forgiveness and forbearance of my brethren in all that I have failed and come short of in my duty, but by the grace of God I wish to contend for the faith once delivered to the saints; that is, for that faith which worketh by love; and if we live up to that faith which worketh by love, we will have no trouble in leaving the world. In our hearts will change our minds and desires to better things. When our hearts go out to and for the vanities of the world, we know that the love of God is not perfect in us, for love brings obedience both toward God and our fellowmen, and if we abide in love we will abide in God, and God will be in us, and what need we more? If God be for us who can be against us?

Kosuth, Ont.

TIDINGS FROM THE CHURCH AT HOME AND ABROAD

FOREIGN MISSION.

India.—American Mennonite Mission, Dhamtari, C. P., India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill.
Chicago.—Mennonite Gospel Mission, Emerald Ave. and 26th Street, Chicago, Ill.
Wish Mountain.—Wish Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.
Philadelphia.—Mennonite Home Mission, Cor. Archer and Dauphin Streets, Philadelphia, Pa.
Ft. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind.
Lancaster.—422 Rockland Street, Lancaster, Pa.
Canton.—Mission Home, 1934 East Eighth Street, Canton, Ohio.
Kansas City.—701 Pacific St., Kansas City, Kan.

From Berlin, Ont., March 8, 1907.—In a special meeting, called by the trustees of the Berlin congregation, it was decided to make preparations for the building of a new meeting-house during the year 1908.

On Sunday, March 3, votes were taken in the Berlin congregation for the choosing of a minister for that place. The names of two brethren were presented and ordination services were announced for Sunday, March 17.

It is reported that in the meetings held at Florida (North Woolwich) by Bro. J. B. Smith of Ohio, there were sixteen confessions.

The weather here continues fine. On Tuesday afternoon, March 5, we had a severe blizzard which lasted about an hour. There is still some snow and sleds are still used. With kind regards, COR.

Plainville, Texas, March 3, 1907.—Dear Herald Readers:—Greeting. I will write a few lines to tell you that we still live on the plains of Texas and we enjoy the pleasant sunshine very much. We are few in number, as compared with some of the Eastern congregations. To-day we organized a Sunday school with H. E. Landis, superintendent; J. Hartzler, assistant superintendent; B. E. Martin, treasurer and secretary; J. Hartzler, chorister. We expect to have Sunday school every Sunday, if the Lord will.

Bro. Reuben Steiner, Bro. Andrew Brenneman and Bro. Moses Brenneman of Allen Co., Ohio, were with us last Sunday. The Lord bless them. Bro. Moses Brenneman conducted meeting while with us and we all enjoyed it very much. We would be glad to have others visit us and do likewise. There is here a great need of Christian living and Christian teaching. There are a great many here who go to church, but they have let the world and its pleasures run away with them. It is very plain to see which side we are on by our dress, our talk and our ways of living. The people read our lives more than they do their Bibles. May God bless you all.

JOHN HARTZLER.

Manheim, Lancaster Co., Pa., Mar. 5, 1907.—To the readers of the Herald of Truth: Greeting in the Master's name. On Tuesday, Feb. 26th, 1907, the day appointed for the choosing and ordaining of a minister for the Manheim congregation, the meeting was well attended, and five brethren were presented as brethren suited to fill the important office. These were Aaron H. Wenger, Harry R. Cassel, Henry K. Landis, N. Oberholzer and Isaac Tyson. The services were led by Bishop Jacob N. Brubacher, of Mt. Joy, and Isaac Eby of Kinzers. When the lot was drawn it fell on Bro. Aaron H. Wenger, who was accordingly ordained to the office of the ministry. Bro. Wenger is a son of Peter Wenger of Manheim. May the Lord fit him for the solemn work and make him an instrument of blessing and usefulness to the cause of Christ and his church. COR.

Peabody, Kas., Mar. 1, 1907.—J. F. Funk, Elk-hart, Ind. Dear Bro.—I received your letter when I returned from a trip to Newkirk, Oklahoma, where four families from Sterling, Ill., have located. The place is new and people very worldly. There were no definite results from our meetings, but we felt that the Lord was with us. This is a new place where a minister is much needed. I had an invitation to locate there, but have now located in Peabody, Kas. I have purchased a little home at the edge of town, and ask you to announce my change of address in the Herald. J. B. BRUNK.

Fort Wayne, Ind., Mar. 5, 1907.—Readers of Herald of Truth:—Greeting. We mentioned last week that we were able to announce the time of our communion in this week's paper. The arrangements have now been made for Sunday, Mar. 17. We would be much pleased to see a number of the friends from the neighboring congregations with us on this occasion. There will also be baptismal services at the same time. Four more stood up for prayer last Sunday evening. We may have instruction meetings on Friday and Saturday evenings preceding communion. We thank our friends for their financial aid as well as for their prayers. I. R. DETWEILER.

Home Mission Notes.—Dear Readers:—Greetings in the Master's name. One of the perplexing problems in Home Mission work, is how to get the man in vital touch with the Master. It is a question of great importance, because in a large measure, the solution of it will determine the success and permanency of our Home Mission work. The head of the family saved usually means the salvation of the whole family. In an endeavor to solve this problem we are conducting meetings for men only every Sunday at 4 p. m. Gospel talks adapted to the needs of men are given and the claims of Christ presented. The results thus far have been very gratifying, both in interest and attendance. A number of men have been led to make a definite decision for Christ. This phase of our work is yet in its experimental stage, but we trust it will prove to be a great power for good in this community.

Various cases of extreme poverty have been brought to our notice recently. Some of them are deserving the support of charity, since unfortunate circumstances deprived them of what means they had. We were enabled to aid some of the poor, through the kindness of friends, who sent a special contribution of money to be used for charitable purposes. We wish to thank the contributors for their kindness and liberality. The Lord will surely bless the gift and the giver. The work is prospering and the prospects for the future are favorable. Pray for the work and the workers. PER H. FRANK REIST.

From the Toronto, (Ont.) Mission.—At the regular session of the Canada Conference, in 1906, a committee of five brethren was appointed to "look up Home Mission fields and find workers for them." The city of Toronto was selected as a field where our people might, by the grace of God, do some work for the Master. After considerable corresponding and searching for a suitable building, the work has at last been opened. There are four workers on the ground ready to spend and be spent in helping fallen man. The Mission committee of the M. B. of M. & C. secured Brother Samuel Honderich and wife of Goshen, Ind., to take charge of the work. Sisters Lena Weber and Bernice Devitt of Waterloo Co., volunteered

their services. These all came to Toronto last week. An eight-room house had been rented at 75 Tate St., for \$12.00 per month. We expect this will be temporary. In the house there is a front room 14 x 15 in which two meetings were held, March 3, the workers' first Sunday in Toronto. At 10:30 a. m., a few persons met for a gospel service. At 2:30 there were ten boys and girls and a few others who gathered in this room, and a little Sunday school was held. God's presence was realized. We believe the Lord's hand has been guiding in this movement, and it is worthy our hearty co-operation. All may pray for this work, while others may wish to give it more practical assistance with their means. Contributions may be sent direct to Bro. Honderich, 75 Tate St., Toronto, Ont., or if more convenient, can be forwarded through M. C. Cressman, Berlin, Ont., the writer, or any other member of the committee. May God grant that these efforts may be owned by him and that souls be brought to a newness of life. L. J. BURKHOLDER.

Plainville, Texas, March 5, 1907.—To the Readers of the Herald of Truth:—Greeting. If the editors will allow a little of their valuable space for a letter, I will write a few lines to the many who are interested in this place. Myself and family moved here, reaching Plainville Feb. 8. Our car of emigrant goods arrived the next day. We are now living in our new home. The inquiries have been numerous and varied regarding the colony work, which is going on quietly, but steadily. Eight Ohio brethren have been here since we moved in. From all that has been written of this country since it was first mentioned as a colonization proposition, many of its merits have been advertised. It has been my experience (and I have observed it in many others) that one cannot appreciate the advantages and opportunities found here until he sees them for himself. One brother who was among us recently remarked, "that when one sees the West he is no longer satisfied with the East."

The climate, with its rare, pure air, is among the most healthful. Hale county is in the famous shallow-water belt. It is on the floor of this immense basin, and is the best water of all the Panhandle countries. I mean for abundance of water, uniform quality and convenient depth. When we consider, in connection with this, the high quality of the products of its rich soil, we have a combination out of which can be developed a very desirable country. God graciously giving the usual rainfall. The people of many states have their eyes on Hale county especially, and we expect many to see it and locate there this summer. Now let me sound a note of warning to our people. Since the fame of this country has gone throughout the states there are many land agents at work trying to get our people scattered into many different places, and before we realize it some land man will have you feeling under obligation to him, because of some little courtesies he has extended to you, for verily the land man is a very smooth fellow, and it were better that you pay for all your comforts and accommodations rather than get tied up prematurely with a land man in an isolated place. When you plan a trip to the Southwest, plan to spend enough time in those places where colonies are started, to investigate thoroughly before locating, and then as prudence may prompt you, with the whole situation under your eye. One man allowed himself to be located in an isolated location because he thought he was getting nice land at a bargain. Later he saw this place and regretted his investment. There are now a number of places at which our people have started to locate. At Normanna, where Bro. Unzieker is; here at Plainville, Hale county, and about forty-five miles north of us, where Bro. A. J. Yoder and a number of others have invested. So in looking out for a change of location let us consider our mutual spiritual interests. Locate in bodies, where we can work

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for the mutual good of the brotherhood, rather than for the land man. I invite correspondence. P. B. SNYDER.

For the Herald of Truth.

THE KNOWLEDGE OF SIN.

F. B. P.

It is comparatively an easy matter to bring a man to repentance, after you have once convinced him that he is a sinner.

I recall an instance that occurred many years ago. The old brother has long since been gathered to his fathers. It was at a little meeting in which a certain church difficulty was to be settled. The brethren who had the work to do made certain decisions that were to govern the parties concerned. The writer was secretary of the meeting; in one resolution they had included a point that was directly contrary to the spirit of the other decisions, and would have done injustice to the brother upon whom the burden was to be laid. The writer laid the point before the old brother who seemed to be the leader of the workers in the case, and pointed out to him the mistake. He stood for a few minutes, evidently thinking and revolving the thought in his mind, and suddenly his face lighted up with a new idea and he said, "Yes, I see it; we must change that," and immediately returned to his helper and the matter was rectified and brought out with perfect justice to all and with perfect consistency.

When the sinner is convinced that he is doing wrong, and that his wrong actions will bring judgment upon his own pate, and that he will ultimately be the sufferer, it is usually not hard to bring him to adopt another course. He may not be fully converted at once, but very probably he will be led so far in the right direction that it will make a marked change in his life and conduct, and open the way for further progress.

But as long as a man does not see that he is doing wrong, and is not conscious of sin, he will not need his course. At a certain time, three of us were talking together when the subject of repentance came up. One of the party who had been baptized in infancy, and in later years confirmed in his church, and was a church-member, seemed almost offended because the subject of repentance was held up as a necessary duty for all, said, "Repent: why should I repent? I am doing nothing wrong: I treat every one right; pay what I owe and give every man his just dues. I live soberly and honestly—why should I repent?"

All the preaching in the world would not have led that man to repent, until he could have been made conscious that he was a sinner, or in some way doing wrong; and the first step to bring him to a knowledge of the truth would have been to show him what God requires. Explain to him how that every living man in the world is a sinner and a transgressor before God, and that God's just condemnation rests upon him, and can only be taken away from us when we acknowledge our sinfulness, or our lost and ruined condition, accept Christ as the propitiation for our sins, accept him as our Redeemer, our Justifier and as our only Savior.

The mistake that is often made by Christian workers, by our evangelists and preachers, is that they are too much in search of numbers instead of true converted souls.

It seems to be a very hard matter to get a clear idea impressed on the minds of the people, as to what conversion or a change of heart really means, and unless a man has a thorough experience in this work of regeneration he is unable to explain it or give a clear idea of what it is to others.

There are indeed not many that have a clear knowledge of this solemn and important work. We need not wonder that Nicodemus could not

For the Herald of Truth.

POWER OF INFLUENCE.

By William H. Haazer.

This is an important subject and one which we should all be concerned about, for it involves us all. As there are but two ways, we are either under the power of good or bad influence.

We will first consider the evil influence and to show its power review some Bible characters who set forth and were under bad influences.

The first and most lasting evil influence that we have any record of is the influence Satan had over Eve in the garden of Eden. He influenced her to partake of the forbidden fruit and she in turn influenced Adam to sin, and under this influence we are still laboring at the present day: for "through Adam's fall, we sinned all."

Solomon, that noble and wise ruler, he who is said to have been the wisest man that ever lived, he to whom God had assigned the noble work of building the temple, was influenced by his wives to do wickedly after he had so faithfully worked for the Lord for a long time (1 Kings 11:3, 4). Ahab, that great king of Israel, who led such a sinful life, and did more wickedly than any of the kings before him, was influenced by his wicked wife, Jezebel, who was the daughter of an idolatrous king (1 Kings 21:25). Jehoram, the son of Jehoshaphat, was led into wickedness by his wicked wife, who was the daughter of Ahab (2 Kings 8:16, 18).

We might refer to many other examples and see how the Israelites were led into sin by the influence of the heathen and idolatrous nations with whom they came in contact, and how they had to suffer on account of their folly; how Nadab, following the wicked ways of his father, Jeroboam, sinned and made Israel to sin; how Azariah, the son of Ahab, walking in the ways of his father and mother, served Baal and did evil in the sight of the Lord; how Jeroboam caused Israel to sin by drawing them away from following the Lord to worship the gods which he had made; and how Rehoboam was led into wickedness by heeding the wicked counsel of the young, inexperienced men, instead of the wise counsel of his older advisers.

All these examples show us how great is the power of evil influence and how awful are its results: but let us look to the brighter side and see the power of good influence.

Jehoshaphat, one of the good kings of Judah, was influenced by the pure and noble life of his father, Asa, and he served the Lord (1 Kings 22:42, 23). Azariah, the son of Amariah, served the Lord because he was influenced by his father; and Jonathan, son of Uziah, influenced by the good conduct of his father, did that which was right (2 Kings 15:32, 33).

The greatest influence for good is the influence of Christ and of the Holy Spirit. Just think of the noble example Christ set for his disciples and for us, and how his disciples, with the exception of Judas, were influenced to follow him. Before his ascension he promised to them the Comforter, which is the Holy Ghost, under whose influence they were led to work so wonderfully and faithfully for the Lord. One of the strongest workers for the Lord was Paul, who was also under the influence of the Holy Spirit. Of himself he says, "I labored more abundantly than they all, yet not I, but the grace of God, which was with me."

From these examples we can see the power of both the good and the evil influences. Now, under the power of which are we and which do we set forth? We are either giving out influences for good or bad; there is no neutral ground to stand on. It is true that some people have a stronger character, either for good or bad, but the very fact that some seem to stand on neutral ground is in itself an evil influence, for it causes

We attract hearts by the qualities we display; we retain them by the qualities we possess.

others to take the same stand, and no Christian can take such a position.

Our every action, our conversation in our every day life and our conduct in general are the influence we set forth. By our works, not so much in the house of God as on the outside, the world reads our lives. Paul said, "Ye are living epistles, known and read of all men." Now if the world reads our lives and sees our hypocritical works, will it not be an influence which tends to keep them from the church of God? How much nicer is it to live a pure and devoted Christian life, so that those who are yet outside of the ark of safety can see that there is a reality in what we profess! Will not a sinner sooner come to Christ by following the example of such a man than that of a hypocrite?

The place where influence is most powerful is in the hearts of the young people and the little children. The young people look to the older for an example. I have often realized this fact in my school life; the smaller pupils look to the older ones, who are often responsible for the conduct of the little ones.

It is the same in other affairs. As young people take certain older persons as our examples, such persons as we think are more experienced and understand better what is right for us to do, than what we ourselves do. Oh, how sad it would be, then, if we would follow the example of a hypocrite and be led astray!

The young mind is the most susceptible to influence. In fact, the child in its development is supported by the influence of those around it. Its surroundings shape its early character. The little boy who sees his father smoke, drink intoxicating liquor or engage in any other work of evil consequence, is already under the evil influence of his father when he says, "When I get big I'll do like papa does." Oh, how sad it is to influence children in the wrong! Christ says, "Whosoever shall offend one of these little ones who believe in me, it is better for him that a millstone be hanged about his neck, and he were cast into the sea."

"Train up a child in the way he should go, and when he is old he will not depart from it." So let us be very careful what kind of influence we cast over little children.

Our influences do not only reach those around us, but they spread out and travel on to eternity. Like the little wave started by a pebble thrown into the water, they flow on and on.

The influences under the power of which we are, are often elective. We can often choose our surroundings. Although we are to a certain extent under the influence of those around us, let us strive to come more directly under the influence of the Holy Spirit and be assured, if we are under the influence of the Holy Spirit, our influence will go out for the right.

Are we under the power of good or evil influence? Are our influences for good or for evil?

For the Herald of Truth. THE MENNONITES.

By W. B. Smith.

"Bibliography History of the Mennonites," D. K. Cassel. "The Mennonites, their History, Faith and Practice," John Horsch. "Historical and Biographical Sketches," Samuel W. Pennepaeker. "The Mennonite Church and her Accusers," John F. Funk. "Mennonite Church History," Hartzler and Kauffman. "McClintock and Strong Encyclopedia." "The New International Encyclopedia." "The United States Religious Census Report for 1890," Carroll. "Statistical Report for 1906 in Christian Advocate, Jan. 17, 1907," Carroll.

In order to get a proper background for the development of this denomination in America, it will be necessary to dwell at some length on their origin and early history in Europe.

In this paper the divisions known as Amish will not be considered.

There has been much dispute concerning the dissenting of the Mennonites, but the testimony of Dr. Ypeij, in a book published in 1813, claims that the Baptists, who were formerly called Anabaptists and in later times Mennonites, were the original Waldenses.

This evangelical denomination which became known by its present name in the sixteenth century had a congregation in Zurich, Switzerland, in 1525. The organization of this congregation was effected by Conrad Grebel, Felix Manz, George Blaurock, William Reublin and others who were dissatisfied with the teachings and practices of Zwingli. They did not consider his ideas of reformation sufficiently thorough. His looseness in church government was especially offensive to them, as they claimed the church should be composed entirely of converted persons who live saintly lives, and that all who fail to do this should be denied communion with God's people. As Zwingli was opposed to the existence of another church, and as the government was composed of his party, persecutions were at once inflicted upon Grebel and his party.

Dr. Max Goebel, a theologian and historian of the Reformed church, in his writings of 1844-1851, says concerning the Swiss Brethren: "The substance and distinguishing features of this time were in the great stress which they put upon actual personal conversion and regeneration."

Professor de Hoop-Scheffer states that "before 1550 of all non-Catholic religious authors of Holland not one wrote so much as Menno. Not one so well adapted his writings to the wants of the common people or to the needs of the time in which he wrote."

He was a man of unquenchable piety and sincerity, and his eloquence swayed the multitudes. In 1537 he commenced traveling through Northern Germany with his wife and children, preaching to the people. Everywhere he went his life was endangered by the Catholics, who despised needs and by a non-resistant and revengeless life are actually carried into effect. These people therefore aimed not only at a reformation of the church as to doctrine and forms of worship, but as the Lutheran reformers did, neither only at a reformation of customs, morals, and systems of church government at which—better than the Lutheran reformers—the Zwinglians and Calvinists aimed; but all this and more, they aimed especially at a full and thorough execution and application of the doctrine of Christ in the heart and life of every individual in the congregation; and consequently there should be an organization of true believers, gathered out of the great church which has fallen into corruption, into a pure and holy congregation. That which the reformation was originally intended to accomplish they aimed to bring into realization, thus without delay in every individual Christian, thus forming a congregation organized in accordance with Scripture teaching alone, and directed only by the Holy Spirit rather than by the officers of government and the opinions of men."

To these Brethren, who had been compelled to take refuge in other countries, a leader was soon to appear.

The names of Luther, Zwingli, Melancthon, Bucer, Bullinger, Calvin, Wesley and others who have been instrumental in instituting reforms in the church, are familiar to the average reader; while that of Menno Simons is practically unknown, although he was contemporary with Luther, Zwingli, and others. He had personal interviews with Luther and Melancthon at Wittenberg, with Bullinger at Zurich, and with Bucer at Strasbourg.

It is from this man, Menno Simons, born at Witmarsum, Friesland, Holland, in the year 1492, that the Mennonites derive their name. He was reared a Catholic and educated for the priesthood and entered upon his duties at the age of twenty-four, at Pingium. He preached

for two years without ever having read the Scriptures; and did not so much as touch the Bible for fear he might be misled. In 1527, his third year, he concluded to read the Scriptures, and soon found that he was in error. He continued reading daily, and was soon called an evangelistic preacher, but still, as he says, "he loved the world and the world loved him."

In 1531 Sicke Snyder, a devout Christian, was beheaded for renewing his baptism. This aroused Menno Simons to a rigid examination of the Scriptures, especially since he had doubts as to the Catholic teaching concerning the Eucharist and some other points of doctrine. He became thoroughly convinced that the Scriptures do not teach infant baptism.

Shortly after 1531 he left Pingium and was stationed as priest at Witmarsum where he wrote a book against the Muensterites, the warlike party of the Anabaptists, and on Jan. 12, 1536, Menno left the Catholic church and was baptized at Leeuwarden. He was soon recognized as the leader of the "Aufgesinnte," and gradually this sect assumed the name of Mennonites from him.

Menno Simons became bishop of his little flock which was rapidly increasing, (partly through evangelistic effort, partly through the influx of scattered fellow-believers—Ed.), and about this time wrote a book on "Regeneration." This was soon followed by a work entitled "Foundation." Professor de Hoop-Scheffer states that "before 1550 of all non-Catholic religious authors of Holland not one wrote so much as Menno. Not one so well adapted his writings to the wants of the common people or to the needs of the time in which he wrote."

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(To be continued.)

Life is but one/assue of habits. Each good habit we weave in our teens makes a better and happier life to its very end—and we cannot afford to waste an hour in setting the loom to work.

YOUNG PEOPLE'S BIBLE-MEETING PAGE

TOPIC: THE BEAUTY OF HUMILITY.

EDITED BY A. B. RUTT.

Prov. 15:33; 22:4; MAR. 24, '07
Phil. 2:1-9.

THE LESSON MOTTO.

The fear of the Lord is the instruction of wisdom; and before honor is humility. Proverbs of Solomon.

BIBLE LESSON.

The quotations and references given in the Bible Lesson below are to be written out on slips of paper and given out before the meeting begins.

What do you consider to be the inheritance of the meek? Psa. 37:11.

Do you consider the humble deprived of honor? Prov. 29:23.

How can we make the Lord's requirements easy? Mic. 6:3.

What do you consider the one requirement for humility? Matt. 18:3.

How can we make humility a practical thing? Luke 22:26, 27.

How may we be able to rightly estimate ourselves? Rom. 12:3.

What do you think of this Scripture verse as a motive to stimulate humility? Luke 14:10.

ILLUSTRATIONS.

A business man in buying a house does not judge the value of the property alone by the outside architectural work. He enters into the house and studies the inside plan, the wall decorations, and the wood finishings before he agrees to pay the price asked by the owner. If our humility has any value at all, it must work from within out and not from without in.

No artist who aspires to produce an enduring painting, chooses a fashion plate for his model. He stripes the figure of all fashion, and throws about it a plain mantle. If the picture is to endure, it must live because of the face alone. The beauty of humility is the spirit of humility.

Captain Bundy, apostle of the sailors of the Great Lakes for over thirty years. He began his work shortly after his conversion and continued until his death. "The Christian Herald" has this to say concerning him: "In his methods he was unostentatious, simple, and direct, but his preaching had an air of deep sincerity and earnestness." He never despised his humble calling, but in it he found his greatest joy. He saw a striking similarity between the salvation of sailors and the calling of Galilean fishermen. Captain Bundy and Christ reached a class of men that the most of us pass by. The man with the most humble occupation needs some one to bring the gospel to him.

PERSONAL THOUGHTS.

If you were to sit down and write that which you consider characterizes your life with Christian humility, what would you write?

What are you doing to become better acquainted with yourself? Are you stirring up the gifts that is within you? Are you learning your weak points as well as your strong ones? Put a right estimate upon yourself.

If much is expected of you, the only way you can be humble is to give much. How are you attempting to find out what God expects of you?

Doing little or nothing, and always magnifying one's weakness, is very often a sign of pride. Nearly all apologies that are made when performing some public duty arise from the same source. Are your apologies and excuses a sign of pride or of humility?

Being honest with one's self, his God, and his fellow-man makes sure humility. Have you this sort of honesty?

DAILY READINGS.

Be sure and make a careful study of the daily readings. Without them your study of the topic will be incomplete.

March, 1907.
18. M.—God's dwelling place. Isa. 57:13-15.

19. T.—Greatness in the kingdom of heaven. Matt. 18:1-6.

20. W.—Humility in prayer. Luke 18:13, 14.

21. T.—Christ as pattern. Luke 22:24-27.

22. F.—Rightly estimating one's self. Rom. 12:1-3.

23. S.—Summest grace. 2 Cor. 12:1-12.

24. S.—Topic: The Beauty of Humility. Prov. 15:33; 22:4; Phil. 2:1-9.

THE MEDITATION.

The meditation is written for the purpose of helping to direct the mind in private devotion to the central truth of the topic.

Our Lord and Master, may we see the importance of getting alone where, undisturbed, we may commune with thee. May we in the privacy of our own chambers become better acquainted with the various tendencies of our own hearts. Grant that we may find the weak and strong places in our character, in order that we may rightly estimate ourselves. A heart-acquaintance with one's self demands a heart-acquaintance with Christ. The best of us need the humility of the Christ. Help us in the study of this week's topic, that we may be able to thoroughly appreciate the beauty of Christ's humility. Teach us that we like him in placing an estimate upon our life, may make it God's estimate of us.

THINGS WORTH REMEMBERING.

He who would learn humility must first learn to make the right estimate of himself.

It will follow, as night the day, that no man will learn anything at all, unless he first will learn humility.

There may be such a thing as being humble out of pride, but only in man's sight, not with God.

The teaching of humility is, always has been, and always will be orthodox.

The desire of doing great things need not be a foe to humility. However, it sometimes proves to be a snare.

The best way to beautify one's life with the adorning of humility is to daily measure one's self by the Man of the four Gospels.

Acquainted with Christ, acquainted with God, acquainted with one's self, leaves no room for anything but humility.

BIBLE HINTS.

Prov. 15:33. There perhaps is nothing the carnal mind loves as much as honor. Humility should appeal equally strong to the Christian man. "Before honor is humility."

Phil. 2:12. Christ lived in the beauty of humility. He does not ask us to follow him without a recompense. Have we found in him comfort, fellowship, and mercy? If so, let us fulfil his joy by being like minded.

Phil. 2:3, 4. Lowliness of mind is not obtained without effort. If we follow the line of least resistance, we are likely to do our work through vain glory or even strife. We must learn to appreciate the powers of others. Continually looking at one's own deeds will make one arrogant. Humility and meekness will no more mix than oil and water.

Phil. 2:5, 8. None of us will do wrong by copying after Christ. The humility of Christ obtained its perfection in obedience to God, "even the death of the cross."

Phil. 2:9. The unselfish life, the obedient life, and the truly humble life, God highly exalts, not only in the distant future, but NOW.

APT QUOTATIONS.

The object of giving these quotations is to arouse comment. They may be used in the public meeting, but should always be given from memory.

Lowliness is the base of virtue. And he who goes the lowest builds the safest.—Bailley.
My favored temple is an humble heart.—Bailley.
"Umbra we are," 'umble we have been, 'umble we shall ever be.—Dickens.

Extremes meet, and there is no better example than the haughtiness of humility.—Emerson.

God hath sworn to lift on high
Who sinks himself by true humility.—Moore.

The fairest and best adorned is she whose clothing is humility.—Montgomery.

Nearest the throne itself must be
The footstool of humility.—Montgomery.

Humility, that low, sweet root,
From which all heavenly virtues shoot.—Moore.

Humility is to make a right estimate of one's self. It is no humility for a man to think less of himself than he ought, though it might rather puzzle him to do that.—Spurgeon.

The higher a man is in grace, the lower he will be in his own esteem.—Spurgeon.

SUGGESTIONS FOR LEADER.

Humility—certainly a topic that all Mennonite young people especially ought to appreciate. Our fathers, our mothers, and our ministers have neglected to tell us the importance of humility. We have coupled beauty with humility, because we believe the two are not divorced from each other.

The leader can impress the members with the importance of the topic by referring to the lesson motto. The motto is taken from the Proverbs of Solomon. It is not a foolish but a wise man that places humility before honor. The leader may dwell upon this phase of the topic when making his introductory remarks: "Humility before honor."

1. Relate some of the things that men have done for the sake of honor; what they have even willingly suffered to obtain their desired end; what they have patiently endured that they might obtain honor. Your first thought ought to make clear the importance men have attached to showing.

2. Follow this with a second thought showing how little men have sought after humility. This may partially be accounted for by the fact that men have not understood the true meaning of humility; they may also have failed to see its value and beauty. The leader should not attempt to show in what humility lies. That will be brought out by the assigned speakers.

3. You may then conclude by saying the world has placed honor before humility. Some Christians are doing the same. After following this line of thought you will then have succeeded in getting all to feel the importance of discussing the theme of the evening.

Before closing the meeting, it may be wise for the leader to briefly sum up what has been said, and by so doing show of what humility really consists.

Subjects for short talks and papers:

1. Over-estimating one's self.
2. Finding out what God expects of us.
3. Thinking less of ourselves than we ought.
4. Rightly estimating one's self.
5. Humility, positive force in religious work.

Fretz.—Jacob Fretz of Lincoln Co., Ont., passed away at his home, Feb. 1, 1907. He was stricken with paralysis and lived but a few weeks afterwards. He was born on the homestead near his home Dec. 16, 1838, and died at the age of 68 Y. 1 M., 16 D. His wife and one son preceded him to the land of rest. Five sons and two daughters survive. May God comfort their hearts in the

HERALD OF TRUTH.

Thursday, March 14, 1907.

John F. Funk and Abram B. Kolb, Editors.

Entered March 4, 1902, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau and Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.25 a year.

The Herald of Truth is the organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas and Nebraska.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada.
17. Pacific Coast District.

hour of bereavement. Funeral services were held Feb. 4. A large concourse of friends and relatives met to show their sympathy with the sorrowing family. Services at the Moyer M. H. where the interment also took place. Services were conducted by S. F. Coffman, pastor of Cor. 5-9.

Sherk.—Eliza Springer, widow of the late — Sherk, died at her home near Sherkston, Welland Co., Ont., Feb. 4, 1907, at the advanced age of 88 Y., 9 M., 8 D., after an illness of a little more than a week. She lived with her son-in-law, David Kinsley, and the home will sadly miss the loved one whom they so tenderly cared for. She was a member of the Mennonite church and was at ways faithful in her Christian life, leaving a comforting hope to the bereft family. Services were held at the home by S. F. Coffman, pastor. The remains were laid to rest in the family plot on the farm.

Culp.—Catharine, widow of the late Isaac R. Culp, passed away after an illness of spiritual affliction, Feb. 21, 1907, aged 89 Y., 7 M., 2 D. Sister Culp was a member of the Old Mennonite church and was always devoted to the Master's service and loved Christian fellowship and worship. She had a remarkable memory and was often consulted in the last years concerning events of the years past. She has now gone to her reward, where old things have passed away and all things have become new. A large number of relatives and friends assembled at the funeral which was held at the Moyer M. H. Feb. 25. Services were conducted by Isaac Rittenhouse of S. Cayuga from Feb. 4-9. Interment in the adjoining cemetery.

Good.—On March 2, 1907, near Bowmanville, Lancaster Co., Pa., of cancer in the stomach, Sarah K. Good, aged 48 Y., 10 M., 16 D. She was sick a long time and suffered a great deal. She made her peace with God and we believe that through her faith in Jesus Christ she has gone in peace to her eternal home in glory. She is survived by her husband and two brothers. A large concourse of relatives and friends gathered at her funeral on the last tribute of respect to the departed sister. She was buried on the 6th; services were held at the Bowmanville M. H. by Bishop Benj. Weaver in German and by N. B. Bowman in English. Interment in the adjoining cemetery. Her kind disposition won her many friends and we commit her to the heavenly Father's care.

Culp.—Henry Adam Culp was born near Nappanee, Ind., July 19, 1878, and died after a week's sickness at the home of H. V. Albrecht near Tiskilwa, Ill., where he had been working for the past year, on Feb. 28, 1907, aged 28 Y., 7 M., 9 D. He was a faithful member of the A. M. church and departed this life with a living faith in his Savior. Funeral services were conducted near Tiskilwa, Ill., March 1, by S. Garber and A. Good, after which the remains were taken to the home of his parents near Nappanee, Ind., and funeral services were held in the Mennonite M. H. in Nappanee, March 4, by D. J. Johns and D. D. Miller.

HERALD OF TRUTH.

KANSAS CITY MISSION.

Report for Feb., 1907.

RECEIPTS.

H. E. Hostetler, \$2; J. G. Wenger, \$9; Anna Breneman, \$2; Geo. Reber, \$5; David Eiman, \$5; W. S. Gingerich, \$5; M. J. Miller, \$4.75; Daniel Birkey, \$1; a Brother, \$2; Thomas E. Brubaker, \$2; Wm. Edelman, \$1; Slater Schrock, \$1; Andrew Schrock, \$3; Edwin Kenagy, \$2; day nursery, \$6.50; a Sister, \$4; J. S. Gingerich, \$1; M. Koppman, \$60; borrowed, \$11.33; on hand, Feb. 1, \$7.68. Total, \$75.76.

EXPENDITURES.

Groceries, \$23.77; light and fuel, \$15.78; charity, \$7.28; dry goods and clothing, \$4.45; car fare, \$6.90; postage and stationery, \$1.94; printing, \$5; phone rent, \$4.40; freight and drayage, \$2.61; water, \$1.85; incidental, \$1.50. Total, \$75.48. Bal. on hand, 28c. Gratefully acknowledged. C. A. HARTZLER.

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and also for 1907, contains 250 pages, with many colored and black and white illustrations. It is full of practical hints, and is a real treasure for the poultry raiser. It is really an encyclopedia of chicken-keeping. Can be had for 25c. Sent by mail for 30c. G. C. SHOEMAKER, Box 1216, Freeport, Me.

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HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, MARCH 21, 1907.

Vol. XLIV. No. 12.

EDITORIAL NOTES.

An exchange says: "The trouble with many church members is that they allow too many cobwebs to accumulate in the hallways of their religion." Better keep our spiritual life swept and garnished with grace, truth and righteousness.

We are glad to hear from the brethren in Canada that their efforts in establishing missions have materialized in the opening of the work at 75 Tate street, Toronto, with Bro. Samuel Honderich and wife as superintendents and Sisters Lena Weber and Bernice Devitt as helpers. See correspondence in last week's Herald. May God bless and prosper the work.

Once again the prophetic statement that "a little child shall lead me," has been fulfilled. In Litchfield, Ill., J. E. Teany, proprietor of one of the largest saloons in town, was converted mainly through the influence of his little daughter. His new religion and his old business did not harmonize, and he determined to forsake his business for the sake of his religion. Not only so, but he smashed the barrels, bottles, jugs and other vessels containing his liquor, letting the contents flow out on the street. The conversion and his evidence filled the Christian element with joy and the liquor element with anger. The liquor men are breathing threatnings and even slaughter upon their one-time friend, for he is putting their business into disrepute, and is not their business "supported by the law?" When a man becomes a Christian there are many things which the civil law upholds or at least does not condemn, but which the higher law of God calls evil.

Bro. Reissler writes from India in a private letter under date of Feb. 13, 1907, concerning an amount of money sent him, including \$3.60 that was given, as noted in the Herald some weeks ago, for the purpose of supplying some of the heathen people with Testaments: "Your contribution for the amount named in the accompanying receipt, came in this week's mail. We thank you in the name of the Giver of all good gifts. May he reward you for your kindness. It will be used as you have directed. We are indeed grateful for the way the brotherhood are responding to the needs of the work, not only through the regular channels, but also from many private, direct contributors the means have been coming in. They will all be needed. A work so large as this cannot be carried on without expense, and it means that there must be some who are willing to lose. Our most serious problem now is to take care of the workers who are here under the heavy pressure of work until new workers can be trained," etc.

Another Laborer Called Home.—We are pained to learn that our old friend and fellow laborer in the Lord's vineyard, Bro. Ephraim N. Nisley, of Mount Joy, Pa., has been called away from the scenes and cares of this life to his eternal reward, but we need not mourn as those who have no hope. An earnest preacher, sound in the doctrine, zealous for the faith of the gospel and of the fathers, he has left his record that will speak for years to come. We remember well, on one of our trips to the East, Bro. Nisley met us at the depot, and as we were waiting along together up the street, we said, "How is your father?" "Ah," said he, "father is on his cooling-board." And instead

of greeting him, as oft before, in the active scenes of life, we could only behold his face calm and still in death. Now Bro. Ephraim has also passed over into the great beyond and one long we also who are now yet among the living will be called to our home on the other side, and the place that knew us here will know us no more forever.

From a newspaper clipping sent us by Bro. A. Metzler, superintendent of the Orphans' Home, it is apparent that poor little Wilbur Reynolds, the colored, blind, deaf and imbecile seven-year-old boy of whose pitiful condition mention was made in the Herald a few weeks ago, is driven from post to pillar by the "authorities" of the county in which the boy is—existing.

"Refuge has been refused Wilbur at the institution for the blind on the grounds of his imbecility, as it was also in the Logan county infirmary. Admittance has been refused this unhappy lad at nearly all of the various institutions devoted to Ohio's charity, for which the state annually appropriates hundreds of thousands of dollars. Wilbur Reynolds, declared as imbecile in the Logan county infirmary, is now being given temporary shelter and attention at the deaf and dumb institution, but he belongs, says the superintendent, in the institution for feeble-minded youths, being wholly imbecile. A writ of mandamus to compel Supt. E. H. Rorick, of the latter institution, to admit the boy was asked Saturday by Sheriff Humphreys. This new step in the struggle to find a home for the lad was taken because on Feb. 6 of this year Dr. Rorick refused him admittance and threatened to greet the sheriff of Logan county with a gatling gun at the front gate if he attempted to enter the boy in the institution."

According to the decision of Judge Dustin, however, this latter institution is educational and not intended for such as Wilbur Reynolds and, that the law cannot compel the superintendent of that institution to keep him. It is suggested that if none of these places is intended for such as he, the state of Ohio provide a place at once.

TO WHOM IT MAY CONCERN:—The Lesson Helps being published and sold as edited by the undersigned are entirely original, as are also the German Lesson Helps by the same Company which are translated from the same manuscripts. They are not a revision of other "Helps," nor purchased from other companies and recovered, as is the impression of some. Kindly yours for Christ and the truth, S. F. COFFMAN, Vineland, Ont.

John Alexander Dowle, for several years known as the head of the sect known as the Christian Catholic Church, with headquarters at Zion City, Ill., died on the 9th of March, aged sixty years. The opinion is pretty generally shared by even many of his followers that for some months before his death Dowle was not in his right mind. Others think this has been the case for several years. In his last delirium he preached to an imaginary audience of sinners, using his customary epithets. Only about 350 of his old followers remained faithful, and attended his Sunday meetings at Siblo House, his residence in Zion City. The funeral was held on the 14th inst. and was public. As a public character Dowle for a while took front rank. His strong personality drew to him great

crowds of followers who he swayed at will with his wonderful will power. As he became more and more conscious of this power over men he assumed greater authority and adopted a name and style as seemed to him to become a man of his rank. In this age of enlightenment and established democracy a man could, under the guise of religion, draw to himself a vast crowd of followers whom he could govern with all the absolutism of a despot, why should people question the ability of a man in the early age of the Christian church, in an age of far less intelligence than to-day, to place himself at the head of the church, gradually assuming more and more power, usurping position from others, until his efforts and his ambitions placed him on the papal chair and the world hailed him as the infallible pope, the visible head of the church of Christ on earth, the supreme and temporal as well as spiritual earthly ruler and arbiter of mankind? When men gain such complete control over their fellow-men, it matters little what they say, their most astounding statements are believed, their interpretation of the Bible is accepted and all others rejected. John Alexander Dowle stands as an object lesson to the Christian church of the twentieth century.

The famine in China and Russia is indeed a heart-rending calamity for the people of both of these countries. In China there are millions in danger of starvation. Throughout a district covering more than 40,000 square miles and supporting a population of 15,000,000 people the crops have been destroyed and thousands are on the verge of starvation. Thousands of dwellings have been destroyed and the inmates are without homes. An urgent appeal for aid has been made to the United States. Our people have often under similar conditions of distress in other countries responded generously to such appeals. Amidst our abounding prosperity we should be able to do something for these unfortunate people as well as also for our Russian brethren and many also of the native Russians in the interior of that country, where many are suffering greatly for want of food and clothing and also from the extreme cold.

In a German paper published in that country we have read an appeal, made by a committee of Mennonites who have the matter of the famine sufferers in hand, which is truly heart-rending. The sufferings of these native Russians is beyond description. They need food and clothing and many other necessities of life. This committee tells us that the people are so famished that they would eat gladly what under ordinary circumstances would be thrown out for dogs and pigs, and men, women and children are perishing for the want of food. We are glad, however, to notice that our Western so-called Russian brethren have not forgotten their brethren in the old country, nor yet the native Russians there, who are suffering under these dreadful calamities, and are giving to their relief liberally, as we may see by looking over the report of receipts of money for these purposes on the last page of the Herald. We acknowledge with pleasure the receipt of \$90.60 for the China sufferers and \$791.05 for the Russian sufferers. We have arrangements for forwarding these amounts promptly and safely to the parties who will distribute them to the sufferers, and if any of our readers or friends feel prompted by the spirit of love to give something to aid the starving people of China or Russia, we will gladly add what they send us to the amounts already re-

The Sunday School Lesson Helps published by the Mennonite Publishing Co. at Elkhart, Ind., edited by Blah. S. F. Coffman are indeed a work of comprehensive, clear-cut adaptation and pointed, practical applications to Christian life such as we seldom meet with in a work of this kind. Those who are not using them in their schools, or who have not yet had an opportunity to examine them should at once send for a sample copy. They will certainly be pleased with the able manner in which the subjects are treated. Sample copies free on application. Address, Mennonite Publishing Co., Elkhart, Ind.

TIDINGS FROM THE CHURCH AT HOME AND ABROAD

FOREIGN MISSION.
India.—American Mennonite Mission, Dhamtari, C. P., India.

HOME MISSIONS.
Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill.
Chicago.—Mennonite Gospel Mission, Emerald Ave. and 36th Street, Chicago, Ill.
Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.
Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa.
Fl. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind.
Lancaster.—462 Rockland Street, Lancaster, Pa.
Canton.—Mission Home, 1934 East Eighth Street, Canton, Ohio.
Kansas City.—701 Pacific St., Kansas City, Kan.

Farmerville, Pa., March 8, 1907.—Beloved in the Lord:—Greeting. "The Lord will do great things. Be glad then, ye children of Zion, and rejoice in the Lord your God" (Joel 2). The ministers who preached for us during the month of February are Joseph Wenger, N. H. Mack and Bish. Benj. Weaver. A good interest was manifested. Dear reader, you will rejoice with us to know that one young soul came out on the Lord's side, and another returned from living in sin for a season. "Even so," says Jesus, "it is not the will of your Father which is in heaven that one of these little ones should perish." And again, "I say unto you that for soj shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance." Should we not be up and doing while so many souls are on the downward road? Brethren and sisters, we ask an interest in your prayers in behalf of the benighted souls at this place. Many more could be gathered into the ark of safety by more sacrificing being done among the brethren and sisters. One soul is worth more than the whole world. Why should we not be more interested in holding continued meetings? If they cannot be gathered in any other way we lose a blessing. In Joel 3:13 we read, "Put ye in the sickle, for the harvest is ripe. Come, get ye down, for the press is full; the fats overflow, for their wickedness is great." Again, "Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe" (Rev. 14:15). God bless us all.

LIZZIE M. WENGER.

Alpha, Minn., March 12, 1907.—Readers of the Herald:—Greeting in Jesus' name. We have again reasons for great rejoicing at this place for the love of God that he has again manifested himself to us in a way that shows that he will never leave his children alone, but that in his own appointed time he will bring about that which is good. As we at this place have been left without a pastor for some time we hardly knew what to do, although our courage had not left us, and we trusted in the Lord that he would send some one into our midst to look after the church at this place. On March 8 Bro. S. G. Lapp of South English, Iowa, came to preach the gospel to us and to look after the needs of the church. March 12 we held a special service in order to come to an understanding as to what would be best to do, and we decided to ordain a minister out of our own number. Bro. C. J. Garber was called to the ministry by the voice of the church. May the Lord bless the brother that he may ever be able to keep the faith and that he may ever be firm and faithfully preach the gospel in his purity.

Bro. Charles Bate and wife were reclaimed unto the church, at which we greatly rejoiced, and we pray the Father to keep them through life and that they may be able workers in his vineyard. We ask all of the readers to pray for us at this place and for the work that is to be done here, for we realize that without God's help we can do nothing.

There is a great work to be done here as well as at other places. We would ask of our ministering brethren who chance to come this way to stop with us and help us on our way. COR.

La Junta, Col., March 10, 1907.—"The lines are fallen to us in pleasant places" (Psa. 16:6). I came to this place to visit the Mennonite colony here and learn about the sanitarium and its prospects, and also if possible to find improvement of my health. I have been troubled with a very annoying, tickling cough for about a year, and since I came here it is nearly all gone. I am well cared for and get a kind reception wherever I go. The interest taken in church services, Sunday school work, Bible readings and prayer meetings is one of the reasons why I feel to say as above, "The lines are fallen to me in pleasant places."

Yesterday, because of a request that was made for it, the brethren arranged for regular services and Sunday school at a place where previously none had been held. Since I am here I also heard of two more that were made to rejoice because of the blessed influence that went out from the colony here. One was a consumptive lady, going homeward on the train, expecting to die there. She told us that as there was no room for her in the hospital where she had been, she had spent some time in New Mexico. One of our brethren was taken care of to go to her and inquire into her condition, and sent her to our Kansas City Mission, to be moved to care there until arrangements could be made and she be sent to the sanitarium at La Junta. She had been brought up under the teachings of a praying mother in the Dunkard church, but was fashionably dressed, and on account of her wasting disease (consumption) her fingers became so emaciated that she had to tie her gold rings on her fingers, as they would not drop off. During her short stay at the mission in Kansas City the workers there read to her the gospel teaching on the subject of display and vanity in dress, and the hat was laid aside, the gold rings disappeared and ribbons, ruffles, etc., were cast off. A honnet and prayer-handkerchief were made for her and she gave herself unto the service of the Lord with a sincere desire to glorify God and live a true Christian life, and her mother's prayers were answered. She became a Christian, and died in the blessed hope of a better life beyond. Her brother-in-law, a man out of Christ, came and paid all her funeral expenses, and before going home he also became a saved man.

This woman while in Kansas City wrote to Mexico and told them to send a man named Silbas, who could not be kept there any longer, to the sanitarium, where she was intending to go. Silbas came, was examined and operated upon by several physicians and given up to die. Now, however, he is a Christian, enjoys health and three meals a day, and is anxious to help in building the sanitarium or any other work that may be given him to do. These two souls were brought to Christ, because one of our brethren did as Philip when told to go to the chariot, and both could say, "The lines have fallen unto me in pleasant places."

R. J. HEATWOLE.

Alpha, Minn., March 13, 1907.—Dear Editors and Herald Readers:—It may be of interest to you to hear from the congregation here and its welfare. We have for a while been without a preacher, but we are busy at Sunday school and with young people's meetings. On the 8th of March Bish. S. G. Lapp of South English, Iowa, came into our midst for the purpose of adopting some plan to supply the congregation with preaching. The voice of the congregation was taken and Bro. C. J. Garber was chosen and ordained to the important work of the ministry. May he prove faithful to his calling, so that God may be able to use

him to the putting down of the strongholds of Satan and the upbuilding of God's kingdom. Bro. Lapp left here for his home on the 12th of March. May God bless his efforts in the cause of Christ and his church. L. H. G.

Elizabethtown, Pa., March 11, 1907.—Dear Editors:—The meetings held here in our editing-house closed on Wednesday evening with nineteen confessions. Bro. N. H. Mack, of the Welsh Mountain Mission, conducted the meetings which were very well attended. The Word was presented in such a way that none can say, I did not understand. Besides these converts a family of four from another church came forward and received instructions and expect to unite with us. M. S.

Sterling, Ill., March 12, 1907.—On the 3d inst. baptismal services were held at this place. Three souls united with the church. Bish. John Nies officiated. Twelve souls have been received into church fellowship by baptism since June 1, 1906. Peace and good will prevails. Members are growing more spiritual, more simple in attire and less worldly. ABRAM BURKHART.

Newkirk, Okla., March 4, 1907.—Dear Readers of the Herald:—Greeting in the Master's name. Bro. J. B. Brunk came into our midst Feb. 16, and remained until Feb. 27, during which time he conducted a series of meetings. Bro. Amos Geigley and Bro. Charles Pugh were also in our midst during the meetings and assisted in the good work. Surely we can say, We had a season of rejoicing in the work of the Lord. Each afternoon at three o'clock we had prayer meeting at the houses, which was edifying and upbuilding. The brother expounded the Scriptures with power. The saints were strengthened and the sinners warned. One soul confessed Christ. The effort that was manifested in saving souls should have been the means of rescuing many lost souls. We trust that the good seed that was sown in spring up some day and bring forth fruit. May the Lord bless the dear brother in his labors. We ask an interest in the prayers of all Herald readers. COR.

Cressman, Sask. (Canada), March 11, 1907.—Dear Readers of the Herald of Truth:—Greeting. No doubt the brethren are desirous to hear how we are getting along in Northwest Canada. We have great reason to thank our heavenly Father for his fatherly care over us. While many people suffered from the cold, which is supposed to have been the severest for several years, we are glad to say that they were spared and protected. The thermometer registered from zero to 36 below in January and 45 below zero part of a day. If we report that we missed church services only twice, owing to no sheds for horses, and that the children missed school only a few days, the reader can readily understand that the cold in our climate has had no severe effect upon us. While the fuel supply ran short in many places in the West, we were fortunate in having had a sufficient supply on hand. The church work is moving along nicely. At our annual business meeting we elected trustees. The brethren Alvah Bowman, Simeon Gingrich and Menno Hunsberger were elected. They are also the trustees for the school. We are also the trustees for the school. We belong to him both by right of creation and redemption.

The boy or girl who at eight years of age begins to serve the Lord does not begin too early. Those who put it off until they are twenty or thirty years of age or older are waiting too long, and by waiting may die in their sins and are lost. The promise is, "They that seek me early shall find me." We are also the trustees for the school. We belong to him both by right of creation and redemption.

in the great wheat field and our two harvests have been very satisfactory. May we so live that when the changes of life are over we may be gathered into the haven of rest. Pray for the work of the Lord at this place. E. S. HALLMAN.

East Holbrook, Col., March 7, 1907.—By the tender mercies of God I take pleasure in saying that to-day the stakes were driven for the foundations of our new meeting-house, for which we have already the sum of \$2,000.00 subscribed, and the work of building will be pushed forward as fast as possible.

Sister Sadie Surick, who received the blessings of restored health to the body and salvation to the soul, was called to her home this week to care for her mother who is ill. May we all hold her up to the throne of grace in our prayers, that she may stand as a pillar and prove a blessing to all who may meet her. May we all live so that it who may be said of us that we have been with Jesus and learned of him. Our Sunday school took up a collection last Sunday and decided to apply it to the publication of tracts that through these silent messengers the news of salvation may be sent abroad and thereby souls be converted and led to the Savior. Yours for Jesus, A. F. BURKHOLDER.

Nampa, Idaho, March 6, 1907.—To the Readers of the Herald of Truth:—Greeting in Jesus' name. The church at this place was made to rejoice by one soul accepting Jesus as her Savior. She was received into church fellowship by water baptism. One week later another soul requested to be re-baptized in the work of the Lord. Jesus as he Saviour, but drifted away. He said he never was happy until he returned again and found peace. He was received into full fellowship again. The Holy Spirit is striving with others. Our prayer is that they may yield before it is too late. The Nampa Home Mission building will soon be completed. The Lord willing, we expect to hold a series of meetings when the building is done. E. MANUEL STAHLY.

Aurora, Oregon, March 10, 1907.—To the Editors of the Herald of Truth:—Greeting in the Master's name. It is very rainy here to-day and as I am not feeling well, I could not fill my appointment at Boones Ferry, fourteen miles away. I therefore concluded to spend my time in writing. The Lord is prospering the work here and we may be able to organize two new congregations shortly. Will write again about this. Bro. Bontrager has been assisting me and held meetings at both places. There were five conversions at Boones Ferry last Sunday and the meetings were continued until Friday night. I could not attend the meetings, but will write later. Pray for us. J. F. B.

For the Herald of Truth.
COME TO JESUS.

By John F. Funk.

When shall we come? Now, without delay. We have no time to spare. We owe all our days to the Lord—to Him who created and redeemed us; who bought us with a price—not with perishable silver and gold, but with his own precious blood. We belong to him both by right of creation and redemption.

The boy or girl who at eight years of age begins to serve the Lord does not begin too early. Those who put it off until they are twenty or thirty years of age or older are waiting too long, and by waiting may die in their sins and are lost. The promise is, "They that seek me early shall find me." We are also the trustees for the school. We belong to him both by right of creation and redemption.

and what he did to save us, and what we must do to please him and be acceptable in his sight."

Now I hear some one say, Does a child have to understand all this before he can be saved? We once heard a brother minister say, "I am glad we do not have to know and understand everything before we can be saved," and this remark was very proper. We do not have to understand the whole plan of salvation and all the different doctrines, and yet before baptism we need to know that we are sinners, and that Jesus Christ came into the world to save sinners, such as we are, and that he alone has power to forgive sins, and that if we are sorry for the wrong things we have done and ask God in Jesus' name to forgive us, and are willing to accept him as our Savior and obey him in all the commandments he has given us, God will accept us and by his Spirit lead us in the way of life.

Some children and some young people understand the way of life and the plan of salvation much more readily and at a much earlier period of their lives than others. Some old people understand the teachings of God's word much more readily than others.

A young woman once said, "In a year I will repent and give my heart to God." In less than a year God called her into eternity, and so far as men could judge she never repented and never made her peace with God.

"To-day," the Savior says, "To-day, if ye hear his voice, harden not your hearts. Now is the accepted time; now is the day of salvation."

Now comes the important question: How shall we be saved? How can we be brought into that relationship with God, that our sins may be blotted out, our hearts cleansed and we be brought out from under the power of Satan, and converted to God?

The rich young ruler came to Jesus running. He came reverently, knelt down before him and said, "Good Master, what must I do to inherit eternal life?" Jesus referred him first to the law, and then to the gospel. "If thou wilt be perfect," said Jesus (after the young ruler had declared that all the things the law required, he had kept from his youth), "if thou wilt be perfect, go, sell what thou hast and give to the poor, and come, take up thy cross and follow me." In other words, Give up all that thy heart loves; give up all the perishable things of this world, and set thy heart and thy affections on heavenly things; accept his faith, obey his commandments, become his faithful follower, and thou shalt have treasure in heaven.

This was a simple story and not impossible for the young man to accept and do, but he was not ready for this and went away with a sad heart.

Many to-day do the same thing. They love the world and its pleasures and cling to them until it is too late and the day of grace is past, and they are lost.

A certain man came to Jesus at one time, and said, "I will follow thee whithersoever thou goest." Jesus, who knows the hearts of all men, knew that in his heart this man did not understand what he was saying and that he was not yet a faithful follower, so he told him what he would have to meet, and said, "Foxes have dens and the birds have nests, but the Son of man hath no where to lay his head." By this he meant: If you desire to follow me, you will have to learn self-denial and to endure hardness as a true soldier of the cross. Do not form the idea that to be a Christian means ease and pleasure and a voluptuous life. It means much more trial and suffering and often sorrows and afflictions. "The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost" (Rom. 14:17).

Another came to Jesus and said, "I will follow thee, but let me first go and bid them farewell here, but let me first go and bid them farewell which are at home in my house." This man also had something else on his mind; something that he must do first, which seemed to him more im-

portant than following Christ, while Christ demands that we should seek first the kingdom of God and his righteousness. Jesus gave him a proper and suitable answer, "No man having put his hand to the plough, and looking back, is fit for the kingdom of God." (To be continued.)

For the Herald of Truth.

THE SAINT AND THE DEVIL'S VEILS.

Selected by Mrs. S. C. Yoder.

There was once a saint who walked in the light of truth, without swerving to the right hand or to the left, and who saw God everywhere because his heart was pure. As the years rolled on the messengers of hell tried in every way to tempt him to fall, but always failed, until at length there was great disturbance among them because of this good man. So great did their anxiety to cause his downfall become, that they finally decided to request Satan to call a general convention of the powers of darkness, in order to devise some more successful means for the accomplishment of their designs. This was done, and the summons went out, calling for a grand assembly on a certain day.

When the time set arrived, and all were gathered together, the arch-fiend, from his throne commanded, "Stand forth, ye who have cause for complaint, and state the reasons for this convocation."

Upon this, one of the leading spirits advanced and said, "Be it known, O terrible sovereign, that there is one man upon earth who for years has utterly defied all our efforts to cause his downfall; and we have, therefore, deemed it best to ask for general advice, as well as for your own most profound wisdom concerning what must be done."

At once there arose a general chorus of suggestions, and each proved his own particular idea, until Satan quelled the tumult and asked, "Has he not been tempted with many things?" "He has, again and again."

"He has," because, dread master, he did not yield?" "Because, dread master, he did not seem to see the temptation at all." "And why not pray?" "He sees only God, and sees God everywhere." The king of the nether world shook with fury, and demanded, "How is it that he accomplishes so much?"

All were silent for some moments, till a tall, sombre spirit advanced and replied, "It is because he has a pure heart. And I have concluded that the Almighty is always above such a heart like a blazing sun, and in the pure mirror of the soul this flaming sun is reflected with so overwhelming a radiance, that the little will-o'-the-wisp light of temptation which we are able to bring near him are like stars of mid-day, totally blotted out by the greater light."

"That is truly wise," replied Satan, "and this man can never be overcome unless God be hidden from his view. Who will devise a veil to hang above his soul—a veil thick enough to shut out the vision of the Almighty?"

After an ominous silence, there came forward a trembling, cringing creature, crying, "I will make a veil, O master." "Of what will you construct it?" asked Satan. "I will weave it of fear. The warp shall be the fear of sin—the fear that, after all, it is impossible to live in the world without sin, at least in the heart; and the woof shall be the fear or dread of God, who has declared that he will not look upon sin with any degree of allowance. This will make a veil thick enough to shut out God from any soul." It was decided that this attempt should be made, and the result reported at an early day.

Next morning while the saint was at his devotions and engaged in self-examination the demon appeared at the window of his soul trembling beneath a heavy veil, which he proceeded to hang up, saying, as he did so: "When you con-

(See another page for "Mission Quotations."

Young People's Department

Because his son Frederick had been unfaithful, ungrateful and disrespectful toward him, Martin Wolfe of South Bend, Ind., leaves his son one dollar out of his large estate, the remainder going to Christina Dannenbauer, the "faithful nurse" of the deceased. The scapegrace son who has long tried to break his father's heart is now busy trying to break his father's will.

A law has been passed by the state of Indiana declaring school fraternities illegal. The students in the high school at Bloomington, Ind., organized a fraternity in defiance of law and the faculty, and as the school board would not stand by the law and the teachers, the latter resigned. Rarely indeed are the high sounding aims of these fraternities, as expressed in their platform platitudes carried out; far more often they serve only as a blind to cover the foolish or nefarious designs of the promoters of the fraternity. Some school societies do much good, but "fraternities" very seldom.

A pathetic story comes from New York of the sad condition of a once prosperous man, but whose prosperity consisted in dealing with things illegal. James McNally, who in early youth decided to choose the way that seemed good in his own undeveloped eyes, and who early identified himself with the gambling class, and in time amassed vast amounts of money by counterfeiting, gambling and other vile means, is today in a workhouse in New York City, glad for his shelter and the certainty of something to eat. At one time his income amounted to \$250,000 a week. While he had money he had friends, but these same friends only watched for a chance to secure that money, and when they had that the friendship ceased and he was thrust out and ignored. The young man who takes Christ into his life and a friend that sticketh closer than a brother and one that will never forsake his own. The way of the crooked is the way to corruption; the way of the cross is the way to the crown.

When the American Bible Society translated the Gospels into the Eskimo language a serious obstacle was met in the phrase, "Lamb of God," for the Eskimo knows nothing of lambs or sheep and has no idea what one is like. But he knows what seals are, and what playful, innocent, helpless little creatures the "little seals" are, so this phrase was translated, "Little Seal of God."

Of the 121 languages or dialects into which the Bible has been translated, the Zulu language of South Africa, and which is spoken by many millions of people in the dark continent, offered the greatest difficulties. This language, according to a writer in "The Circle" for March, had no word for "God," "faith," "holiness," "worship," "seal," "honesty," etc. They were told that in the language had to be twisted and exalted into a new meaning, and even new words had to be created, where it was absolutely necessary to do so. To enumerate all the difficulties that had to be overcome in the work of all these translations would make a book full of wonderful experiences, hardships, trials, dangers and triumphs. Of these the world gets but the faintest glimpse, even when reading the lives of such pioneer missionaries as Paton, Judson, Carey and others, but these biographies inspire one with the thought that the great Book has a hold upon the world's heart that no other book ever will or can have. But though much has been done, more remains undone. Hundreds of millions have not yet been reached by the gospel. Perhaps to you, my dear young sister or brother, will fall the work of bringing the gospel to some nation or tongue in which the printed page is not yet known. Nothing short of full consecration and heroic endeavor has accomplished the results achieved in the past.

HERALD OF TRUTH.

nothing less than this will achieve the like success in the future.

For the Herald of Truth.
EDUCATION AS A FACTOR IN CHRISTIAN SERVICE.

By Edna Metzler.

Long, long ago there lived a man who had great power with God and man. He performed mighty deeds and the service he gave to his people and to the world can hardly be overestimated. But for eighty years he was being educated, not only in all the wisdom of the Egyptians, but also alone on the crowded thoroughfares, but also alone on the mountains and in the wilderness with the great Teacher. As a result of this education God gave to the world a Moses.

We pass down the ages 1,500 years and pause to look at another life. This one, too, was one of great blessing to men, healing the sick, leading the blind, comforting the broken-hearted, soothing their woes, alleviating their pains, lifting their burdens; in fact, this was the Saviour of the world. But—again in the comparatively short period He was upon earth, thirty years were devoted to preparation for three of public service.

Now, if even Jesus needed so much of an education, how much more do we! The fact is that no educational Christian service can be done without it. This statement may seem radical, but let us consider for a moment what education really is. In the first place, the word itself signifies the act of leading out. Leading out of what? Those qualities which God has placed within the soul, which can be brought out only by cultivation. In other words, it is a preparation for future usefulness, and each one who expects to live a life of service must have some education for that.

Let it not be understood, however, that by education is meant only that course of study prescribed by a college, nor even that of the common school. Many, no doubt, such as some of the apostles were, are efficient workers who have very little of this.

But the most important education is that given by the Holy Spirit, who has been promised to teach us what to say and do and when to act. Is not this of the greatest importance?

Again, some are thoroughly trained in the school of every-day life, with no text books other than their daily duties, and with no teacher but that harsh master Experience. Who will say that that is not most practical? We wish to emphasize the fact that heart-culture is pre-eminent; that consecration is the essential factor.

Notwithstanding all this, is it not true that a course of training given by schools and certain colleges is very helpful if rightly used? "Knowledge is power." Those of us who have long and more knowledge, realize our need and long for more. For while we admit that the instruction given by some colleges has a tendency to make deformed Christians, yet the proper kind broadens not only the mind, but also the heart. We are told that in order to cultivate the intellect to its fullest extent it becomes necessary also to develop the soul powers. Therefore, since a part of that Holy Spirit's work is to "bring to remembrance," do we not thus give him a better opportunity for revealing himself to us and using us?

"But," some of you may say, "instead of allowing the Holy Spirit to use them to a better advantage many trust to their college education." We admit that some decline in their spiritual life; it is with deepest regret that we call to mind some who were formerly very promising young people and had great efficiency in Christian service, who after attending college, instead of becoming more useful, seemed to lose interest in spiritual things and to incline more toward worldliness. Sometimes lucrative positions for which a college education fitted them were accepted in spite of their tendency to drown spiritually. But is it not an

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injustice to education if it be given credit (7) for the loss? Was it not rather the influence of their surroundings while at college? We are more apt to notice the faults of those who attend school than of others. Perhaps it is just; certain it is that they, if any, should bear themselves above criticism of such a nature. Nevertheless, is there not a greater percent of those who go elsewhere, not to attend school or even those who stay at home, affected in the same way? Surely this is not caused by education, not the development of the intellect, but the influence of environments and a lack of consecration.

Therefore if one will not allow himself to be led away by worldly influences, if instead a closer union with Christ be formed, if it becomes evident that he is more humble, more efficient, more active than before, let him get all the college training before, let him get all the college training only for more important duties, and be assured that it will form a valuable part of his education. But on the other hand, if one be not a strong enough Christian to withstand the temptations that are sure to come, if book-learning will cause him to rely upon himself rather than on the Holy Spirit, if it tend to make him proud, inactive and cold or lukewarm, let that one be content with what he has or get it from some other source. For unless we are made more efficient workers in Christ's kingdom we must admit that it is a failure.

But, better than all, let us consecrate our talents, few though they may be, and their education or cultivation, using them only to God's glory, and we may be sure that we shall be successful in Christian service.

West Liberty, Ohio.

For the Herald of Truth.
THE LIFE WORTH WHILE.

By Fannie H. Yoder.

In this hour in the history of mankind there comes to thousands of men and women the question, "if life worth the living?" Magazines and periodicals of all sorts have taken up the question, and much has been brought face to face with the fact that in spite of all that men may say there are those of God's own creation who decide for themselves that life is not worth the living and they prove their decision by taking their own life.

The answer to this question depends largely upon what activity men call life. To many it is the purely physical—the satisfying of the natural appetites, desires and lusts. To some life is intellectual activity. The spiritual and the physical are forgotten in the eager desire for intellectual development. To yet others it means to gain honor, fame, social position, or wealth. But to those who know Christ it means Christ.

We must conclude from our subject that there is a life that is worth the living, but it is a life that cannot be measured by successes or failures financially or by position or fame. A man may heap to himself houses and lands and live in ease and luxury, or he may reach by hard struggles the highest rung on the ladder of political ambition or fame, and yet die having never experienced the true spirit of life.

This experience is demonstrated in the life of Russell Sage, one of our country's richest and most powerful men of finance. Although he had during his life amassed a fortune of almost incredible proportions, he was never known to have given a single penny for philanthropic work or charity. He reached the goal for which he struggled, the hoarding of millions, but in his struggles he lost sight of every worthy motive, was selfish to the extreme degree, and in the hour of death had no comfort. Men of the world were after his death led to exclaim: "His kindness to his kindred was his only motive; he may have felt a certain degree of interest in realizing his ambition, but was such a life worth while?"

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In direct contrast to the life of Russell Sage we might quote instances from the lives of men whom we know and of whom we have read and heard that appeal to us, because they were worth something. But the greatest life that was ever lived was the life of Christ, and the motive power of that life was love. And any life whose motive is not love is not worth while.

A missionary as he enters a field new and strange cannot understand the language of its people, but if his heart is overflowing with love for them they will somehow understand this and it will speak more effectively than words, and even heathen untaught and ignorant will comprehend his message. Every life that ever amounts to anything has Christ as its ideal and by close association with him every thought and act and motive is influenced by that divine life. Henry Drummond once wrote that we have never even lived at all until we have experienced such a close association with Christ that every experience apart from him is as leaves that fall and are forgotten, while every experience with him stands out vividly in our memory. When such has been our experience then have we learned to live.

The life worth while is the life that lives to love, and by loving, to serve, and to serve faithfully without the applause of the world. It may be ever so quiet and unassuming, but it is faithful and is consistent with the truth. And faithfulness implies much. It means to allow nothing to come between us and duty. It means to give your best and truest and sincerest service to your work. It means to work on, and on, and on, without asking any reward or seeking any recognition save the kindly smile of approval of the heavenly Father. West Liberty, Ohio.

ITEMS.

Pittsburg and other cities and towns farther down the Ohio river suffered from the usual spring freshet last week. The lower part of Pittsburg was flooded. At Cincinnati the large Union Depot was abandoned on the 14th, and the waters had risen over sixty feet by the morning of the 15th, with the water still rapidly rising.

Russell Sage, the millionaire who died last year, was never noted for public philanthropy. His wife has decided to set aside \$100,000 of the estate, the income of which is to be used for the improvement of social and living conditions in the United States. The means to that end will include research, publication, education and establishment of social activities, agencies and institutions and the aid of any such activities, agencies and institutions already established.

While lying in dock at Toulon, France, the French battleship "Jena" of 16,000 tons displacement, and one of the best battleships in the French navy, was blown up by the explosion of the powder magazines in the body of the vessel. Two captains and eighty men were killed, and over 400 were injured. This is the worst catastrophe of its kind on a battleship since the explosion on the "Maine" and the Japanese ship "Mikasa." The fearful death-dealing power stored up in these monstrous floating engines of destruction becomes tragically evident only on such occasions.

Boston physicians and scientists, after years of investigation and experimenting in a sanguine claim to have found abundant evidence through scientific tests of the existence of a human soul. These doubting Thomases became convinced that the human body has a soul and that it leaves the body at the moment of death, that it is invisible to the naked eye and yet tangible enough as a material existence to come within reach of scientific investigation. It is interesting, but only as it confirms the old, old story that is related in the good old Book.

Louisiana has her record for lynchings, her long-continued public games of chance and her lottery, but she has also established a record for some-

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thing better. The wearing of aligrette plumes, or the sale of them, is prohibited by law in that state, and a merchant, N. I. Schwartz, was fined \$50 for selling them. He appealed and lost. No doubt some of the fashionable females who wear aligrette plumes would want to pose as martyrs if the law would interfere with their folly. There is another law—higher than the civil law—which condemns such things, but many are at heart not yet far enough removed from paganism to comprehend that law.

MARRIAGES.

Yoder-King—At Locust Grove meeting-house, Milford Co., Pa., on March 7, 1907, by Bish. John L. Mast, Daniel E. Yoder of Hydio, Okla., and Phoebe A. King of Belleville, Pa.

Ulerich-Pollock—At the home of the bride's parents, near Nampa, Idaho, on Feb. 28, 1907, Bro. Christ. Ulerich and Sister Alta Pollock were united in marriage by Bish. David Hilby. May this life be crowned with true happiness and may prove a blessing to the world and the church.

Shrock-Miller—On March 3, 1907, at the home of the groom's parents, Bro. Adam Shrock and wife, Pre. John Garber united in marriage Bro. William J. Shrock and Sister Laura E. Miller. Both are of the Shore congregation. May the grace of God sustain them in all the trials of life.

Hauck-Hollinger—On March 7, 1907, at the residence of the officiating minister in Spring Grove, Lancaster Co., Pa., by Bish. Benj. Weaver, Milton H. Hauck of Eden was joined in marriage with Rebecca Hollinger of Sennese. God bless them in their new relation.

Good-Convener—On March 14, 1907, Bro. Solomon Good of Chester Co., Pa., and Sister Elizabeth Conover of Souderton, Montgomery Co., Pa., were joined in marriage and for a wedding trip went on a visit to Lancaster county.

DEATHS.

Death of Pre. Ephraim N. Nissley.

Bro. Ephraim N. Nissley, a well-known and prominent minister of Lancaster Co., Pa., died at his home in Mount Joy. He had been a sufferer for several years from dropsy and heart trouble. He was born in E. Donegal township and was a son of the late Joseph W. Nissley. Bro. Nissley was well and favorably known throughout his own and also other counties among our Mennonite people. He was in the sixty-sixth year of his age; he was ordained to the ministry in 1879 and served faithfully as a pre-mordant servant of God for a period of twenty-eight years. Last fall he sold his farm and only two weeks ago moved into the town of Mount Joy, but was permitted to enjoy his new home only a very short time when he was taken, as we truly believe and hope, to the house not made with hands, eternal in the heavens. He is survived by his wife, one son, three daughters and one sister. His funeral was held on the 13th at the Graybill meeting-house in East Donegal township. The Lord comfort the sorrowing family.

Miller—On the 11th of March, 1907, at her home in East Petersburg, Lancaster Co., Pa., wife of David Miller, in the seventy-second year of her age. She died from a complication of diseases. She was a member of the Mennonite church and is survived by her husband, one daughter, two sons, one brother and one sister. She was buried at the Petersburg M. H. on the 14th of March. Peace to her ashes.

Holdeman—On the 8th of March, 1907, in Elk-hart, Ind., of blood poisoning, Rhoda, wife of Michael Holdeman; aged 29 years. She was a daughter of Charles Griger. She leaves her dear daughter, two daughters, her parents, one sister and band, two daughters, her mother her early death. She was buried on Sunday, March 10. Funeral services were held at the Mennonite M. H. in Elk-hart, Ind., on the 11th, assisted by John F. Funk, L. S. Fisher and others.

Pletcher—On March 9, 1907, in Harrison Twp., Elk-hart Co., Ind., Gladys May, youngest daughter of Noah and Emma Pletcher; aged 2 years, 5 months and 11 days. Her funeral services were conducted by A. B. Yoder and Jonas Loucks from John 11:25, 26.

Loucks—Catharine Loucks was born in Holmes Co., Ohio, Sept. 14, 1837, and came with her parents, Jacob and Margaret Preetz, to Locke Twp., Elk-hart Co., Ind., in October, 1852. She was married to Jacob Loucks Nov. 26, 1854, and moved to Madison Twp., St. Joseph Co., Ind., in 1858, being one of the older settlers of that vicinity. To them

were born seven children: Henry, Samantha, Mary, Andrew, Oliver, Anna and Jonas. Andrew died Aug. 27, 1866. Her husband also died, Oct. 25, 1888. The deceased passed away March 7, 1907, aged 69 years, 5 months, 23 days, leaving to mourn their loss three sons, three daughters, three brothers, three sisters, twenty-six grandchildren and eleven great-grandchildren, but their loss is her gain, for she took Jesus as her Savior many years ago and united with the Old Mennonite church. About two days before her death she sang, "I'm going home to die no more." Funeral services were held at the Olive M. H. on Sunday, March 10, where a large concourse of people met to pay tribute of respect. The services were conducted by Martin Ramey in German from 2 Cor. 5:1; and by Jacob K. Bixler in English from 1 Cor. 13:12, last clause.

Miller—Tobias L. Miller was born June 27, 1842; died near Louisville, Ohio, March 5, 1907; aged 64 years, 8 months, 8 days. He was buried near Smithville, Ohio, where the funeral services were conducted on March 8 by D. Hostetler from Rom. 1:17, last clause, and by C. Z. Yoder from the last sentence of Zech. 14:7. He had been in Indiana with friends and came home about two days before his death, which was caused by tuberculosis. He passed away quietly, peacefully and fully resigned to the will of the Lord. Peace to his ashes.

Lahman—Martha Alice Lahman (nee Smith) was born Jan. 13, 1874; died Feb. 11, 1907, in Lima, Ohio; aged 32 years, 1 month, 28 days. She was married to Joseph Lahman, March 10, 1903, who with two small children is left a widow. She was a member of the M. E. church, of which she was a member, assisted by the pastor on the 13th, and at the Salem M. H., where she was buried, by Moses and Andrew Brenneman from 1 Peter 1:3, 4.

Hildebrand—Emma L. Hildebrand, wife of Jacob L. Hildebrand, died Feb. 8, 1907, at the John Hopkins Hospital, where she was operated on the day before for gall stones. Immediately after the operation the surgeons gave her every assurance of her recovery, but capillary hemorrhage set in and she slowly bled to death, the blood refusing to coagulate. She died at the age of 40 years, 1 month, 14 days. Besides her husband she leaves four small children, nine step-children, an aged mother, five brothers and four sisters. The remains were brought to her home at Mt. Airy, Va., where they were laid to rest in the cemetery of the Old Hildebrand Mennonite church on Feb. 11. The funeral was conducted by C. M. Sutton of the M. E. church, of which she was a member, assisted by A. P. Heatwole and E. C. Shank of the Mennonite church. She was endowed with a beautiful Christian character, and her large number of friends who gathered to pay their last tribute of respect testified to the esteem in which she was held in her neighborhood.

Nussbaum—Velma, only daughter of Bro. David and Sister Dinah Nussbaum, died Feb. 20, 1907, of bronchitis and lung trouble; aged four months. Funeral services were held on the 22d at the Old Sonnenberg M. H. near Dalton, Ohio.

Schneck—Abraham Schneck was born in Wayne Co., Ohio, Sept. 28, 1833, and died of heart failure and dropsy, Feb. 28, 1907; aged 73 years, 5 months. He was a son of Pre. Peter Schneck. Nov. 1, 1855, he was married to Barbara Zuercher, to which union were born eight children, six of whom are now living. His wife preceded him to the heavenly home one year and ten months ago. They had been married forty-nine years and six months. Funeral services were held March 2 from the Old Sonnenberg Mennonite M. H., by C. U. Amstutz in German from John 3:24, and by I. J. Buchwalter in English from Matt. 24:31. He was a loving and kindhearted father and was respected and loved by all.

He was also a faithful and devoted member of the Mennonite church, which he joined in his youth and was always a regular attendant in all church services. We are glad to announce that our losses are not small as he had a desire to leave this world and dwell with Jesus. He leaves to mourn his departure an aged sister, four sons, two daughters and twenty-four grandchildren.

Byler—Nancy E. Byler was born near Allensville, Milford Co., Pa., June 26, 1860, and died March 8, 1907; aged 46 years, 8 months, 12 days. She was the seventh child of David J. Byler and Mary. She was married to Joseph H. Byler, Jan. 3, 1878, and was the mother of nine children. With the exception of two years which were spent in Cass Co., Mo., she lived in Milford Co., Pa. Early in youth she united with the A. M. church. By a constant prayer of faith she was kept from being an invalid for several years. She lived and taught a life of divine healing. For many years the study of the Bible and singing of gospel hymns gave her the greatest delight. She always shared the less fortunate persons, and many times shared

HERALD OF TRUTH.

Thursday, March 21, 1907.

John F. Funk and Abram B. Kolb, Editors.

Entered March 4, 1902, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau und Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas and Nebraska.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada.
17. Pacific Coast District.

her home and living with persons who scarcely knew anywhere to go. She believed in an active Christian life, filled with the Spirit, and found in this life something which in the midst of her great suffering she could raise her voice and exclaim, "Joy! Joy! Joy!" She had a deep interest in foreign mission work, but never had opportunity to do much, but "she hath done what she could" in saving herself and her children to the work. She had made arrangements for her funeral, hymns and speakers, and selected Heb. 4:9 for a text. She suffered much pain for nearly six weeks before her death and was patient until she sweetly fell asleep in Jesus. She leaves a husband, two sons, five daughters, one brother and seven sisters, with many friends, to mourn her departure. J. E. Kaufman, J. M. Yoder and S. G. Scheler conducted the services in the presence of a large audience at the Belleville M. H. Interment was made at the Allenaville cemetery.

Landis.—On March 6, 1907, in Lower Salford Township, Montgomery Co., Pa., of pneumonia. Bro. Abraham R. Landis, aged 66 Y., 5 M., 16 D. He was buried at the Salford Mennonite burying-ground. He is survived by his widow and three children.

Frederick.—On March 9, 1907, in Souderton, Montgomery Co., Pa., of cerebral apoplexy. Sister Susanna, wife of Samuel M. Frederick, aged 64 Y., 6 M., 13 D. Buried at the Franconia Mennonite meeting-house, where also the services were conducted. She leaves her husband, two sons and four daughters to mourn her death.

Frederick.—On March 5, 1907, in Montgomery Co., Pa., Mary, youngest daughter of John S. Frederick, aged 32 Y., 8 M., 27 D. She had an operation on Monday previous, for the removal of a tumor, and died on the following day. She was buried on March 10 at the Franconia Mennonite burying-grounds. Her parents, three sisters and two brothers survive her. She was ever married, having devoted herself to the care of her invalid mother.

Shook.—On March 12, 1907, in Elkhart, Ind., of asthma and dropsy, of which he was a sufferer for forty years, Simon Shook, aged 72 Y., 6 M. He was born in Stark Co., Ohio, Sept. 12, 1833. He leaves a sorrowing companion, three daughters, one son and one stepson to mourn his death. Funeral services were conducted at the house on the 11th by John F. Funk. May the Lord comfort the sorrowing hearts who mourn the death of a beloved companion and father. Text, 1 Cor. 15:21-22.

Martin.—On Feb. 27, 1907, at the home of his son, Clement W. Martin, near Ephrata, Lancaster Co., Pa., of consumption, Jonathan Martin, aged 72 Y., 1 M., 13 D. He suffered from the disease for three years. He was confined to his bed only for the last three weeks of his life. He was born in E. Fort township near Goodville and was a son of Henry S. Martin. He was a faithful member of the Mennonite congregation at Weaverland since his early youth. He is survived by a sorrowing

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companion, three sons, two daughters, three brothers and one sister. Two of his brothers are Bish. John W. Martin and Dea. Elias Martin of Elkhart Co., Ind. He was buried at Weaverland M. H. on March 2. Services were conducted by Bish. Jonas Martin and others.

Peachy.—On Thursday, March 7, 1907, at St. Joseph Hospital in Philadelphia, Pa., where she had an operation performed, — wife of B. Z. Peachy of Belleville, Mifflin Co., Pa.; aged 39 Y., 2 M., 8 D. She was a daughter of John Ryler of Menno. She united with the A. M. church and was a faithful member and lived a devoted Christian life. She is survived by her husband, four children, father, mother and brother. Funeral services were conducted by Christian and David Peachy from John 5:24, 25.

Yoder.—C. K. Yoder died suddenly on March 4, 1907, while standing at the barn, talking with his son-in-law. He had been attending a public sale during the day and seemed as well as usual. His age was 67 Y., 3 M., 5 D. He leaves four sons, five daughters, four brothers and four sisters to mourn his death. He was buried on the 9th. Funeral services by M. Y. Yoder. His funeral was largely attended.

Ringenberg.—Veronika Ringenberg was born April 12, 1832; died March 11, 1907; aged 74 Y., 10 M., 28 D. She was joined in matrimony with Christian Ringenberg in 1852. To this union were born one son and one daughter. Both husband and daughter have preceded her in death. She leaves to mourn her departure her son, with whom she had her home at the time of her death. She was a faithful member of the A. M. church. The funeral services were held by Joseph Bueckry and H. V. Albrecht.

CONTRIBUTORS RECEIVED.

For India Mission.—Rosenfeld, Manitoba, \$1.00. For China Famine.—To Feb. 28, \$56.60; to Mar. 15, \$34.00. Total, \$90.60.

For Russian Sufferers.—To Mar. 1, 1907, \$274.40; Mar. 2, \$45.00; Mar. 5, \$25.40; Mar. 6, \$46.00; Mar. 7, \$120.00; Mar. 8, \$21.50; Mar. 9, \$48.60; Mar. 11, \$25.25; Mar. 12, \$25.00; Mar. 13, \$56.75; Mar. 14, \$27.00; Mar. 15, \$16.75. Total, \$791.05. All money sent us will be promptly forwarded to those to whom it is designated by the donors.

MENNONITE ORPHANS' HOME.

Report for February, 1907.

Clara Burkholder, Nampa, Idaho, \$1; O. Yoder, West Liberty, Ohio, \$10; Manasses Ziegler, Leontonia, Ohio, \$5; E. Miranda, Lippincott, Ohio, \$2.25; Lydia Sals, Peotek, Mich., \$21; Brother, Urhans, Ohio, \$1; rent, \$4; Auditor, Putnam Co., Ohio, \$1.65; Kan-Neh. Conference District, per J. G. W., \$4.85; Mrs. E. M. Yoder, Thomas (Pa.) Bible Conference, \$1.80; Tena Krueger, Hubbard, Ore., \$5; Ben Martin, Hopedale, Ill., \$2; John Heater, Wyandotte, Mich., \$4; Sister, Roseland, Neb., \$5; C. P. Yoder, Belleville, Pa., \$1; S. C. Hartzler, Belleville, Pa., \$5.—Total, \$85.81.

Clothing, groceries, etc., donated by O. Yoder, C. H. Byler, Sallie A. King, Urhans, Ohio; D. S. Yoder, Mrs. J. M. Hartzler, Bellefontaine, Ohio; Lydia Yoder, Allenaville, Pa.; Mrs. D. L. Hoover, Goshen, Ind.; Uriel Yoder, John Yoder, C. M. Peachy, R. D. Yoder, A. Y. Hartzler, L. J. King, J. D. Yoder, Menno King, Jacob Plank, West Liberty, Ohio. Gratefully acknowledged.

West Liberty, Ohio. A. METZLER, Supt.

Our Sunday School Lesson Helps for advanced classes, edited by Bish. S. F. Coffman, for the second quarter of this year, are ready and by the time this issue of the Herald reaches our readers a large part of the edition will have been sent out. Any who have not yet ordered their supplies should do so at once.

Our Primary Sunday School Lesson Helps, edited by Bro. A. C. Kolb, are issued at the same time as the advanced quarterlies and are also being sent out with the advanced quarterlies.

Both these Helps have been used by our people for a number of years, and have won the confidence of the people both in and out of the Mennonite church. We are thankful for the patronage with which they have been favored. Address all orders to Mennonite Publishing Co., Elkhart, Ind.

LOW RATES TO PACIFIC COAST.

Chicago, Milwaukee & St. Paul Railway. \$33 to Los Angeles, San Francisco, Seattle, Portland, Tacoma, and many other Pacific Coast points. \$20.50 to Spokane, \$30 to Ogden, Salt Lake City, Butte, Helena and Great Falls, Montana. Low rates to hundreds of other points west, southwest and northwest. Rate for double berth in through tourist sleeper, Chicago to Pacific Coast, \$7. Descriptive folder free. E. G. Hayden, T. P. A., 426 Superior Ave., N. W., Cleveland.

March 21, 1907.

SUNDAY SCHOOL SUPPLIES.

If you have not yet ordered your Lesson Helps and Sunday school supplies for the second quarter, do so at once.—Mennonite Pub. Co., Elkhart, Ind.

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and contains for 1907, complete 900 pages, new, bound and ready for sale. It contains all the latest and best information on all matters relating to poultry, and is a valuable book to every poultry raiser and breeder. It is ready at once, only 15c. C. C. SHOEMAKER, Box 1210, ELKHART, IN.

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HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, MARCH 28, 1907.

Vol. XLIV. No. 13.

NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

EDITORIAL NOTES.

Three persons were received into church membership by baptism at Sterling, Ill., March 3, Bish. J. Nice officiating.

Seven persons were baptized and received into church fellowship in the congregation at Goshen on Sunday, March 17. Bro. D. Burkholder of Napanee officiated.

In the Blooming Glen congregation in Bucks Co., Pa., there are now eleven applicants for baptism and church membership. No doubt there will also be a number more.

In the A. M. congregation near Delevan, Tazewell Co., Ill., six persons were baptized, and these, with two who had been previously baptized, were received into church fellowship.

On Thursday of last week (March 21) the thermometer at Chicago indicated 76 degrees. On the 22d at Elkhart it registered 77. A very remarkable weather record at this season of the year.

The great Canadian Northwest continues to be an attraction for our young people in Canada. Last week eleven carloads of settlers with their effects left Berlin, Ont., for the land of promise. We unite with their many friends in the prayer that in their new home they may prosper temporally and spiritually.

When you accuse your brother of doing wrong be very careful that you yourself in some other way are not doing a greater wrong. The apostle gives us a very pointed proof on this condition of things when he says (Rom. 2:1), "Thou therefore wilt teach another man, teachest thou not thyself? Thou preachest a man should not steal, dost thou steal?"

On Sunday, March 10, 1907, nineteen young persons were baptized and received into church fellowship in the Stahl congregation, Somerset Co., Pa. The whole number received there during the past few months was twenty-seven. We are glad to hear that the work of the Lord is prospering and hope we may be able to hear like good news from other places.

The mission workers in Chicago are again extending their field and have opened a new mission at 33d street and Hoyne avenue. The new mission will be in a quarter where many German people live, and Bro. A. F. Wiens of the Nebraska-Minnesota (German) Conference, who has been in Chicago for some time, will be placed in charge. The support of the conference which he represents will aid very materially the mission work in Chicago.

Sunday, March 17, Bro. D. D. Miller was at the Fort Wayne Mission, at which time communion services were held and seven persons were received into church membership by baptism on

confession of their faith. We are informed that Bro. J. M. Hartzler, now of Surrey, N. Dak., expects to move to Fort Wayne in the near future. Bro. King, the present superintendent, has been suffering from catarrhal bronchitis for some time. Bro. John Thatt of Allen county, who has been helping at the mission services since he came to the city some months ago, left for his home on the 17th.

A brother minister during the past week sent us pay for the Herald of Truth for two Mennonite families, to whom the paper will no doubt prove both a comfort and a blessing, and no doubt they will appreciate it. Much good missionary work could be done in this way and we would suggest that if any of our brethren and sisters think of families to whom the Herald might prove a comfort and a help, and they feel to do them good, to follow the example of this brother and make them a present of the paper for a year. We will make a special price to all who wish to do mission work in this way.

The ordination services at Berlin, Ont., mentioned last week, were held Sunday, March 17. After an impressive sermon by Bish. Jonas Snyder of Waterloo, the lot was cast, falling upon Bro. Uria Weber, son-in-law of Bro. Benjamin Shoemaker, deacon of the Berlin Cong. May God grant our young brother spiritual grace and physical strength according to his needs. Bro. Weber's family has been suffering from whooping cough, and the youngest, a bright little baby boy, succumbed to the effects of the malady and was buried on the 12th. Bro. Weber himself had a severe attack of typhoid fever from which he has not fully recovered. May the Lord bless his labors to the ingathering of many souls and the strengthening of the church in faith and doctrine and the bonds of love and unity.

As noted last week, the Census Bureau is at present engaged in taking a census of all religious bodies in the United States. Blanks have been sent to all our congregations in which are to be filled and returned in the envelope accompanying the blank. It may be of interest to our readers to learn that in consequence of the universal agitation which the religious world has raised on the divorce evil, this same bureau will gather statistics on the causes for which divorce is sought, the number of divorces granted, number of remarriages of divorced people, etc. It seems to us in the light of this that there is a radical change in the hint that there may be a radical change in the laws regarding divorce in this country. What the people of this country need more than law on the question is more definiteness and more seriousness on the part of pulpit and press on the subject. So long as these two powerful agencies treat courtship as a folly and divorce as a joke, so long will marriage be considered by many as a bond which may be thoughtlessly made and as thoughtlessly sundered. Thank God, there is a movement to have a divinely legal marriage with another. Failure to realize this important fact has filled the land with adulterers and adulteresses, from the degrading results of which the land groans without realizing the true cause.

The use of unleavened bread and unfermented wine in communion has been advocated by some

of our brethren and sisters for some time. Some have taken up the matter in a very decided way and a few show rather an unforbearing spirit in their efforts to have unleavened bread and unfermented wine take the place of the ordinary bread and wine which have for so long a time been used and are still so generally used by the different Christian denominations throughout the world. We have long advocated the use of unfermented wine for this purpose and have to some extent used it in our Mennonite congregations, and we have no objections to unleavened bread, wherever the brotherhood may agree to use it. But it should under all circumstances be a matter of mutual agreement in the congregation where it is introduced, so that no contention would arise about it. Let all things be done decently, in order and harmoniously. This, however, is a matter that should be taken up by our bishops and ministers and acted upon at our conferences. The conferences might, if they so agree with good grace, recommend the use of unleavened bread and unfermented wine where a congregation can harmoniously settle upon the matter, but they should also by all means advise moderation and charity where brethren and sisters differ in their views on the subject, so that no strife or ill-feeling may arise, as if it should come to this, there might be more harm done than good, and the cause of Christ and his church would suffer. In our efforts to build up Zion let us not be hasty, nor unyielding, but charitable and forbearing, and often read the 13th chapter of 1 Cor. and put all its teaching into active practice.

PERSONAL MENTION.

Bro. J. B. Brunk has bought a home in Peabody, Kansas. He will be engaged in evangelistic work a considerable portion of the time.

Sister Etta Shupe of Columbus, Kan., left her home last week for a visit to La Junta, where she expects to stay some little time.

Pre. J. E. Bontreger of the A. M. church, who had been sojourning for a time in the state of Alabama, has returned to Indiana, in the vicinity of Middlebury.

Pre. Joseph E. Mast, formerly of Middlebury, Ind., now resides near Bay Minette, Ala. His correspondents will kindly take notice of his change in address.

Bro. B. B. King, formerly of the Fort Wayne Mission, during the early part of March conducted a series of meetings at White Cloud, Mich., which resulted in four conversions.

Bro. Geo. Lapp and wife of Dhamral, India, went to Bombay some time before the expected arrival of Bro. and Sister Friesen, where they spent the interval in a much-needed rest.

Bro. A. O. Helstand, of the Doylestown congregation, Bucks Co., Pa., visited the congregation at Vincent, Chester Co., Pa. On Sunday evening, March 10 he spoke from Luke 4:14, 15.

Pre. John Mast of Conestoga and Dea. Amos Stultz of Lancaster Co., Pa., visited during last week in Warwick Co., Va., and held services in the Providence M. H. on Sunday, March 17.

C. S. Neuhauser, of the A. M. congregation near Leo, Allen Co., Ind., visited Elkhart on the 16th of March and spent a short time at the Publishing House, and we had a pleasant visit with him.

The brethren of Allen Co., Ohio, who recently prospected in different parts of Texas, stopped for a short time in Peabody, Marion Co., Kansas, among the brotherhood. Their visit was much appreciated.

Bro. Noah Metzler of Nappanee, Ind., was called to Elkhart on business on the 18th of March, and while here took occasion to call on some of his former acquaintances. He also called at the Publishing House and we had a pleasant visit with him which we much appreciated.

Bro. Ben Eash, of our Elkhart Cong., has so far recovered from his injuries that he was able to resume his work on the 25th of this month. It will be remembered that several weeks ago he had a miraculous escape from being run over by an engine in the Lake Shore railway yards. We were glad to have him in his accustomed place in the services on the 24th.

Of the party which left Berlin, Ont., last week for the Canadian Northwest a number went by way of Chicago. Of this party Sister Lucinda Kolb came a few days earlier and stopped off at Elkhart to visit her sister, Elsie (Mrs. G.) Bender and family and other friends, rejoining the party at South Bend on the 20th. She goes to join her brother Irvin at Cresman, Sask., the Mennonite colony which settled there a few years ago, and where Bro. E. S. Hallman, formerly of Berlin, Ont., is pastor of the Mennonite congregation organized last year.

Bro. Geo. H. Rupp of Shiremanstown, Pa., writes us a very encouraging message in which he expresses his warm interest in the prosperity and progress of the Publishing House. It is his desire that thereby the glory of God may be promoted and the cause of Christ more firmly established; and we will add that this has been the object and design of this work from its first origin, and this is its purpose and design now, and that in this purpose and design we may be able to continue unto the end, we ask the aid, support and prayers of our people everywhere.

We were pleasantly surprised on the morning of the 23d to receive a call from our genial old friend and relative, S. P. Bowman, formerly of Berlin, Ont., now tourist agent of the Chicago & Northwestern Railway, and a very pleasant hour was spent in conversation on events of bygone days, our Mennonite ancestry, their hardships and the valuable literature they left as a heritage for us. This naturally led us to our Mennonite antiquarian library, and an interesting half hour was spent with the old volumes of martyr days. From here he went to Goshen to complete arrangements for the transportation of those from this section who expect to attend the annual meeting of the Dunkards at Los Angeles, Cal., in May or who wish to take advantage of the cheap rates offered at that time.

Bro. J. N. Kaufman of Dhamtari, C. P., India, writes us under date of Feb. 18, 1907: "Enclosed I send you a short story for the Herald, if you can use it. The Von Steen sisters are visiting here at present. They came several days ago and seem to enjoy themselves very much. They will go home by way of the Pacific. May God bless you," etc. Our readers will remember that already several notices appeared in the Herald concerning the trip by the Von Steen sisters around the world. They left their home in Beatrice, Neb., and sailed from New York on June 16, 1906, and have been travelling through different parts of Europe and Asia until they have reached our mission station in India. This was especially one of their objective points on starting out. May God grant them a prosperous and safe return to their home in Nebraska.

If you are not a thinking man, to what purpose are you a man at all?

No man has ever done a work in spite of persecution that he might not have done many times better if he had been encouraged.

For the Herald of Truth. EASTER THOUGHTS.

By David Burkholder.

"That I may know him and the power of his resurrection" (Phil. 3:10).

There is no doctrine or subject in the Bible of more importance and of greater benefit to the human family than that of the resurrection of Christ. And when we read the epistles of the apostle Paul to the different churches we notice that he was not ignorant of the result or effect of the Lord's resurrection. Still he has an eager desire to know more fully "the power of his resurrection." Indeed we might truly say his resurrection is a prelude to our resurrection. Christ says, "If a strong man well armed keepeth his palace, his goods are at peace. But when a stronger than he shall come upon him and overcome him, he taketh from him all his armor wherein he trusted and divideth the spoil."

Death supremely reigned from Adam unto Moses. But the Lion of the tribe of Judah, through the almighty power of his resurrection, gained a complete victory over death, triumphed over it and robbed it of its sting, broke the bars and set the prisoners free. Christ uttered a truth that cannot be gainsaid when he said: "I am the resurrection and the life," and thanks be to God that he is both able and willing to impart the same to his obedient followers. Indeed, he had this resurrection power before his crucifixion. He had this power to lay down his own life and to take it again. He also manifested this power in calling Lazarus from the grave as well as in raising Jairus' daughter and the widow's son. Again, he has power of the first or spiritual resurrection in bringing to life those who are dead in trespasses and sin; so that the second death shall have no power over them. The hour is coming and now is when those who are spiritually dead shall hear the voice of the Son of God, and they that hear shall live. Paul knew about this resurrection power and referred to it when he wrote to his Ephesian brethren, saying: "And you hath he quickened."

We also look to this power for the general resurrection and the life in the world to come at Christ's second coming in great power and glorious majesty to judge the world, when the earth and the sea shall give up their dead and the bodies of the saints that sleep shall be raised incorruptible and the bodies of the living saints be changed in the twinkling of an eye and made like unto his glorious body according to the mighty working whereby he is able to subdue all things unto himself.

Here a very serious and solemn thought presents itself. The righteous who have made their calling and election sure in this day of grace by turning in with the overtures of mercy, complying with the conditions laid down in the gospel and accepting the plan of salvation, shall be blessed with a glorious body in the resurrection like unto the Lord's glorious body, like unto the angels, and they shall shine with the brightness of the firmament and like the stars forever. They shall behold his face in righteousness and shall be satisfied with the indescribable blessedness within the heavenly Jerusalem, wearing white robes and crowns of immortal glory.

But then on the other hand the atheist, the infidel, the skeptic, the whoremonger, the murderer, the idolator and all those who rejected Christ, despised his counsel and died in their sins in open rebellion against God, how shall they appear? "They shall come forth unto the resurrection of damnation," or, as Daniel gives it, "Unto shame and everlasting contempt." He that dies in filth shall come forth filthy and remain filthy through the countless ages of eternity.

Dr. T. DeWitt Talmage gives his views on the resurrection of damnation in a horrible description. I will give it to the reader in his own words,

for what it is worth; perhaps some people may think it is exaggerated, but I do not think that it is more horrible than the inspired Word makes it. It is as follows: "It is probable that as the wicked are, in the last day, to be opposite in character, so will they be in many respects opposite in body. Are the bodies of the righteous glorious—those of the wicked will be repelling. You know how bad passions flatten the skull and disfigure the body. Then he comes up out of the graveyard, the drunkard, the blotches on his body flaming out in worse disfigurement, and his tongue cannot get, for there are no dramsophes in hell. There comes up the lascivious and unclean wretch, reeking with filth that made him the horror of the city hospital, now wriggling across the cemetery lots—the consternation of devils. Here are all the faces of the unpardoned dead. The last line of attractiveness is dashed out, and the eye is wild, malignant, fierce, infernal; the cheek aflame; the mouth distorted with blasphemous lies like the new morning, the glance of the faces of the lost will be like another night falling on midnight. If, after the close of a night's debauch a man gets up and sits on the side of the bed—sick, exhausted and horrified with a review of the past; or rouses up in delirium tremens, and sees serpents crawling over him or devils dancing about him—what will be the feeling of a man who gets up out of his bed on the last morning of earth, and reviews an unpardoned past, and, instead of imaginary evils crawling over him and flitting before him, finds the real frights and pains and woes of the resurrection of damnation?"

Let this be as it may, unless we get right with God in this day of grace we cannot expect a glorious resurrection in the last day.

Nappanee, Ind.

For the Herald of Truth. THREE RESURRECTIONS.

By S. F. Coffman.

At Easter time our thoughts are always drawn toward the crowning work of Christ's earthly mission—his resurrection from the dead.

Every important doctrine of faith depends on the resurrection of Christ. The new birth, the beginning of the Christian life, is inseparably connected with it. The newness of life in which we walk is the result of our burial by baptism with Christ into death and our resurrection by the glory of the Father (Rom. 6:4). This idea is perhaps a little more clearly stated in Eph. 5:14. In the language: "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." The actual conditions are most clearly stated in Eph. 2:1-5. In both verses the apostle shows that sin is a condition of death and regeneration or conversion a quickening or raising up as from the dead. Col. 3:1 refers to this special kind of raising up, associating it with Christ's resurrection.

We are thus raised up from a condition of death to a condition of life by our faith in the work of Christ, who died to atone for our sins and was raised up or resurrected as a proof to us that God had accepted the offering for sin made by his Son (Rom. 1:4; 1 Pet. 1:3).

This, however, we should always bear in mind, that nowhere in the Scriptures is the "raising up" into newness of life called "resurrection." It is called regeneration once (Tit. 3:5). It is called a birth by Christ (John 3:3), by Peter (1 Pet. 1:23), by John (John 1:13; 1 John 3:9), by James (Jas. 1:18); having the nature of a birth, by Paul (Gal. 4:26). The apostle Paul speaks of the spiritual life as an awakening (Eph. 5:14), a raising up (Col. 2:12; 3:1), a quickening (Eph. 2:1), by Christ (John 6:62). However, some of the same terms which are here used to refer to the spiritual birth are also used referring to the raising again of the dead.

While these terms are used interchangeably it is evident that they cannot always refer to the same thing, nor can they be made to mean both the new birth and the resurrection in the same phraseage. The manner of the use of these phrases will determine the meaning. Again, because the new birth and the resurrection have some terms and phrases in common we cannot correctly conclude that they have all terms in common. It is evident that the word "resurrection" applies only to the raising up of those who have had a physical death. Christ proclaims himself "the resurrection and the life" (John 11:25). He is both the power and the life of physical life and of spiritual life. He cannot give spiritual life without being first able to give physical life to the dead (1 Cor. 15:16, 17). The same idea is presented in the language of Jesus. "Though he were dead, yet shall he live." This is his power over physical death—"I am the resurrection." "Whoever liveth and believeth in me shall never die," refers to his power to give spiritual life, which does not come unto death—"I am the life" (John 5:24).

The "resurrection," referring to the raising up of the inanimate bodies is divided into two classes, the resurrection of the good and the resurrection of the evil (John 5:29). This resurrection is from the grave and at the command of Christ and for the purpose of executing judgment (John 5:27-29). The time of that judgment need not mean one day of twenty-four hours, nor the "hour" mean one moment of time when all the judgments must take place (John 5:28). "The hour is coming and now is," refers to this day or time of grace, and so also verse 28, "the hour is coming," need not be limited to one moment of a judgment day. It rather refers to a judgment period, a resurrection dispensation.

Of all the resurrections that have taken place we notice two different characters. Some have been a resurrection or restoration of this present life and others to a heavenly or glorified state. In the old dispensation there were two "resurrections" without a death, and four restorations to life. In the apostolic time there were two such restorations. Christ was the first to be raised from the dead in the glorified state. He was the firstfruits (1 Cor. 15:20, 23). Those who came forth from their graves after his resurrection were of the same nature and were but a witness to the power of God in resurrection through Christ. Since that time there have been no resurrections nor will there be any until Christ's coming (1 Cor. 15:20), according to the "order" which God has established.

In 1 Cor. 15 the apostle writes only of the resurrection of the saints and their victory over the grave and death. In 2 Cor. 5 the glorified body for the saints is that for which we groan and for which the Spirit gives assurance. 1 Thess. 5 tells in detail the events which will attend the resurrection of the saints, and the accompanying verses confirm the teachings of 1 Cor. 15 that those of the saints who are alive at that time shall be changed and be caught up with the resurrected ones to be with Christ. In none of these accounts is anything said concerning the time of the resurrection of the ungodly. It is true that tribulations, judgments and destruction are spoken of concerning them, but all of these things have taken place and will take place without a great and final judgment day. (Note the prophecies against and judgment upon Jerusalem.)

The resurrection of the saints is, then, one which is peculiarly and particularly theirs, taking upon it the nature and character of Christ and his resurrection (see 1 John 3:2). We belong to the firstfruits class, to the first resurrection order. In Rev. 20 the character of those who have part in the first resurrection is this: "Then that was beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast," etc., "and they lived and reigned with Christ." These had passed through death (some had been beheaded) and now they lived, having had part in the first resurrection from the dead.

(We refer not to the new birth, for that is not called a resurrection, and if it were and were so used in this case how could we explain the beheading and living?). It is evident from following verses in the same chapter that the resurrection of saints from the dead is referred to, because in verse 5 John plainly says that "the rest of the dead lived not again." That is, the righteous dead (those who are dead in sins are not righteous) lived again, but the rest of the dead (the unrighteous ones) lived not again until the thousand years were finished. The "lived" and "lived not again" are in opposition, referring to the same thing—the resurrection. There is resurrection for some and no resurrection for others. Those who have part in the first resurrection will not come under the power of death the second time, having been under its power once (verses 4, 6, 13-16).

The third resurrection of our subject is but the second in the correct use of the word. It is the resurrection of the ungodly, who have had no part in the "first resurrection," and of all those who die between the time of the first resurrection and the final judgment (Rev. 20:11-13). Every believer in Christ now has the assurance of escaping that judgment. But the one who now neglects the Christ who died and rose again may not hope to escape that resurrection day of the ungodly and his raising up to condemnation. Such will taste of the first or natural death and feel eternally the pangs of the second death.

The first raising up is the "new life." The second raising up is the raising of the bodies of the saints—the first resurrection. The third raising up is the final resurrection in which all the ungodly participate and after which the ungodly shall enter the second death.

Vineeland, Ont.

For the Herald of Truth. MENNONITE EDUCATIONAL PRIVILEGES.

With pleasure I notice the growing educational interests in the Mennonite church. Some brethren are praying for and looking with more friendly countenances at the efforts of those who have been burdened for a school where the principles of our beloved church are propagated and where teachers are being trained with a strong Christian character; with whom money or an easy living is not the prime purpose, but rather to be of more service in the cause of Christ. To such, parents can entrust their children without fear of their being so easily led astray. Others are slow in appreciating the fact and availing themselves of the present opportunities extended to our sons and daughters. One reason may be similar to that of the mission cause; though much written about and its workings explained, yet there are many brethren who do not understand its work, but seem to think the energies and self-denials with the money given for that purpose are misapplied.

One brother stated that in educating his sons he embarrassed his financial condition in sending them to a school that advanced principles altogether different to the father's faith and teaching of the Bible. They received a thorough education, but are spent their time and their father's money, but are no benefit to the church. Some parents are now lamenting the fact that their children are lost to the church for the sake of a few extra dollars which might have put them where they could have become more fully acquainted with the workings of the church and would have had educational privileges fully as good as they could find elsewhere, and a desire for the best things in life might have been quickened besides.

The question is frequently asked, Is there no risk in sending our young people to college? I answer, Yes. Wrong impressions may be made. Bible truths and good sermons sometimes make wrong impressions. Will we therefore not venture? There is much danger in money making, yet plenty of brethren venture and take chances, saying much good may be done. But the money hard earned and carefully guarded by parents in-

teously Mennonite may be used by their rising generation for purposes altogether contrary to the parents' desires.

Missions, charitable homes, sanitariums, publishing interests and the school could be easily supported as they would not need to go begging if our brethren could be made to see their needs and advantages to the cause of Christ. Thousands of dollars of money at the disposal of Mennonite brethren are lost to the church because its vital interests were not prayerfully considered, and their hard-earned and well-warded money will be used for the very opposite of what it was intended.

A brother in an article in the "Witness" of Feb. 6 says, "Do we see the importance of having at least several more Mennonite schools? I am glad that this importance is making itself felt among the brethren. But what is more important (as I see it) just now is that our present school be unencumbered and fitted with buildings and necessary equipments and the brotherhood's confidence in the present management fully gained. We are glad that the faculty and management are gaining the confidence of those who endeavor to consider their palms, efforts and success."

It may seem expensive to bring students from the different points of the compass to one center, yet when we consider expense of buildings, equipments, and a corps of competent teachers who can teach four or five hundred just as well as half that number, we may consider the present plan economical for this time. But if any of the brethren see a way by which we can at present establish another school or two we would be glad to correspond with them and present their prospects to the Mennonite Board of Education which convenes about June 15 annually, where the advisability of such a venture will be discussed. The object of said board is to have a representative in every Mennonite conference and to provide for and control in a general way all educational work in the church, similar to that of the mission board, which controls all mission work, so as to avoid competition and rivalry, also to economize by avoiding too many schools, and maintaining unity among the schools in the various sections of the church. If there are any propositions to present or inquiries to be made, please correspond with J. S. Hartler, Goshen, Ind., secretary of board, or John Blosser, Rawson, Ohio, president of board. Yours in the interest of the church,

JOHN BLOSSER.
For the Herald of Truth.

HOPE IN THE RESURRECTION.

By A. Metzler.

Shall I dread the day which cometh
As a thief in darkest night—
Shall my coming dissolution
Leave me not a ray of light?

Shall the grave my soul in darkness
Hide forever in dismay?
No! There's hope in my Redeemer,
In him dwains the glorious day!

He has brought me joy and gladness;
For my soul he came to save.
He upon the cross has suffered,
There for me his life he gave.

Glory to the blessed Savior,
Who expired upon the tree;
He has triumphed over Satan,
He has come to set me free!

Death has lost its sting and terror,
Life eternal mine shall be;
Glorious resurrection morning
When my Savior I shall see!
West Liberty, Ohio.

Actions speak louder than words. "What you say is speaks so loud I cannot hear what you say."

No human being can come into this world without increasing or diminishing the sum total of human happiness, not only of present but of every subsequent age of humanity.

TIDINGS FROM THE CHURCH AT HOME AND ABROAD

HOME MISSIONS.

Chicago.—Home Mission, 115 W. 18th Street, Chicago, Ill.
Chicago.—Mennonite Gospel Mission, Emerald Ave. and 26th Street, Chicago, Ill.
Wish Mountain.—Wish Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.
Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa.
Fl. Wayne.—1309 St. Mary's Ave., Fl. Wayne, Ind.
Lancaster.—462 Rockland Street, Lancaster, Pa.
Canton.—Mission Home, 1934 East Eighth Street, Canton, Ohio.
Kansas City.—701 Pacific St., Kansas City, Kan.

The meetings held by S. G. Shetler in Lancaster City are still in progress (March 23) and the number of confessions as reported in last week's issue, the kind reader will remember, was seventeen. This number indicated those only who belonged to the Lancaster City district. At the present writing there are forty. The entire number of confessions including those from other districts is considerably larger. The meetings are well attended. May all who have recently found Christ and all those who have found him in time past seek to become well acquainted with their Bibles and with the doctrines and duties required of us and obey them. The Lord grant it. COR.

Arnold, Ness Co., Kan., March 14, 1907.—To the Mennonite Publishing Co., Elkhart, Ind. Dear Friends:—Some time ago I renewed my subscription to the Herald and also enclosed the money for a Primary Lesson Quarterly and a Sunday School Lesson Help, and through the guidance of God's Spirit I received a number more both of the Primary and the Advanced Helps, which we gladly distributed among our neighbors, and so it led to the organizing of an Amish Mennonite Sunday school at this place for the first time. Thus we see how God leads in mysterious ways and thank him for these blessings. Brethren and sisters, remember us in prayer. There are only a few of us, but through prayer and faith he will bless and strengthen us in the good work of the Lord. I will write more later and let you know how the school is prospering. A. E.

Waynesboro, Va., March 17, 1907.—The congregation met at Spring Dale this afternoon to organize Sunday school. The following brethren were appointed: D. R. Martin, superintendent; E. F. Heatwole, assistant; Amos Showalter, secretary; F. A. Driver, chorister. May we pray that these brethren as well as the whole brotherhood be actively engaged in this all-important work of teaching the Word in its purity, both by precept and example, that the young souls in charge may be fed and grow into lively stones in the Master's building. We had an excellent lesson taught us to-day by Bro. E. C. Shank from Heb. 4:16. Bro. Metzler is expected tomorrow. He will preach for us this week. Hope to have a good report to give later. Wishing God's blessing on every good work, I am your humble, COR.

Spring City, Pa., March 15, 1907.—Dear Herald Readers:—Greeting in Jesus' name. The congregation at Vincent was again much encouraged by a visit from Pre. A. O. Heistand of Doylestown on the 10th of March. The writer attended a meeting of the Pennsylvania National Christian Association at Elizabethtown, Lancaster county, on the 13th and 14th of March. Among some of the topics discussed were: The Bible Argument against the Lodge; Does the Lodge Teach Charity? Things of Darkness Brought to Light; The Prayer Meeting and the Lodge; The Selection of Companions; College Fraternities and Other Minor Secret Societies; The Lodge and the Saloon, etc. The meetings were well attended. The writer

left on the afternoon of the 14th, came to Lancaster and attended the meeting now in progress in the new meeting-house, conducted by S. G. Shetler, and learned that Bro. John H. Moesman of Lancaster intends to visit the congregations in the Francolin district, the Lord willing, in April. AMOS KOLB.

Lancaster, Pa., March 16, 1907.—Dear Herald Readers:—Greeting. Great is the Lord and greatly to be praised in the mountain of his holiness. We have great reason to thank our dear heavenly Father for the blessings he is bestowing upon us. We are having continued meetings in Lancaster City at present, conducted by S. G. Shetler of Somerset Co., Pa. On Monday (March 18), if we are spared, it will be a week since the meetings commenced. Thus far seventeen have decided to come out on the Lord's side. May the dear Father in heaven bless them and keep them faithful and may he bless Bro. Shetler's efforts, with all others who are striving to build up the cause of Christ, so that many more may find Jesus Christ to the joy of their souls' salvation. ALICE NISSLEY.

Johnstown, Pa., March 20, 1907.—The brotherhood in this vicinity has just passed through a season of rejoicing, having had a real feast in spiritual things. On Feb. 12, 1907, quite a number of brethren and sisters from far and near met in the Thomas M. H. to organize a Bible conference. After the organization Bro. D. J. Johns of Goshen, Ind., spoke from the text, 1 Sam. 7:30, reminding us of the necessity of preparing our hearts for the work of the Lord and of serving him. He also stated that in the rebuilding of the walls of Jerusalem the work was accomplished because the people had a mind to work. So likewise if we want successful meetings, it would be necessary for us to work and pray for the work.

On the morning of Feb. 13 the work began and proved a success throughout. In the evening of the 13th Bro. Joshua Zook of Belleville, Pa., spoke from the text, Jude 30, showing that this common salvation is free; it is personal; it is for the present, simple, powerful and eternal; it brings to us a life that helps us work for God and become better acquainted with him.

In the evening of the 14th Bro. Abm. Metzler of Martinsburg, Pa., spoke from Col. 3:11. He showed that the latter clause of the above verse is a wonderful testimony of what God will do for us if we allow him, and that those who are sincere can have Christ, the hope of glory, within them. Christ dwells in his saints with the power of his word.

In the evening of the 16th Bro. A. D. Martin of Scottsdale spoke from Jas. 4:7, showing that first we must submit to God; that then, and then only, can we be saved. Second, we are to resist the devil. This we can do through the power of God, and those who do not resist the enemy are sure to fall.

In the evening of Feb. 16th D. J. Johns preached from John 1:29. On Sunday forenoon and also in the evening Bro. Johns preached at the Weaver M. H. Bro. Zook spoke in the Kaufman M. H., both in the forenoon and evening. Bro. Martin spoke in the Blough M. H. both morning and evening.

Bro. S. G. Shetler stayed at the Thomas M. H. and preached from 2 Sam. 18:33. At 2 p. m. there was a children's meeting and later a few mission talks. In the evening Bro. Shetler spoke from the words in 2 Sam. 24:14. In the evening of the 18th Bro. D. H. Bender spoke from Isa. 55:7. Before the sermon one soul was received into church fellowship by baptism by Bro. Johns. In the evening of the 19th Bro. Johns again addressed the congregation from Mark 16:16.

Thus ended another Bible conference so far as the meetings are concerned, but we hope that in the hearts of many who were present many precious truths have been preserved.

On Wednesday evening Bro. Johns preached in the Stahl M. H., Thursday evening at the Kaufman M. H., Saturday at 2 p. m. he spoke at the Blough M. H. in the German language and in the evening in English. On Sunday, Feb. 24, he again spoke in German in the Kaufman M. H. and in the evening at Stahl's. On Monday, the 25th, he left for home. God bless his work.

On Feb. 25 Bro. A. D. Wenger came to the Stahl congregation and began a series of meetings. On Sunday he preached a baptismal sermon at the Thomas M. H., after which two precious souls were received into church fellowship after receiving the ordinance of baptism. The meetings at Stahl's were continued until March 10, at which time nineteen were baptized and two received from another denomination, which, with two received previously, make a total of twenty-seven accessions. That God may bless these dear young souls should be the sincere prayer of every saint. At the close of these baptismal services the congregation sang hymn No. 404. Bro. Wenger preached also at the evening at Kaufman's M. H., and left for Scottsdale the following morning.

LEVI BLAUCH.

A Visit to Fort Wayne Mission.—On Saturday, March 2, 1907, we left home for a visit to the Mennonite mission at Fort Wayne. We arrived at the mission at seven o'clock in the evening, but found none of the workers there. They had gone to the City Mission. So we stayed at a store near by until they returned. On Sunday morning Sister Malinda Mann took us to the hall services. There we heard a very instructive talk by a man named Cooper, who is the head of the city mission. There were fifteen prisoners who attended the services.

We returned to our mission in time for preaching. After preaching we visited with Bro. Memo L. Steiner. At 2:30 we returned to the mission for Sunday school. There were over one hundred present. The greater part of these were children. We all know that it is a matter of great importance that these children be taught the correct doctrines and principles of truth as they are presented to us in the word of God, so that they may not only give themselves to Christ, but that they may also be the means by which their parents may be reached.

Between Sunday school and the evening services Bro. I. R. Detweiler took us to visit a home in which the inmates were husband, wife and son. The father had been hurt a few weeks before, but was now again able to take up his work. The son was just recovering from an attack of sickness. After inviting them to attend the evening meeting, we returned.

The evening services began with a children's meeting. It does one good to see those little folks so ready to do their part. After children's meeting they had a regular preaching service, conducted by I. R. Detweiler. When the invitation was given, four souls accepted Christ, two of them being the husband and wife we had visited, and we could realize that our visit was not in vain.

The foundation is now laid so that active mission work can be done. There are about sixty members there now. They expect to have their first communion services in the near future. The workers at present are the brethren I. R. Detweiler and John Thut, with Sister Malinda Mann and Sister Nettie Culp.

We returned home on Monday, March 4, feeling glad that we had the opportunity of making this visit to the mission. We should, however, bear in mind that in order to make the mission a power for good to the people of Fort Wayne and promote the cause of Christ and the church, it will need our earnest prayers and also our support.

In His name,
Topeka, Ind. WALTER and EDWIN YODER.

For the Herald of Truth. TORONTO MISSION.

At the request of Bro. Samuel Honderich and Bro. L. J. Burkholder, the writer met with them at the mission at No. 75 Tate street on Monday, March 18, to consult regarding the prospects and needs of the mission and especially regarding a better building and larger rooms.

It was evident on the first Sunday that the present quarters are too limited. On Sunday, the 17th, fifty-three children, besides the workers, were crowded together in the room, some having to stand. The children are eager to attend the services, and on Sunday evening over forty came together and the workers were compelled to have a children's meeting before the regular services in order to give the older people a chance to have a service. This mission, like others, must depend upon the interest of the children for its success and growth, and judging from this early interest, we feel very much encouraged in the work.

The attendance at the regular preaching services is not so large. Seventeen were present on last Sunday evening. A few brethren and sisters reside in the city and are glad for the privileges of attending their own church services. Bro. Milton Bergey of Waterloo, Co., Ont., is engaged in business in the city and is an efficient helper in the meetings on Sunday. The workers are planning for a mid-week service and a sewing circle for the girls and want to organize a boys' class for Saturday afternoon.

After looking over the district and inspecting a few buildings which might have been rented for the mission work, the committee decided that the present quarters are the most suitable, provided that the owners will take out a partition or two and thus make a larger audience room. This building rents for only \$12.00 per month and is situated among the people with whom the workers are in touch, and no other buildings are at present available in this immediate vicinity. It will be necessary in a year or two—possibly sooner—a secure quarters, since all of the houses and factories in this neighborhood have been condemned and must be torn down to make room for railroad facilities.

Bro. and Sister Honderich and the Sisters Lena Weber and Bernice Devitt are well and happy in their new work and feel very much encouraged. Their home is in a squalid district among needy people, but it is home for them. Their rooms are very simply furnished and store boxes form part of the kitchen furniture. The carpet in the sitting-room must be taken up before every meeting and after the meeting the floor must be scrubbed and the carpet put down before it is ready to receive their friends. In company with the workers and Bro. and Sister Burkholder the writer sat down to dinner at the "mission table," the first time since leaving the Chicago Mission, and found the same substantial fare provided for the workers (furnished largely from the contributions and donations of food sent in by friends of the mission), ungarlished by fancy dishes and unembellished by fancy cakes and pies. The matron of the mission remarked that their groceries have cost them less than \$1.00 per week for the four being the husband and wife we had visited, and we could realize that our visit was not in vain.

While this is only one of the missions of our church at large and contributions for this work will be used from all of our brethren and sisters who feel to contribute, we would especially impress upon the brotherhood in Canada the necessity of earnestly co-operating with the workers in supporting this our first mission in Canada. While all are ready to do something, perhaps many are waiting to know what to do, and in this report we feel to advise the brotherhood that it would be best for each church district to take such steps

as may be deemed the most expedient to raise money for the present use of the mission. By corresponding with the workers, contributions of other things can be arranged for as required. It does not require the whole church to feed the workers there, and they have not as yet found it necessary to help any especially poor, and too much provisions, etc., would only burden them. But all can contribute to a fund from which the daily needs of the workers can be supplied and which we feel they will use thankfully, prayerfully and economically.

Above all, pray for those whom we thus help in the gospel work that God may give them power and victory in his name. Yours for Christ and his cause,
S. F. COFFMAN.

For the Herald of Truth. AN INDIAN COCK FIGHT.

By J. N. Kaufman.

As a rule man loves excitement. He delights in experiences which border on the ridiculous. His carnal nature demands carnal pleasures. He often engages in things which his better nature resents, but which are so fascinating that he cannot resist. This is true of all classes and races. True, the body and brain need exercise and recreation in order to respond properly to the demands made upon them, but not all forms of exercise and recreation are of the proper kind. The Hindu has his amusements and pleasure resorts and they are not so very different after all from the sports prevalent in the Greek and Roman period or even of the more modern kind. The bull fights of Spain and "man fights" (pugilistic fights) of America are but other forms of cock fights of which I am about to write.

Not long since I was present at a bazaar where I told of the love of Jesus and his power to save. Before I left I was told there would be a cock fight directly. I saw about a dozen of these game fowls around me tied by their legs to small stumps of weeds. They all looked ready for a fight and were crowing lustily as if defying each other in the coming duel.

Close by are two men "arming" their respective fowls by tying a steel spur on one leg of the fighter. This done they place them opposite each other, and at the proper moment let them go. Already the interested crowd is closing in on the scene of battle. The cocks make for each other with a mad determination that threatens the life of each. But what is the matter? One seems to be disabled and does not fight with the same vigor as when they began. Alas, his leg is broken! The spurred leg of his opponent has done its work. But aroused by a sudden fury and summoning all his courage he made for his assailant with a strength that was wonderful. See! he seems to be gaining the battle. His unwounded enemy is apparently conquered. But suddenly the other, having the advantage of two sound legs, recovers himself and a moment more and the victory is won. The wounded cock lay helpless and exhausted on the ground! The owner picks him up and, mumbling something as if dissatisfied with the fight, carries him away. If the fight is considered fair the owner of the victorious fowl receives the vanquished cock as the prize.

I expressed my disapproval of such unmerciful sport, and, alas! among the crowd.

The people of this village in which this Monday bazaar is held have asked the mission to open a school in the village for the benefit of their untaught boys and girls. We hope some time to grant them their request.

Dhamtari, C. P., India, Feb. 17, 1907.

To forgive a fault in another is more sublime than to be faultless one's self.

A man in anger is like a chariot without a driver, a ship in a storm without a pilot, a scorpion which stings itself as well as others.

For the Herald of Truth. THE MENNONITES.

By W. B. Smith.

(Continued.)

Articles of Faith.

The peculiarity of the faith of the Mennonites was still the subject of much ridicule, even after their coming to America. They do not parade their doctrines, and their form of religious worship is free from every semblance of show. Having endured the ridicule of their antagonists as long as they could, they prepared a work called "Articles of Faith," which was drawn up in the united church at Dordrecht, April 21, 1632, and subscribed by delegates from all the churches. There are eighteen of these articles, many of which are similar to those of other denominations: 1. Concerning God as Creator of all things and belief in the Trinity.

2. Belief in the Scriptural account of the fall of man.

3. Belief in man's restoration by the promise of Christ's coming.

4. Belief in Christ's coming and his mission to redeem man.

5. Accepting the Gospels of the New Testament as the law of Christ.

6. Is concerning repentance and reformation.

7. Belief in the baptism of penitent believers having made Scriptural confession.

8. The church of Christ, a visible church.

9. Of the election and office of teachers, deacons and deaconesses in the church.

10. Concerning their belief and observing of the holy supper.

11. Concerning the washing of the saints' feet.

12. Matrimony, or state of marriage.

13. Their attitude toward magistrates.

14. Concerning defence or revenge.

15. Respecting oaths or swearing.

16. Respecting ecclesiastical excommunication or separation from the church.

17. Attitude toward the excommunicated.

18. Belief in the resurrection of the dead, and the last judgment.

Principles.

The Mennonites have always considered the word of God as found in the New Testament the sufficient and only rule of faith and practice.

In their earlier years they had no written confessions of faith aside from the Bible. The confession of faith was drawn up to correct the misrepresentations of their persecutors rather than to be considered dogmas of the brotherhood. Their test of Christianity is a standard to be covered by every individual and promulgated by every church, namely, the actual change of heart and piety of life. Many, however, who call themselves Mennonites at the present day have sadly fallen from the spiritual life of their ancestors.

Any person of ordinary intelligence and pious mind may readily understand the Scriptures. More scholastic training and worldly wisdom does not give a better understanding of the Scriptures, but as the heart becomes more pious and the life more conformed to God's word, the Holy Spirit becomes the "inner light" by which the Christian is able to understand the Holy Scriptures as his revealed will. Hans Denck says, "No one is able to comprehend Christianity unless he follows Christ by his life." Education is conceded to be a help in developing the mind and in teaching the truth to others.

All believers are priests of equal rank and authority and may at all times and places approach God without the aid of priest or preacher. consecrated edifice or holy place. No special

sacredness is attached to any material thing. The assembling of the Christians is simply called "meeting," and the place or house of meeting is called "meeting-house," not "house of God" or "church." Meeting-houses are not dedicated by any formal service and are not considered more holy than the ordinary dwelling-house of the worshiper.

A Congregation of True Believers.

The Christian congregation is according to that of the time of the apostles, and should be composed only of converted, holy people. To secure this, discipline must be enforced and all known transgressors excommunicated. Infant baptism defeats the above object, as it is well known that the children of Christian parents are not always converted in later years. They claim that baptism unites the children with the congregation and they thus become members and when they come to the years of responsibility they remain members whether converted or not; and in this way the congregation would be largely composed of unconverted members. Infants are saved by virtue of Christ's atonement, and do not need baptism; the Bible teaches baptism only on the faith of the individual receiving it. Baptism by water is not regeneration and does not cleanse the soul from sin. It is a figure of the baptism of the Holy Ghost.

The Lord's Supper.

The communion is instituted to represent to the believer the broken body and shed blood of Christ in his redemption. It also represents the unity of the "one body of Christ," that is, his congregation, the bread and wine being simply emblems of his flesh and blood. It is generally observed twice a year—spring and fall—members being previously examined as to their spiritual life.

Foot-washing, as an ordinance, indicates that all believers are standing on a common level, having equal authority.

The enlightened Christian cannot swear oaths; Scripture upon which this is based is found in Matt. 5:33-37; Jas. 5:12. He cannot engage in warfare (Matt. 5:38-48; 26:51-53; John 18:36). He cannot fill governmental positions, because these offices require an oath or the employment of force. We are to pray for those in authority and he subject to them so far as their rulings are not contrary to the Scriptures. But the Christian is nowhere taught in God's word to help in the execution of the laws of the land (Titus 3:1, 2; 1 Pet. 2:13-15; 1 Tim. 2:1, 2; Acts 5:29).

The only organization recognized is the congregation of the Lord, established by him and recognized in his word. Hence uniting with any secret organization is forbidden.

Freedom of conscience is another doctrine of the Mennonites. Heinrich Bullinger, the historian and friend of Zwingle, writes: "They teach that the government of the land should not and could not interfere with religious opinions and matters of faith. It appears to them unseemly that in the church any other sword than alone the word of God should be used, and still much more unseemly that matters of religion and faith should be regulated by the leaders of government."

Concerning slavery, to which they were very much opposed, their enemy Bullinger says: "They are in error when they say there should be no slaves among Christians." Ludwig Keller says: "The German Mennonites were the first who, with energetic efforts, rose up against slavery as they found it in America."

The life and appearance of a Christian should be separate from the world. Manner and conduct should be simple and dress plain without any "costly apparel."

One feature of their faith to which they cling with great tenacity is the belief that the doctrine of Christ forbids the resentment of wrong and the showing of any spirit of revenge. They believe their mission to be one of benefit to all men. A stranger is never turned from their door and alms are not given in a public way. An enemy coming in distress will receive help because they believe in their duty.

They will not tolerate marriage with those outside of the church. Divorce is condemned, except for adultery.

Baptism by pouring has been their custom, as a rule, from their earliest history, immersion being practiced by some of the more modern congregations. This mode seems to have originated among the Russians and is mostly practiced by them.

Their church polity is congregational. Their ministers and deacons are chosen from the congregation by lot or by the unanimous voice of the church. Bishops and all officers are also chosen in the same way. No minister is distinguished from his brethren by the title of "Reverend," and no one, no matter how highly educated, could accept the title of "Doctor of Divinity." Their ministers receive no salary, but are provided for if necessary.

General Conference.

The preliminary meeting to arrange for a General Conference was held at Eldia, Ohio, November, 1897. The result of this was the appointing of a committee of five to prepare a call for a General Conference. The first General Conference was held in the Holdeman meeting-house, Wakarusa, Ind., November, 1898, and biennial since that time in different places.

The Work of the General Conference.

The General Conference is to take a position on all the doctrines held by the sixteen Mennonite and Amish Mennonite conferences.

It shall have power to direct all work, insist upon the work of the several organizations of the church being conducted in accordance with the principles of the church.

It shall not interfere with the workings of any district conference or legislate on local subjects. It shall refuse admission to any conference or congregation which is not in harmony with the faith and practice of the sixteen conferences.

The questions to be discussed must first be presented to a committee consisting of one bishop or minister from each conference district. The business of the conference is transacted by the bishops and delegates from the several district conferences, each district conference being entitled to one delegate for every five congregations.

Missions.

The Mennonites have not been an aggressive people. Persecution, indifference in the church and indifference to missionary work have no doubt greatly retarded their progress. The first real missionary work was started at a Sunday school conference near Middlebury, Ind., in 1892, when the Chicago Home Mission was established. This aroused the church, and missions have been started in several cities and rural districts.

The Mennonite Evangelizing and Benevolent Board was organized at Elkhart, Ind., in 1899. The result of this organization was the sending of J. A. Reissler and W. B. Page as missionaries to India, where they opened the Sunderganj station near Dhamtarai, C. P. Other stations have been opened and in 1904 at a communion service there were over 400 communicants present.

Education.

Little or no attention has been paid to education until very recently. They have been opposed to higher education and the majority of their members have hardly received the privileges of a common school training. Where they have settlements the church at present has day schools for instruction in the rudiments of education.

No little difficulty has been experienced in restraining the more ambitious children. This resulted in organizing a private school in 1894 at Elkhart, Ind., which afterwards assumed the name of Elkhart Institute. In 1903 Goshen College was opened at Goshen, Ind., to take the place of the institute.

The General Conference Mennonites have been more aggressive along educational lines. Bethel College was built by them at Newton, Kan., in 1893, and Central Mennonite College was founded in 1901 at Buffalo, Ohio. Besides these two col-

leges they have a number of smaller institutions. The Mennonites as a whole are devout, pious and religious, believing in a permanent work of grace in the heart. The older bodies are exceedingly conservative, but some of the more recent organizations are aggressive, wide-awake and tolerant.

One cannot read the history of their trials and persecutions without being convinced that they deserve a place among religious denominations and have a mission to perform.

For the Herald of Truth.

ON THE DEATH OF BRO. EPHRAIM NISSELY.

Pre. Ephraim Nissley passed away on March 9, 1907, at his home in Mount Joy, Pa., into which he had moved only two weeks previously. He had not been feeling well for two or three months previous to his departure. He had been troubled with heart failure and other ailments. On the day of his death he had a stroke of paralysis in the morning, and after a few minutes recovered consciousness and remained so to the last. He died at 8 o'clock in the evening, aged 65 Y., 11 M., 16 D. He had a longing for his heavenly home and in his last hours sang to himself the hymn, "I'm going home." Soon after slaying this hymn his speech failed him and he was not able to speak distinctly.

He was in the ministry twenty-eight years; he was much esteemed and beloved by all who knew him. He leaves a sorrowing companion and four children: Joseph of Lancaster City; Annie, wife of Phares Stehman, East Hempfield; and Emma and Mary at home.

A large circle of friends gathered on March 13, on the occasion of his funeral, to pay the last tribute of love and respect to the departed brother, minister and friend, and witness the last solemn rites in laying his mortal remains into their last resting place. The funeral services were held at the Grubill M. H. in Donegal township. Bish. Jacob N. Brubacher and Bish. Abraham Herr led the services and spoke from the texts, Heb. 13:17, and 2 Tim. 4:15-18. Pre. Henry Longenecker opened the services at the M. H. and Peter Nissley conducted the services at the home. May the Lord bless and comfort the sorrowing family and friends, and let us all remember those who have labored among us and esteem them very highly in love for their works' sake.

For the Herald of Truth.

NOT IN VAIN.

By Frank Monroe Beverly.

If I can reach a helping hand
To those who feel distressed,
If I can aid the weak to stand,
And speak for those oppressed,
I would not count my life all vain,
For I had lived that others gain.

Though my achievements be not great,
Nor laurels crown my brow;
If I but lift a little weight
From weary shoulders, now,
I would not count my life all vain,
I'd sacrificed for others' gain.

Although mine be an humble niche
In the wall of fame,
If not counted "more the rich,"
But few should know my name,
I would not count my life all vain,
If I had wrought for others' gain.

Osborn's Gap, Va.

The Sunday School Lesson Helps published by the Mennonite Publishing Co. at Elkhart, Ind., and edited by Bish. S. F. Coffman are indeed a model of comprehensiveness, clear-cut adaptation and pointed, practical applications to Christian life, such as we seldom meet with in a work of this kind. Those who are not using them in their schools, or who have not yet had an opportunity to examine them should at once send for a sample copy. They will certainly be pleased with the able manner in which the subjects are treated.

YOUNG PEOPLE'S BIBLE-MEETING PAGE

TOPIC: HEROES AND COWARDS.

John 12:42, 43; (CONSECRATION Rom. 1:16; MEETING.)

APRIL 7, '07

THE LESSON MOTTO.

"The wicked flee when no man pursueth; but the righteous are bold as a lion" (Prov. 28:1).

THE MEDITATION.

The meditation is written for the purpose of helping to direct the mind in private devotion to the central truth of the topic.

Father in heaven, I am thine; thou art mine. Lead me, qualify me, sustain me, make me the blessing that will bring glory to thee and benefit to my fellow-men; make me bold only for the everlasting truths, even in the face of the most dangerous of all flatteries, as well as in the face of the sternest of all opposition. All I have is thine. All thou hast promised is mine. Praise be to thy name through Jesus. Amen.

BIBLE LESSON.

The quotations and references given in the Bible Lesson below are to be written out on slips of paper and given out before the meeting begins.

Why may the Christian be bold? Matt. 28:11. What protection does God assure his people? Psa. 135:1, 2.

Why are the ungodly cowards? Psa. 1:4-6. How may we become heroes? John 15:17-24. What aid is love to the making of a hero? 1 John 4:18.

Why was Daniel a hero? Dan. 1:8; 6:3. Where is the hero's help? Psa. 121:1, 2.

DAILY READINGS.

Be sure and make a careful study of the daily readings. Without them your study of the topic will be incomplete.

April, 1907.

1. M.—The hero's answer. Acts 4:19, 20; 5:25.
2. T.—The coward's reply. John 19:14-16.
3. W.—The cowardly culprit. Gen. 4:9, 13, 14.
4. T.—Sham heroes. Acts 5:36, 37.
5. F.—True heroism. Dan. 3:16-30.
6. S.—The hero's testimony. 2 Tim. 4:6-8.
7. S.—Heroes and Cowards. John 12:42, 43; Rom. 1:16.

NOTE.—The Topics having failed to come in time we are unable to give the page this week.—Editor.

For the Herald of Truth.

PERSONAL CONVICTIONS.

By Warren Cable.

For three years did our Lord and Savior, Jesus Christ—God himself, manifest in the flesh—live among men, teaching and fulfilling the mission upon which he was sent; a mission which only God himself could perform—the redemption of a sin-cursed world, and to show man the way to a sin-cursed world, and to show man the way to a sin-cursed world, and to show man the way to a sin-cursed world.

The time had come when his work on earth was nearly finished. The hour of parting was at hand and he was about to offer up the great sacrifice, his own precious blood, on Calvary. Jesus and his disciples had just finished the last supper. He had given them the commandment concerning the observance of the supper and the washing of feet, etc., and was pronouncing those precious words of comfort and advice, so beautifully recorded in John 13, 14, 15 and 16. He told them of his approaching departure, but that if he went away he would send them "another Comforter."

John records these words: "These things have I spoken unto you, being yet present with you, but the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:25, 26).

Later, as he was breathing out his precious life upon the cross, he delivered his last message to man, saying: "It is finished."

What was finished? His mission was completed. Man was redeemed by the precious blood of the Lamb of God; the direct revelation of God to man had been given, showing man what God's will was concerning him. The same was afterwards recorded by the holy evangelists, inspired by the Holy Ghost and given to future generations as the only rule of faith and practice of the children of God—a full and complete revelation of God's will. If any more had been necessary, does it seem reasonable to suppose that our blessed Master would have withheld it from us?

In the face of all this, and after the long succession of holy martyrs who went gladly to the stake for their faith in this holy word of God, and after the glorious history of the church, guided by nothing but the teachings of this same revelation interpreted by the Holy Spirit, does it not seem strange that in these latter days, one should arise and say that the revelation of God's will to man is not yet complete? That it is not necessary to confine one's self to the letter of the Word, but that if one has a personal conviction along a certain line, i. e., if he thinks a certain thing is wrong, even though God's word does not say it is, it is equivalent to a direct revelation from God, and he has, or assumes, the privilege of judging other men accordingly? This does not seem to us to be the spirit of the gospel as we have it. Paul in Rom. 14 says: "Who art thou that judgest another man's servant? To his own master he standeth or falleth. Yes, he shall be held up; for God is able to make him stand. One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind." Again, "Hast thou faith? Have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth." Paul then proceeds to speak concerning the giving of offense to the brethren, which takes us back to the commandments and revelation of God to man as given us in the Word, for the brother has no right to be offended unless the matter in question is a violation of a definite commandment of God. Otherwise it is simply a personal conviction as mentioned above.

The personal conviction ground is dangerous ground, as it paves the way, unless our convictions are rooted and grounded on the divine Word, for all manner of heresy.

Let us then "be no more children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ (Eph. 4:14, 15).

Elkhart, Ind.

For the Herald of Truth.

SOME RAMBLING THOUGHTS.

By John F. Bressler.

I was very much interested in the recent articles by Bro. S. B. Wenger and Bro. A. Metzler on the field and work, and thought I would add a few rambling thoughts on the subject. "The field is the world," and it looks large when we try to grasp it all in one vast bird's-eye view, with its 1,500,000,000 people, most of them in darkness and sadly in need of the light. Even in civilized—not Christianized—United States of America with

80,000,000 people, only about 30,000,000 are affiliated with any religious bodies whatever. Where are the remaining two-thirds? And I might add that of the 30,000,000 who have their names on the church roll, less than 20 per cent. do the work. The rest are simply church members. And even among those who do the work many may be deceived and labor under a delusion like Dowd's "Restoration Host." I do not know of any other religious body that had more zeal, yet they now acknowledge that they were deceived.

So in looking over the field preparatory to entering into the work, several primary needs become manifest. 1. We must be right with God. 2. We must have knowledge (knowledge of self, men, God and his word) which is grounded in faith in the eternal verities. 3. Being right with God and having knowledge of his will, we need grace and zeal sufficient to allow ourselves to be consumed on the altar of his service. There are too many lazy and half-hearted professors now who claim to be God's servants. We need more who are willing to "endure hardness" with the apostle "as good soldiers of Jesus Christ." Let us labor as did Paul and pray with him that we "may know Him and the fellowship of his suffering, being made conformable unto his death."

One of our great dangers is in getting into ruts. Because most of our congregations were formed through colonization, we conclude that this is about the only way to start new congregations. Now colonization is a good way of extending the cause, but not always practicable. It does not pay to colonize where the country is thickly settled and land is high, or where the soil is poor. How are these to be reached? Another method must be taken. And, by the way, I think that the material side of colonizing is nearly always held up too much. A new colony is started and out go the reports: cheap land, wonderful soil, good water; buy quick and get rich. It may then enumerate the possibilities for mission work. The true missionary will not ask, "How much money can I make?" but, "Am I needed there?" And if the Lord wants him there, he will go if he has to live in a cave, burn sage brush and eat jack rabbits.

If people would show the same economy and thrift in the East as they do when they land in a new colony, they would prosper where they are. How many couples in our Eastern homes would think of living in a little shanty, suitable for a chicken coop, nail boards together for a table and bedstead, and other like household necessities? "No," many would say, "I wouldn't do it." So you go in debt for fine furniture, etc. You find you can't pay it; and so determine to sell out, move West, and then start in as I suggested. With the same rigid economy in the East you would have prospered also.

But we want new homes and new churches, and if we can keep our brotherhood together by starting new colonies let us start them. Only let us make it a mission project before a financial one. And above all I would urge no family to move where there is no church home, unless you have enough grace and zeal to do mission work till you have one established yourself.

(To be continued.)

Reading furnishes the mind only with materials of knowledge; it is thinking that makes what we read ours.

SUNDAY SCHOOL SUPPLIES.

If you have not yet ordered your Lesson Helps and Sunday school supplies for the second quarter, do so at once.—Mennonite Pub. Co., Elkhart, Ind.

Young People's Department

True repentance alone will bring forgiveness God knows our hearts, and if we repent and confess our sins to him, he will forgive. There are times when it is alone the assurance of his forgiveness that enables the soul to hear up against a frowning, condemning, deriding world.

We are not much interested in political parties or their doings, but the Republicans and Democrats of Kalamazoo, Mich., have agreed upon something that is worth noting. With the approach of a city election the heads of both parties met and agreed that the campaign on both sides was to be a strictly drinkless one. Cigars and carriages are likewise stricken off the list of vote makers. The plan is highly commendable. But it should be always be thus.

In the old Spanish Morro Castle or Cabanas Fortress built in the sixteenth century at the entrance to Havana harbor, Cuba, is a battery of twelve cannons, each cannon named after one of the twelve apostles. This battery, once among the most formidable in the world, is no longer used. Why these guns were named after the apostles is explainable only through the fact that some men think that the kingdom of Christ is to be extended and defended by means of carnal warfare. But Christ's apostles used no such means. Christ himself said: "If my kingdom were of this world, THEN would my servants fight"; but because it is not, they do not fight. Thus this misnamed "battery of the apostles" which so long taught men a wrong idea of the Christian religion is silenced, the nation that misnamed it has fallen far down in the scale of earthly powers, and her pernicious, perverting influences have ceased to have much to do with the shaping of the world's thought or the directing of the world's activities.

Of the tendency to gambling among New York's fashionable aristocracy, the fact that the aggregate losses of one society of young men and women in New York in the recent slump in stocks on the Wall Street stock exchange exceeded twenty million dollars, is rather startling evidence. To be born rich is not the blessing that some young people imagine it to be. The snares, pitfalls and temptations of all kinds that surround the rich are often greater than the safeguards that surround their social life or are placed about them by parental restraint and guidance; and mental, moral and physical degeneracy is by no means an unusual thing. The men and women who build and strengthen a land are those who see the serious side of life, and that is usually more plainly seen when seen from the window of the laborer's cottage than from the millionaire's mansion. Millions should mean mercy, magnanimity, moral and mental advancement, missionary activity, etc.; more often they mean magnificence, meanness, mental and moral degeneracy, misappropriation of time, talent and wealth, and the end is misery.

"Bracers" Not Needed.—This is what William Henry Stubbins, champion linotype operator of the world, has to say to men in his line of work, on the use of liquor: "Alcohol, as a beverage of daily use, or even as a 'bracer,' should be eliminated entirely from the operator's make-up. The ninety of touch of which I have spoken elsewhere will not be his if he becomes addicted to its use. Aside from the moral point of view, the use of alcohol affects the nervous system, makes the nerves of the arms and hands weak and trembling, and will, if titillated becomes a fixed habit, nullify to a great extent months and perhaps years of studious effort. Tobacco should be placed in the same category of nerve-destroying 'nervines'."

The man who speaks these words, on the 3d of

HERALD OF TRUTH.

October, 1899, on a typesetting machine set up in the composing room of the "Philadelphia Times," enough type of the usual newspaper size in five hours and thirty-three minutes to fill eleven columns of a regular size metropolitan daily paper, all corrected and ready for the press. To do this required \$9,840 distinct voluntary motions, or at a rate of 297 motions a minute. Such work—all good work—needs a clear brain, a steady nerve and the best possible physical condition, and alcohol will never help to do that in a body that has not been abused by narcotic or alcoholic poisons or otherwise. What is true of one kind of work is true of all kinds where skill and strength of body and mind are required.

For the Herald of Truth.
REJOICE.

By B. F. M. Sours.

The angels strike their harps in heaven above;
The birds are caroling o'er rocks and dells;
The anthem of creation heaves and swells
In grand crescendo, as the glad chorists move.
Like stately chieftains who their liege would prove,
And—hark! from children's throats a rapture wells:
From youth and age praise springs, and joy foretells
The final glory of eternal Love.
O Love divine! And hast thou died for me?
So I rejoice that love and heaven are mine.
In resurrection power I shall rise
To be with Him who brought me liberty!
Should not my heart rejoice in love divine?
Oh, bloodwashed! glory waits thee in the skies.
Mechanicsburg, Pa.

For the Herald of Truth.
GOOD FRIDAY.

The origin of the annual observance of this anniversary of the passion and death of Christ is obscure. Certain it is that it has been observed throughout practically all of Christendom from early ages. It was known by different names among the Greeks and Latins since the early centuries of the Christian era. Among the Anglo-Saxons and Danes it was first known as Long Friday, meaning that the agony which Christ suffered was so protracted. In Germany it is sometimes called "Stillte Freitag," the people doing no work and observing unusual quiet as on a day of mourning and fasting (or possibly also because of the words: "Like as a lamb was dumb before his shearer, so he opened not his mouth"). The name generally used, however, is Charfreitag, from the old German chara, later klagen, that is, suffering or mourning.

Its origin is probably traceable to the early Jewish-Christian church. We know that the Jews celebrated the Passover on the 14th of Nisan, and that the Lord's Supper was instituted after the Passover supper "on the night that he was betrayed." It was an easy transition for them from the observance of the Passover to that of the Lord's supper. Possibly with their strict adherence to Jewish rites and ceremonies they combined the two, the same as is done today by at least one denomination, although the Passover is strictly a Jewish feast, while the Lord's supper is only historically associated with it. The Gentile churches did not at first observe the day, but the universal observance of the day in the Christian church must nevertheless have been brought about at an early date.

There is at the present day, in this land of haste, rush and competition, a tendency to lose sight of Good Friday. There is nothing in the day itself, but associated with the day are events of such vast and vital importance to the human race that we cannot afford to do anything that will lead people to forget the events of this day. The world wants joy, but Good Friday is full of mourning; the world wants show, but Good Friday suggests sackcloth and ashes; the world wants hilarity, but Good Friday savors of sadness; the world wants intoxication, but Good Friday calls mankind to sober reflection. And the church is yielding to the world's clamor and Good Friday

March 28,

is passed by in the mad rush for the great Easter extravaganza, which is rapidly becoming a milliner's and tailor-made affair instead of a feast of true inward joy over a risen Savior. There is more joy over new gowns than over a risen Lord; Easter ostentation so completely fills the modern church that Christ is crowded out or into some obscure corner where he or those who walk in his likeness can not be seen.

Good Friday or Crucifixion Day should not be forgotten. Parents should teach their children its true import, pastors should teach their flocks the meaning of the atonement. A proper realization of the importance which the great atonement assumes in God's wonderful providences will serve to do away with the fast-growing tendency to make Easter a day of senseless and extravagant display and will tend to prepare the heart rather for the true joy and gratitude that comes from a knowledge that Jesus, the crucified Savior, is risen indeed.
Elkhart, Ind.

For the Herald of Truth.
A MODERN SOLOMON.

The courts of law reveal many cases of hypocrisy and of perjury, notwithstanding the fact that the formal judicial oath is supposed to make men willing to tell the truth, or afraid to tell a lie, even though a lie might screen them. Sometimes the weakness of this formality is glaringly illustrated.

A workman claimed to have lost the sight of his left eye by an explosion.

There was no doubt about the explosion, and there was no doubt that the workman's eye had been injured; but the physicians claimed that he could see out of it, while he stoutly declared that the sight was utterly destroyed.

The judge heard all the evidence pro and con. Then, sending the workman from the courtroom, he said:

"Get a blackboard and write a sentence on it with green chalk. Also get a pair of spectacles with ordinary clear glass for the left eye, and with red glass for the right."

In the course of an hour or so this was done. Then the workman was brought back and he was ordered to put the queer glasses on.

When he had them on, the judge said to him: "Turn that blackboard round and see if you can read what is written."

The man read the sentence without hesitation, whereupon the judge said to him sternly:

"Your case is dismissed. You are an impostor. You must have read that sentence with the left eye, for the red glass over the right one turned the green writing black and made it quite invisible on the blackboard."

Another notable case that might be mentioned was the one affecting the American brig "The Nancy" whose captain was found guilty of carrying contraband of war at the very moment when he was about to be acquitted of the charge. His ship had been found by the British squadron in 1799 near Jamaica under circumstances that led to the belief that she was carrying on contraband traffic. Her skipper produced papers to the authorities which apparently cleared the ship and she was about to be released when Captain Fitton of the British ship "Ferret" came into port with the "Nancy's" true papers. These had been thrown aboard just when the "Nancy" was taken, and the papers that had been shown the authorities were a false set prepared expressly for use in case of capture, and sworn to by the skipper as true. The package containing the true papers, when thrown aboard, was swallowed by a big shark, and this shark was caught by the crew of the "Ferret" soon after, and the papers were found in the voracious creature's stomach.

The "Nancy's" skipper was put into prison at Kingston, Jamaica, and the papers that convicted him are still in that city, unless the recent earthquake and fire destroyed them. They are known as the "shark papers."

HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, APRIL 4, 1907.

Vol. XLIV. No. 14.

NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

EDITORIAL NOTES.

Five—Tuesday morning, March 26, at about 9:40, smoke was seen coming up the elevator shaft of our publishing house, and almost immediately after, a sheet of flame shot up the shaft, and in the laundry, pressroom, folding room, composing room, proof reading and editorial rooms the cry of fire was followed by a hasty exit. For some reason for which we cannot explain, the flames seemed to fill the rooms in a few seconds, and some of the employees were unable to get their wraps, etc. With four floors in a deluge of flame the fire department, which is but a block distant, and which responded with remarkable promptness, found a difficult proposition, but with a bravery that entitles the department to the highest credit as fire fighters, they set to work. Soon after the first alarm a general alarm was sent in, to which all of the fire departments responded, and in a short space of time six or more streams of water were battling with the flames; and the fire was under control soon after eleven o'clock. But in that short space of less than an hour and a half the building that in the morning was alive with the hum of machinery and the work of many hands was converted into a scene of devastation. Because of the intense heat, together with the action of the water, much of the machinery, including six cylinder and two job presses, stapling machines, paper cutting machines, embossing and stamping machines, linotype, etc., suffered severely. An idea of the heat caused by the fire may be gained from the fact that made-up forms that were standing in the composing and press rooms were melted so that the molten metal ran in streams. The type in some of the cases is one solid mass. The forms for the last two pages of last week's Herald, which were printed separately and were in the press room were melted.

To the existence of the walls which constituted the east end of the building before the addition was built, is perhaps due the fact that the whole building was not enveloped. These walls served as a protection to the firemen and as a barrier to the flames.

Of the employees only one was injured. Bro. John Kormann, the day linotype operator, rushed for the emergency hose of which there is a reel on each floor. Then remembering that the occupants of the proof room had not been warned, he ran in and gave the alarm; then returning to the hose, he unrolled it and was on his way toward him, badly scorching his face, and when he turned another wave struck him singeing his hair and scorching his neck and hands, and literally blowing him down the stairway, which no doubt saved his life. He will not be able to resume work for a week.

The large private library was not damaged. Knowing its value, our faithful employees and other friends, headed by Bro. A. C. Kolb, carefully removed the precious old volumes to a place of safety in nearby stores and not a book was lost.

Though the loss falls heavily upon us at a time when we were making every effort to recover from the loss incidental to the failure of the Indianapolis National Bank, yet we are not discouraged. Since the fire, one of our patrons has placed an order with us for printing amounting to nearly \$5,000, and given us plenty of time to do it. In other patrons have come forward with offers of help. We wish to express our appreciation of all these kindnesses, and also the prompt offers of the Review Publishing Co. and the Miles Medical Co. of this city. Through their generosity in giving us the use of their typesetting machines, pressroom and other facilities we are enabled to put out our papers as usual, although in diminished size, until the losses can

be adjusted, new machinery installed, etc., all of which will require several weeks at least. The bookstore, which suffered comparatively little, was reopened for business on the 28th.

On the day of the fire the editors attended the home conference at the Yellow Creek M. H., and knew nothing of the calamity until evening. The origin of the fire is unknown.

We thank God for the many evidences of his mercy, and our many friends for their offers of assistance. The work will be continued, and with God's blessing and redoubled efforts on our part we hope to speedily have the whole establishment going as usual.

Communion services were held at Hudson, DeKalb Co., Ind., Mar. 31, Bro. D. Burkholder of Nappanee, officiating.

Baptismal services were held at Goshen, Ind., on the 23rd of March, when seven persons were received into fellowship, Bish. D. Burkholder officiating.

We are glad to hear again from our old-time friend and Bro. A. M. Boyer (see his letter in correspondence page) who is just recovering from a severe attack of pneumonia. May the Lord bless and strengthen him, and give him a speedy recovery.

Several articles prepared specially for the Easter number, and which were in that part of the Herald which was destroyed in the fire, appear this week. The contributors as well as the readers will bear with us, we know, but we deem this explanation in order.

Our readers will have patience and forbearance with us for the imperfections and shortcomings of the Herald this week. We are laboring under difficulties on account of the fire. There are several things to do this week that are out of the ordinary routine of work.

Some of the Mennonite congregations in the Eastern district, of the Franconia Conference will hold their communion services as follows: Rock Hill, Pa., May 5; Line Lexington, May 12; Lower Salford, May 19; Franconia, May 26.

Baptismal services were held in the old congregation of the Sonnenberg church, on Good Friday, on which occasion 19 young persons were received into church fellowship, by water baptism. On Sunday (Easter-day) the communion of the Lord's Supper was commemorated in the same congregation. We are glad to see the work of the Lord prosper with our Swiss brethren.

The manner of giving an outward expression of Easter is pretty much controlled by the world, and of course is a very distorted thing. Strange, though, that so many ministers in trying to harmonize Christianity and the world's way of doing things, apologize for the vulgar display by drawing word pictures and comparisons that are as much out of place as the vanity itself is in the church of Christ.

In Bish. David Burkholder's district west of Goshen, Ind., the following arrangements have been made for baptismal and communion services: April 14, communion services at Nappanee. The applicants at Nappanee will be received by baptism with those at Holdemans, near Wakarusa, April 27, at 2 p. m. Baptismal services at Yellow Creek, Apr. 20, communion services on the 21st; communion at Holdemans, Apr. 28; baptismal services at Olive Saturday, May 4, at 2 p. m., communion on the 6th; at Salem, baptismal services on May 11, communion May 12; at Elkhart, baptismal services May 19, and communion June 2. The communion in the Goshen congregation was not announced, as no arrangement had as yet been made.

..On account of the fire the "Rundschau," our German weekly publication, appears in English type this week. Our manager, J. A. Bell, as soon as the condition of the composing room was ascertained, at once made arrangements to have our papers set up in other offices that kindly offered their equipment for our use, so that our readers would not miss one number. For the English work this could be done easily, but the "Rundschau" this week looks decidedly "English." New German type is already here, and next week Bro. Fast will see his paper in its usual form and dress.

When families move out of one congregation into another, why not give the children letters showing their record of attendance at Sunday school? It would only be fair and a mark of courtesy on the part of the superintendent, and no doubt the record would be accepted and credited at the place to which the family move. More than that, it would impress upon the child that the Sunday school is an institution of the church that recognizes the young in their religious life and work, and this no doubt would help to hold them to those associations and influences that aim at the moral and spiritual welfare of the young.

On account of the general disarrangement of things in the office last week because of the fire, we did not get opportunity to mention the fact that Sister Mary Burkholder and children had landed safely in New York and that they are now in their old home in Ohio. Sister Burkholder's letter appears this week. In another letter she states that they are well and glad that the long and trying journey is over. It seemed much like leaving home to come back to America. The children are enjoying themselves in this world that is so new to them. Considerable of their talk is in Hindi. Sister Yoder, mother of Sister Burkholder, has returned to Goshen, Ind., whither she had expected to follow in a few weeks, and the rest expect to follow in a few weeks, and then go on to Nebraska, where Bro. Jacob Burkholder's parents (Daniel Burkholder) live.

PERSONAL MENTION.

Bish. Andrew Mack, of Bally, Berks Co., Pa., conducted the services at the Franconia meeting-house on the 17th of March.

Bro. J. D. Brunk and family, of Goshen, Ind., spent Sunday, Mar. 24, in Elkhart, the guests of Bro. F. W. Brunk and the editors.

Change of address.—Bro. Jacob A. Heatwole from Harrisonburg, Va., to LaJunta, Colorado. Bro. Heatwole has an interesting communication in this issue. Read it.

Bro. Neah C. Landis, of Franconia, Montgomery Co., Pa., who has been suffering from sickness for some time, is slowly improving. We hope he may be speedily restored.

Bro. W. H. Shoup, now of Beach City, Ohio, requests to have his correspondence addressed after April 1st, to Dalton, O., R. P. D. No. 4. His correspondents will kindly note the change.

Bish. Andrew Mack, of Bally, Berks Co., Pa., accompanied by Dea. Jacob N. Freed, of Lancaster Co., to attend conference there on Friday before Good Friday, and remained with the brotherhood there over Sunday, Mar. 24.

Bro. I. R. Detweiler and wife bave left Fort Wayne, Ind., where they were engaged in city mission work, and are now in Chicago, attending school. On account of Sister Detweiler's poor health it is not probable that they will return to the Fort Wayne field.

Pre. H. J. Krebich, for sometime past pastor of the Apostolic church, in Butler Co., Ohio, anticipates in the near future a trip to Europe, which will occupy his time for about a year. In the meantime John J. Krebich, a student in the C. M. college, Bluffton, Ohio, will serve the congregation there as minister.

An Iowa farmer had a cow killed by a train on the railroad, says Texas Stock Journal. He presented his claim to the company in a note, and was told: "Thirty dollars will be considered a fair amount, as the animal killed was a poor common cow, and by no means the best of my herd." The claim agent of the road answered the letter promptly, and enclosed a check for \$100. "I told the farmer: 'This is the first instance I have met with in connection with the road that any other train has killed a full-blooded animal of great value has been killed by our trains, and I inclose \$100 as a reward and a reward for your honesty.'—Exchange.

The following appeared in the Leeds Mercury, on November 26th, 1803: A few Quakers, being brought before the justice of the peace at Huddersfield, on account of some religious opinions, the magistrate, addressing him, said:—"Well, I understand thou art a Quaker?" "I am," replied the Friend, "and what hast thou to say against that?" "I have only to say, that, if all men were Quakers, Buonaparte might come and slaughter us all as soon as he pleased." "Nay," answered the man of peace, "thou art mistaken, friend; if all men were Quakers then would Buonaparte be one also, and he would not slaughter but he would kill no man."

[illegible]

YOUNG PEOPLE'S BIBLE-MEETING PAGE

TOPIC: MEETING AND DECIDING ISSUES. Josh. 24:14-21. APRIL 14, '07

THE LESSON MOTTO.

"Choose ye this day whom ye will serve."—Joshua 24:14-21.

THE MEDITATION.

Dear Savior, give us strength to decide for the right at all times. May we early learn that we can grow only as we work. Knowing this, may we not shrink from meeting any issue, no matter how severe the test may be. Show us Thy will in our lives and make us bold to do our duty. Our Master, we do not ask for the easy things in life nor do we pray to be led where there are no duties to fight. We ask for the spirit of loving boldness that will help us to decide all things right and will help us to act as we decide. May we give as a joyous sacrifice the best we have, even as Thou didst give Thy best.

BIBLE LESSON.

What is the decision which the Christian should always make? 1 Tim. 6:11.
What should be our standard by which we decide? Gen. 39:9.
To what extent should we sacrifice in making decisions? Eccl. 4:16.
What sort of decision is necessary to gain entrance into the new kingdom? 2 Pet. 1:10.
What is the most essential thing to remember in making decisions? 1 Chr. 36:15.
What is the result of meeting and deciding issues right? Matt. 4:11.

A young man, employed in the offices of a great corporation, was placed in a peculiar situation recently. As stenographer to the president of the firm, his duty was to write the letters dictated by the president. In the course of his work he discovered that he was and had been for some time writing letters, which while they were not purely lies, distorted the truth to a certain extent. This misrepresentation of facts appealed to him as being an act to which a Christian man should not be a party. Accordingly he informed his chief that he could not send out letters of that kind again. "Why?" said the president in surprise, "young man, you are not responsible for those letters. I dictate them and you simply send them out." To which the young man replied, "I can't afford to even send out false statements which you yourself dictate, although I am paid for doing it." "But business is business," the other replied, and the young man was dismissed. Decision of such a nature should appeal to every Christian.

A young man of influence and wealth and of a high judicial and social standing came running to a great Teacher and asked him a question concerning the elements of right living. He was shown the clear path to duty, and the "young ruler" went away sorrowful, "one of the most contemptible failures of which the Bible speaks. He met an issue, the greatest of all issues, and failed to decide rightly because he lacked the power of conviction."

PERSONAL THOUGHTS.

How have I met issues in the past? And what has been the standard by which I decided them?
Am I always ready to meet issues, or would I rather work along the lines of least resistance?
Do I fully realize that by positive living I gain great strength?
Have I, in the past, always decided issues rightly, or have I allowed my selfishness to influence me?
Is my life so pure and clean from sin that in the crisis I will be able to decide rightly?
Do I sincerely desire to decide all questions right, or do I allow some of my own notions to influence me?

DAILY READINGS.

April, 1907.
8. M.—A decisive moment. Matt. 9:9.
9. T.—Remember an issue and deciding wrongly. Luke 18:18-23.
10. W.—Meeting an issue and deciding rightly. Joshua 24:14-18.

THINGS WORTH REMEMBERING.

It is always hard to decide issues aright, when we have not prepared against any emergency.
The man who decides rightly in the crisis is the man who before the crisis has put out of his life anything which tends to weaken him.
He who always puts off deciding issues is the specie ordinarily designated, coward.
The man who refuses to meet issues, because he is afraid that meeting them will call for decision which will impose an undesirable task upon him, is hardly worthy the name of man.
We cannot expect to make right decisions in the great crises of life if our life is being sapped of its vitality by wrong decisions in the small affairs.
Be sure to have a certain standard by which you decide all issues; but first of all be sure that that standard is the right one.
The man who decides issues right, apparently on the moment, is the man who has beforehand decided what he would do should such an emergency arise.

A CALL TO SERVICE.

Wanted.—An office for active service for the Great King: An unlimited number of men who can qualify under the following regulations:
Men who have a sense of right and are willing to act accordingly.
Men who in their own personal life have learned to make decisions wisely.
Men who are not afraid to meet issues and decide aright, even if they must give their life for the cause.
Men who never decide great questions without consulting their own consciences.
Men who will never disobey their Captain, even should he send them into the "utmost parts of the earth."
Men who have learned to know that the soldier becomes a good soldier by constantly attacking. All others who would like to enter upon this active campaign but do not have these requisites, can qualify by studying the life of the Captain until they can do and dare, and meet and decide, as he did.

APT QUOTATIONS.

Decide nothing rashly.—Longfellow.
Men must be decided on what they will not do and then they are able to act with vigor in what they ought to do.—Lowell.
Determine on some course, and having determined, hold to it.—Carthagen.
O to every man comes the moment to decide.
In the strife of Truth with Falsehood
For good or evil side—Mendels.
There has been no mistake: there is no mistake: there never will be a mistake when men decide issues by the will of the man Jesus—Petrarch, according to the will of the man Jesus—Petrarch.

SUGGESTIONS FOR LEADERS.

Before entering upon any discussion of the topic, the leader must personally spend a very few moments in bringing before the meeting a few important considerations.
1. Dwell briefly upon the thought of the importance of deciding issues so that one's Christian life is not hindered by undecided questions. We can not attain anything unless we know for what we are striving. Neither can we grow in our Christian life unless we know for what to strive. Hence the necessity of making decisions.
2. Attempt to bring, as forcibly as you can, before the meeting the idea of deciding one's life work. No man or woman has a right to go through the world without making a definite decision on this point. If God wants you on the farm, find it out from Him. If He wants you as a minister, as a missionary, as a teacher, find it out definitely from Him. Do not go through life without deciding this question along with your Father.

In some cases it may be well to leave this last topic until the close of the meeting, and sum up with a strong but short talk on the question of deciding one's life work. This can be made a strong meeting by giving it some thought and prayer.
Subjects for short talks and papers:
1. The value of decision to Christian growth.
2. How can we prepare ourselves for deciding great questions when they come to us?
3. The need of decision in life work.

INFLUENCE OF GOOD LITERATURE.

By Mary Jones.

One of the greatest blessings a parent may bestow upon a child is that of furnishing the child with wholesome literature. There is more influence wrought out in that manner than many realize.
My mother has taken the Herald of Truth ever since its first issue, and the impressions received from reading its columns, even though a child, will always remain. There was a little poem written in the paper, probably thirty years ago, entitled "Verses for Small Children." The poem was memorized and now I teach it to my little girl:

Beautiful words give beautiful thoughts,
And beautiful thoughts make noble efforts,
And noble efforts lead to profitable lives.

A word we have spoken in tenderness,
Or a deed performed in love,
Profitable may be in future years,
When the author rests above.

Ridott, Ill., Mar. 25, 1907.

For the Herald of Truth.

By B. F. M. Sours.

He rose from the grave, ere the morn was awaking,
And joy followed hard on the heels of despair.
We mourned for the dead Christ: our sad hearts
Were breaking;
We knew not the angels were hovering there.
We mourned for the dead—lo! a cry broke the
walling—
No more can we weep for the dead, in
dismay,
For the shout, "He is risen!" breaks forth,
and prevailing,
It turns all the shadows of night into day.

He lives, and the rapture has vanquished the
sadness,
He lives! O the gladness has ravished my
soul!
He lives, and the sorrows of earth, and their
shadows,
Have yielded to hope and its happy control.

What matter if we flood the old world's
dominions?
What matter if love must be severed from love?
Hope pierces the skies on the happiest pinions,
And finds the departed in mansions above!

What if the drear cloud-ledge of pain or of sorrow
Brood over the heart and distress for a day?
We know that the sunlight will burst o'er the
morrow,
Where angels will sing all the trouble away.
We hail him—our King! and, on one day,
Immortal,
We, too, shall arise and be with him above.
With those we have mourned who have crossed
the glad portal,
To walk with them there on the meadows of
love.

In the glad morn of mornings, when light breaks
in splendor,
O say! will you with us ascend the glad way?
In that beautiful City to him we render
Our anthem of praise, in eternity's day.
Mechanicsburg, Pa.

MARRIED.

Buchert-Binder.—On the 20th of March, 1907, at the home of the bride's parents, Brecht, Ont., by Eliza Jones Snyder, Ira Buchert to Nancy Binder.

Holmes-Bixler.—On Mar. 24, 1907, at the home of the bride's parents, Bro. Samuel Bixler and Sister Lucy Stichter, aged 2 y., 8 m., 27 d. B. B. B. King in English and by J. C. Springer in German. Little Alma leaves to mourn his departure his parents, five brothers and one sister who have the sympathy of the entire neighborhood.

Hostetter-Auras.—On the 14th of March, 1907, at the home of John Garber, and by the same, Bro. Adam E. Hostetter and Sister Ada C. Auras. Both are members of the Emma congregation in Lagrange Co., Ind. We wish the Lord's grace as they journey the pathway of life together.

Good-Conover.—On Mar. 14, 1907, at the home of the bridegroom, near Spring City, Pa., by Rev. J. D. Hunsberger, Bro. Solomon Good to Sister Lizzie Conover, of Souderton, Montgomery Co., Pa.

Shank-Everest.—On Saturday evening, March 16, 1907, at the residence of the bride's parents, near Elkhart, Ind., Bro. Clarence A. Shank and Sister Magie Elmore Everest, both of the Olive Cong., were united in the bonds of matrimony by Jacob K. Bixler. May many happy years be theirs.

DIED.

Myers.—Hannah Myers was born in Montgomery Co., Pa., Jan. 31, 1832. Died March 18, 1907, aged 74 y., 1 m., 18 d. On June 15, 1850, she was united in marriage with Abram Myers, and spent forty-five years ago the family moved from their native place to Sterling, Ill., where they spent the remainder of their lives. To this union were born sixteen children, nine of whom preceded their parents to the tomb, her husband having preceded her to the spirit world ten years ago. Funeral services were held on the 20th at the Science Ridge M. H., conducted by J. S. Shoemaker and C. C. Good. Peace to her ashes.

Stoltzfus.—On Mar. 13, 1907, near New Holland, Lancaster Co., Pa., Eve, wife of Jacob Stoltzfus, aged 61 y., 11 m., 24 d. Death was caused by pneumonia. She leaves her husband and a number of children to mourn her death. She was a consistent member of the A. M. church. Funeral was held on the 16th. Interment at the Amish burying-ground on the Stoltzfus farm near Amsterdam.

Landis.—On Feb. 14, 1907, in W. Donegal twp., Lancaster Co., Pa., of pneumonia, John P. Landis, aged 70 years. He was a member of the Mennonite church. Besides his wife he is survived by five sons, three daughters and one brother. Buried on the 18th. Services by John Weaver and Aaron Semmler.

Short.—Ada Short, daughter of Bro. and Sister Benjamin Short, was born near Archbold in Henry Co., Ohio, March 26, 1906; died March 17, 1907, aged 11 mo. 21 days. She leaves to mourn her death, father, mother, three sisters and one brother. May God comfort the bereaved family with the thought that their dear child is now safe in the arms of Jesus. Funeral services were held in the A. M. M. H., conducted by Christian Freyberger in German, assisted by H. Ryckner in English.

Reid.—Bro. Richard Reid died at his home near Sherando, Augusta Co., Va., on Feb. 13, 1907, aged about 64 years. He had been in ill health for quite a while. Attended church wherever he was able. Last summer services were held in the grove near his house, and when he was visited it was his delight to talk of Jesus and His love. He leaves his wife and mother, and a number of children, and more years old. Neither were able to attend the funeral services, which were held at Spring Dale, on the 15th, by the brethren E. C. Shank, A. P. Heatwole and J. S. Martin.

Short.—Joseph P. Short was born in the village of Lacote, in France, Mar. 2, 1834. Died of the bright's disease, Mar. 22, 1907, aged 73 y. and 20 d. Came to America with his parents in 1836, united in marriage with Elizabeth Nofsinger in when she died. They had five children. In 1869 he again united in marriage with Catherine Schmucker; lived with her 37 y., 1 m., 8 d. To this union were born 10 children. He leaves a sorrowing wife, 13 children, 39 grand-children, all living, except 8 grand-children that preceded him. Bro. Joseph was the last one of a family of 8 children to leave this world, one of whom died in infancy. He became a member of the A. M. church at an early age and remained a faithful member until he called him to his last resting place. Funeral services were conducted in the A. M. M. H., by Christian Freyberger, assisted by Eli Frey. The remains were buried in the Lockport cemetery. Peace to his ashes.

berger, assisted by Eli Frey. The remains were buried in the Lockport cemetery. Peace to his ashes.

Stichter.—On the 27th of February, 1907, near White Cloud, Mich., Almon, son of Bro. Henry and Sister Lucy Stichter, aged 2 y., 8 m., 27 d. B. B. B. King in English and by J. C. Springer in German. Little Alma leaves to mourn his departure his parents, five brothers and one sister who have the sympathy of the entire neighborhood.

Beller.—Susannah Beller (nee) Zehr, died Mar. 13, at the home of her son-in-law, John Ropp, near Brunner, Ont. She was born in France, April 18, 1822, aged 84 y., 10 m., 23 d. She was faithful to the end. Funeral on the 15th at Poole. Services were conducted by Peter Bonhart in German from Psalms 103:15, 16, and Osa Cressman in English, from Heb. 4:9. May God comfort the bereaved friends. Peace to the remains.

Friedt.—Mary Friedt, daughter of Joseph and Mary Friedt, was born in Montgomery Co., Pa., Oct. 16, 1840. In 1852 she went with her parents to Medina, Co., Ohio, where she lived until her death, Mar. 14, 1907, aged 66 y., 4 m., 28 d. She suffered from sciatic rheumatism which affected her heart. She was a member of the Mennonite church for about thirty-five years. Four brothers and three sisters survived her. Three of the brothers and two sisters were present at the funeral. Funeral services were held at the Guilford, M. H. Mar. 17, conducted by Isaac Good in German and Edward Coppes in the English language, from 2 Cor. 5:1-3.

Hall.—On the 18th of March, 1907, in Osceola, Ind., of a complication of diseases, from which he suffered several months, Harold, son of Mrs. Edith Hall, widow of the late — Hall, aged 20 months, 4 days. His father died from blood poisoning, caused by an accidental gunshot wound while out hunting only a short time after his marriage. Funeral services were conducted at the home on the 19th, by John F. Funk of Elkhart.

Hollinger.—Mrs. Mary Rissler Hollinger was born in Lancaster Co., Pa., June 28, 1838, and died with cancer of the stomach March 18, 1907, aged 68 y., 8 m., 20 d. She was the daughter of Peter and Mary Rissler. In 1858 she was married to John Hollinger. To this union were born four children: all survive to mourn their loss. Her husband preceded her to the home of the hereafter year and nine months ago. Shortly after their marriage they moved from Pennsylvania to Elkhart, Ind., where they lived until 1880, and then they moved near Paris, Ill., where they spent the remainder of their lives. The funeral services were held Wednesday, Mar. 20, from the residence in Paris, Ill. She was a kind and loving mother, and was respected and loved by all who knew her. She was also a faithful member of the Mennonite church, which she joined in her youth. She leaves to mourn her loss four children and five grand-children.

Lantz.—On the 15th of March, 1907, at her home near Topeka, Ind., of paralysis, Nancy, widow of Adam C. Lantz, aged 71 y., 10 m., 9 d. Her husband and three daughters preceded her. She leaves one adopted son and an adopted daughter, who, with their children and many other relatives and friends are left to mourn her departure. She was a faithful Christian worker and was ready to go to her long home. Funeral services at the Maple Grove M. H., near Topeka, were conducted by J. Kurtz, on the 17th. Text: Psalm 1:23.

Yoder.—Catherine, widow of Josiah Yoder, nee Hostetter, was born in White Cloud, Mich., Mar. 22, 1845; died near New Holland, Pa., Feb. 4, aged 64 y., 1 m., 18 d. She was sick about 7 months with a complication of diseases. She was a faithful member of the Mennonite church for many years. She is survived by one son, three daughters, and a number of grand-children. During her life she was a faithful Christian worker and was ready to go to her long home. Funeral services were held on the 24th, at Pleasant Valley S. H. Services were conducted by J. C. Springer and J. P. Miller. The funeral was largely attended. On the 25th, the remains were taken to Lagrange Co., Ind., and buried at the Shore burying-ground. Bro. Yoder was fully resigned to the will of the Lord, and bore her afflictions with patience.

LANCASTER MENNONITE HOME.

Report for February, 1907.

Articles Contributed.—Benj. Eshbach, apple butter; Anne K. Kamm, cut eggs, canned butter; Barbara Hershey, cake; Sadie Swartzentruber, apple-butter; Sarah Kneel, dried corn; Lizzie Umml, coffee, rice, tomatoes, crackers.

Services.—Feb. 3, John S. Mast of Morgantown preached from 1 John 3:1, with appropriate remarks. Feb. 9 M. S. Stinner, paid us a visit and held an encouraging meeting; spoke from Ps. 71:18. Feb. 17, Jonas Hess preached at the Home from 2 Cor. 4:16-18. The attendance was small, but the attention was good. We had Sunday school three times in February.

Our family at present numbers thirty persons. Health as good as can be expected. There were about fifty visitors during the month.

Gratefully acknowledged,
A. K. Diener.

CONTRIBUTIONS RECEIVED BY MENNONITE PUBLISHING CO.

For India Mission.
Mision Friends, Sheridan Co., Ka. \$ 8.00
Mattie Niesley 2.00
N. D. Mast 2.00
Providence, Skipack and Worcester Congregations 46.25
Total \$58.25
For Kansas City Mission.
Mattie Niesley \$ 2.00
N. D. Mast 1.00
Total \$3.00
To China Sufferers.
Mar. 16 (Rundschau) \$ 5.00
Previously acknowledged 90.00
Total \$95.00
For Russian Sufferers.
Mar. 16 (Rundschau) \$ 28.00
" " " 46.00
" " " 34.00
" " " 61.25
" " " 159.75
" " " 127.00
" " " 92.25
Previously acknowledged 791.05
Total \$1,411.65
Elkhart, Ind., March 25, 1907.

Financial Report of the Mennonite Board of Missions and Charities for the Month of February, 1907.

RECEIVED.

Evangelizing.
Mt. Zion Cong., Morgan Co., Mo. \$ 6.00
John H. Eby 5.00
Scottdale, Pa. 2.60
Total \$14.60
Chicago Mission.
John H. Eby \$ 5.00
A. R. Miller 50
Total \$ 5.50

India Mission.
A friend, per D. C. Amatutz \$ 1.50
Zion Cong., Goodland, Ind. 5.00
S. P. Swartzentruber 5.00
Joe Stevick 5.00
Kans. and Neb. Mission Board 11.00
Amos G. Sherk 6.00
Mission Friends, Ohio 6.00
N. G. Roth 5.00
A friend, per J. J. Misher 1.00
Gospel Miss. Cong., Chicago 8.30
and family 28.60
Scottdale Cong., Pa. 28.60
Total \$52.64

India Orphans.
A Sister, Tiskilwa, Ill. \$ 5.00
Zion Cong., Mo. Young People 15.00
Kans. & Neb. Mission Board 14.41
White Oak C. E. S. Ill. 15.00
Elizabethown, Pa. S. S. 15.00
Total \$64.41

Fort Wayne Mission.
Elkhart Y. P. M. Ind. \$12.40
Salem Cong., Ind. 10.00
John H. Eby 3.00
Olive Cong., Ind. 16.00
A. R. Miller 50
Total \$41.90

HERALD OF TRUTH

Thursday, April 4, 1907.

J. F. FUNK and A. B. KOLB, Editors.

Entered March 4, 1906, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

The Herald of Truth is the organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas and Nebraska.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada.
17. Pacific Coast District.

Old Peoples Home.	
Salem Cong., Ind.	\$ 5.00
John H. Eby	2.00
Eliza Hartman (by will)	100.00
Scottdale Cong., Pa.	9.50
Chr. Stauffer	1.00
Total	\$117.50

Orphans Home.	
Salem Cong., Ind.	\$ 4.64
John H. Eby	5.00
Eliza Hartman (by will)	100.00
Scottdale Cong., Pa.	9.40
Total	\$119.04

Canton, Ohio, Mission.	
A. Sister, Tiskilwa, Ill.	\$ 5.00
Salem Cong.	5.00
John H. Eby	1.00
Scottdale Cong., Pa.	7.90
Total	\$18.90

Kansas City Mission.	
John H. Eby	\$1.00
La Junta Sanitarium.	
A. Sister, Tiskilwa, Ill.	5.00
Mahlon Lappe Home.	
Collected by Minnie Kauffman	\$ 6.50
Collected by Ella Oesch	14.70
Collected by Anna Oesch	\$2.50
Total	\$23.70

Armenia Mission.	
Mission Friends, Ohio	\$5.00
Church Building Fund	\$596.35
Eliza Hartman (by will)	1.50
General Fund	
Planaman A. M. S. S. Ill.	\$20.00
Friends	2.75
Total	\$22.75

EASTERN TREASURER.	
S. H. Musselman, New Holland, Pa.	
India Mission.	

Morton R. Hershey	\$ 2.00
Millersville Cong., Pa.	106.40
Millersville S. S. P.	67.25
Robt. Stow Cong.	76.05
Profits on Year Book from Millersville and Robertstown	5.60
Orpha. Eschmann	1.50
McIlwain and Shumway Cong.	7.75
P. B. Huchwaller	10.00
T. A. Wenger	15.00
Line Lexington Cong.	38.00
Total	\$329.55

General Mission.	
Catharine Weber	\$ 3.00
Rose V. Weber	5.00
Saskatoon Y. P. M.	11.50
Income from P. H. Good Trust Fund	38.00
Total	\$57.50

WESTERN TREASURER.	
Jos. R. Stauffer, Milford, Neb.	
Andrew Bander	\$1.00
David Bender	1.00

HERALD OF TRUTH.

V. L. Roth	\$ 1.00
Jos. R. Stauffer	2.00
Total	\$5.00

Old People's Home.

Christ Stauffer

LOCAL INSTITUTIONS.

Chicago Missions, A. H. Leaman, Supt.

Kans. and Neb. Conf.	\$ 27.25
David Yantz	10.00
A. Bro., Hopedale, Ill.	1.00
Bro. Litwiler, Hopedale, Ill.	5.00
Bro. Augsburg, Hopedale, Ill.	5.00
A. Bro., Albany, Ore.	5.00
Sister Gerig, Ill.	1.00
Arthur Shoemaker	1.00
M. E. Horst	5.00
J. A. Wall, Treas. Russian Brethren	25.00
Rent	23.00
Total	\$108.25

Fort Wayne Mission.

Emma Eby	\$ 1.50
J. P. & Mary Oyer	2.00
A. Bro.	10.00
A. J. Yantz	2.00
Total	\$15.50

Old People's Home.

Sisters, Fairview, Mich.	\$ 2.55
Sundries	1.83
C. D. Brenneman	1.00
Kan. & Neb. Local Mission Board	1.75
Sycamore Grove Cong. Mo.	11.00
Chr. Studer	10.00
A. Sister, Roseland, Neb.	2.00
Mrs. Jonathan Schrock	5.00
Joseph Bechtel	5.00
Total	\$50.63

Paid.

I. R. Detweiler, R. R. fare	\$ 5.25
I. R. Detweiler, postage	2.00
P. S. Loucks (Evangelist) for workers in his district	3.60
Total	\$10.85

Chicago Mission.

Domestic

Living

Car fare

Charity

Express

Laundry

Kitchenware

Coal

Soap

Repairs

Gas

A. P. Wiens and family

Menn. Gospel Mission

Sundries

Total

Fort Wayne Mission.

Coal

Stationery

Postage

Domestic

Express

Medicine

Clothing

Car fare

Railway fare

Electric lights

Board

Charity

Sundries

Total

Old People's Home.

Living

Improvements

Feed and straw

Household Sundries

Personal

Blacksmith

Labor 10.08, medicine 7.16

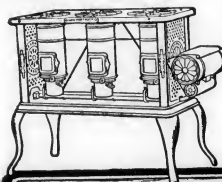
Post. Sta. 5.45, furnishing 1.29

Incidental

Total

G. L. BENDER, Gen. Treas.

Elkhart, Ind.



The New Oil Stove

Different from other oil stoves. Superior because of its economy, cleanliness, and easy operation. The

NEW PERFECTION Wick Blue Flame Oil Cook-Stove

saves fuel expense and lessens the work. Produces a strong working flame instantly. Flame always under immediate control. Gives quick results without overheating the kitchen. Made in three sizes. Every stove warranted. If not at your dealer's, write our nearest agency for descriptive circular.

THE Rayo Lamp

is the best lamp for all-round household use. Made of brass throughout and beautifully nickel-plated. Perfectly constructed; absolutely safe; unequaled in light-giving power; an ornament to any room. Every lamp warranted. If not at your dealer's, write to our nearest agency.

STANDARD OIL COMPANY (INCORPORATED)



April 4,

HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, APRIL 11, 1907.

Vol. XLIV. No. 15.

NOTICE.—All matter intended for publication should be addressed **HERALD OF TRUTH**. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed **MENNONITE PUBLISHING CO., ELKHART, IND.**

EDITORIAL NOTES.

Twelve young people were received into church fellowship by baptism at the Clinton A. M. church near Goshen, Ind., Sunday, March 31. Two were baptized in the house, the other ten were baptized in the water and with water.

Bish. D. J. Johns officiated.

We are glad to learn that the brethren, in the vicinity of Bareville, Lancaster Co., Pa., have organized a Bible class, to be held in a school house in the vicinity. We should use all our opportunities to become well acquainted with the teachings of God's word, and a Bible class is an excellent means to this end.

A brother, in sending a contribution for the mission cause, says: "I would like to send more money for the mission fields. I know I have not been doing what the Lord required of me; but from this time on I am determined to live out and out for Christ. I ask an interest in your prayers and may God bless the work in that place."

From "The Friend" we see that the Quakers maintain their well earned reputation for doing good unto those in need. So far they have collected from all sources for the Russian Famine Fund \$51,000.00, and from their Chinese Famine Fund they have already forwarded \$12,000.00. A considerable amount of the Russian Famine Fund has been supplied by "Friends" in England.

Let Sunday be in deed and in truth a day of sunshine in the soul; in our own and in the souls of others. It is a day of rest only as it affords us opportunity to change our activities from material to spiritual things, not, as is the idea of so many, a day of relaxation from every activity, mental, physical and spiritual. If a week-day means eight, or nine or ten hours of labor of a material nature, then just so surely does Sunday mean a "day" of activity in spiritual things.

To our patrons, correspondents and friends we desire to express our sincere and hearty thanks for their kind expressions of sympathy and good wishes in reference to our recent misfortune, by the disastrous fire which in part ruined and destroyed so large a portion of our printing and binding plant on the 26th of March. The Lord bless and reward you all for the kindness and good feeling you have expressed. On occasions of this kind these things are greatly appreciated.

At the Lancaster County Conference, held on Friday before Good Friday there were over one hundred bishops, ministers and deacons present. Six members of this conference have been called from time to eternity during the past year. Bro. Jacob N. Brubacher has been

for some years and is still the oldest bishop of that body and holds the position of head of the conference. Bro. Brubacher was ordained to the ministry in 1865, and has outlived all the bishops, ministers and deacons belonging to that conference, living at that time. This is indeed a remarkable record, and at the same time a confirmation of the apostolic declaration that we have no abiding city here. We wish our brother yet many years of activity and usefulness in his responsible vocation. The Lord bless the entire body in its efforts to promote the cause of Christ and his church.

While this issue of the Herald is being set up in the composing room of the Dr. Miles Medical Co. of this city, a number of our compositors are busy "at the case" in the south front room on the second floor of our building, setting up the "Mennonitische Rundschau" and the "Christliche Jugendfreund", our German weekly publications. Those who visited the Publishing House fifteen or more years ago will remember that as the old composing room, now once more used for the purpose in the present emergency. Down in the basement on the north front floor two small job presses, run by a little two horse power dynamo, represent the beginning of the reconstructed printing plant, while on the south side of the basement a temporary bindery has been improvised, where as many of our bindery girls as can be accommodated with table room are busy. By the end of this week we hope to begin the task of cleaning up and repairing the building and installing machinery. We appreciate the many letters of sympathy and the substantial evidences of good will accompanying some of these messages. God bless you all.

There was a time, not many years ago, when Frenchmen never stopped to think who was the greatest Frenchman in history. Napoleon, though a butcher of nations and a tyrant and egotistic despot, was their one thought. At a recent plebiscite conducted by one of the foremost journals in France on the nation's popular choice as its greatest man, not Napoleon the butcher, not Victor Hugo the vain novelist who said, "All of Europe is France; all of France is Paris, and all of Europe is Victor Hugo;" nor even the great Gambetta received first place. Napoleon had become an insignificant fourth choice, and Louis Pasteur, the eminent scientist, doctor and philanthropist took first rank. Christ came on earth not to take life, but to save life. Napoleon's ambition was to take; the necessary killing that lay in the way was the merest incident to him. Pasteur's life effort was to save, and even France recognizes that as an ambition of far greater merit than the ambition that can be attained only by wading through rivers of human blood and tears, even though the latter may mean national aggrandizement and fame.

After the Fire.—While our printing and binding departments are still about as the fire left them, and unfit for use, we are glad to say that our Book Store has been remarkably preserved and is still in a condition to meet and supply the wants of our customers; and we are glad to see our friends and patrons from the vicinity of Elkhart come in and make their purchases. We

are also especially glad for the orders by mail, sent in by our patrons and friends from abroad, and we herewith invite and solicit all who need books, Bibles, mottoes, scripture text cards, Sunday-school Lesson Helps and supplies of all kinds, to send in their orders. We are fully prepared, as in times past, to supply our customers in all lines of religious literature, and we greatly appreciate every order that is sent us. At the present time especially we need the help of our friends, and this is one of the ways in which you can help the publishing house in the heavy loss sustained by the fire.

We are not discouraged, because we trust in God, and we are confident, that as all things work together for good to them that fear the Lord, some good will also come out of this, and with the help of God and the aid and support of our friends the work will continue and prosper.

Bro. A. Metzler speaks a word in behalf of neglected or needy places in Ohio. Another brother not long ago made a plea for help in another conference district. Indiana needs help of the same kind. So does every conference district. There are those who think that with all the talent among the brotherhood, enough men could be ordained to not only occupy all these neglected or needy places but to carry the gospel messages into many rural communities where there are no Sunday schools or public religious meetings of any kind. Theoretically this is true. But with the talent that lies dormant everywhere there must be associated the devotion and consecration to the cause that will make men willing to make the same sacrifices as those who go into the foreign mission field, men who will go to a post of duty and stay at their post for a number of years or until the congregation is sufficiently built up to ordain ministers from their own membership, according to Paul's method. Unless this becomes an established thing, it is not clear in our minds how the ordaining of men to the ministry will serve the purpose intended. It is true that the evangelistic field offers many inducements and makes urgent demands upon many of our younger ministers, and their labors result in many gatherings, but the primary need of an organized congregation of believers is a pastor. We need pastors. The mind of the church, and the prayers of the church have been for evangelists and missionaries. Let us keep on praying for more of them, and include in our petitions at the throne of grace, prayers for pastors.

PERSONAL MENTION.

Pre. Jacob Brunk, of Peabody, Kan., recently conducted a series of meetings in Woods Co., Okla.

Bish. J. S. Shoemaker, of Freeport, Ill., spent several days with the brethren and sisters at Baden, North Dakota, several weeks ago.

Bro. Samuel K. Yoder, of Millin Co., Pa., spent Sunday, March 24, in Somerset Co., Md., and conducted two services in the Kauffman M. H.

Bish. S. G. Lapp, of South English, Iowa, spent March 12 and 13 with the brotherhood in Calhoun Co., Iowa, on his way home from Jackson Co., Minn.

Bish. Jonas Martin, of near Goodville, Lancaster Co., Pa., built a new house during the past winter and moved into it on the second of April.

Bro. Van Buren Shoup, of near Mount Eaton, Wayne Co., Ohio, conducted preaching services at the Union Hill M. H., in Holmes Co., on Sunday, March 31.

Bish. J. P. Miller, of White Cloud, Mich., reports that he has rented his farm and moved to the town of White Cloud; in addition hereafter will be, White Cloud, Mich. Box 82.

Bro. John Hackman, whose P. O. address heretofore was Burton City, Ohio, by change on R. F. D. Routes wishes his correspondents from this time on to address him, Orrville, Ohio, R. F. D. No. 3.

J. D. Mininger, of the Old Peoples Home writes us that by reason of a change in the Rural Routes of that vicinity their address, and all who are in the Home will, from this time on be Marshallville, instead of Rittman.

Sister Elizabeth Yoder, of the Yellow Creek congregation, Elkhart, Ind., purchased two Bibles to give to friends. She has now purchased seven Bibles, all told of the Mennonite Publishing Company. We appreciate patronage of this kind especially at this time.

The Ephrata Review, published at Ephrata, Pa., has just been enlarged from a seven column, eight-page paper to a seven column twelve-page, and is now claimed to be the largest, one dollar weekly in Eastern Pennsylvania. It is one of our most valued exchanges.

Bro. J. M. Hartzler left his home, near Surrey, N. Dakota, on March 25, and came to Fort Wayne, Ind., where he took charge of the Fort Wayne Mission, as successor to I. R. Detweiler, who moved to Goshen, Ind.

Bish. John Zook and Pres. Samuel Peachey of the A. M. congregation, near Belleville, Pa., recently made a trip to Madison, Logan, Champaign and Holmes Counties, Ohio. They held meetings in the different localities where they visited. The Lord bless the work.

Bro. D. F. Miller and family, formerly of Elkhart, Ind., who have been living near Cando, North Dakota, for a year have during the past week moved to near Surrey, in the same state, where they will hereafter be permitted to enjoy church privileges with our own people. Their correspondents will kindly address them now at Surrey, N. Dak.

Bro. Cyrus Flickinger, of the Holdeman congregation, we are sorry to learn, met with a sad accident on the 28th of March. While at work in the barn caring for a horse he fell and broke his collar bone in two places and was otherwise seriously injured. At last reports he was somewhat better. Sister Anna Holdeman, his mother-in-law in the same house, has also been much afflicted all winter.

For the Herald of Truth.

CHURCHES THAT NEED HELP.

By A. Metzler.

Sometimes in our zeal for effect or immediate results in our christian service, we all aspire to push at the same lever and note how large a part of the machinery this will move, forgetting that there are other levers that must be touched or some of the machinery will stand still. We have noticed too that no matter how strong the power from the electric motor is, unless the wires are kept connected to the remotest part where the light is desired, the electric current will not run beyond the broken wire, and there will be darkness beyond.

Having recently visited several of the weak "orphan" (ministerless) congregations in this

state I feel impressed to say a few words concerning their needs and conditions. At Medway, near Dayton, there was once a flourishing congregation in charge of the late Bish. J. M. Greider, but it has declined to about a dozen members, nearly all old people. They have no minister, but have preaching services every four weeks, usually by one of the ministers from Allen or Logan counties. There are at present three applicants as result of a series of meetings held not long ago. They have no Sunday-school, and they desire very much that a minister locate there permanently.

Another place visited is Bremen, about forty-five miles south-east of Columbus, Ohio. Here was once a strong congregation. The last resident minister was the late Benjamin Huber. There are two church buildings here, Pleasant Hill and Turkey Run. At the former there are only two old members left; at the latter seven, I think, all old members. There are, however, half a dozen applicants for membership here as a result of services held every two weeks by visiting ministers, chiefly from Hancock, Logan and Champaign counties. No resident minister, no deacon and no Sunday school! We are glad however, that Bro. B. B. Stoltzfus of West Liberty, Ohio, has consented to locate here and organize Sunday schools, and look after the spiritual welfare of the people here.

At Pickerington, about 17 miles south-east of Columbus, is another place where a once flourishing congregation has dwindled down to about eight aged members at present. They have one house of worship here, but had no regular services for some time, only as visiting ministers happened to come in. Some of the members are bodily infirm and not able to attend services when held. Bro. Noah Brenneman is the resident minister, but on account of failing health has not been in active service for some years. They have no Sunday school, but a young brother Horst from Stark Co., O., expects to locate here and organize Sunday school which is very much needed.

What all these congregations need is resident ministers, and a few consecrated young workers besides, to organize Sunday schools, young people's meetings, singing schools, etc., and push on the work without intermission summer and winter. When the young people once become interested and see there is going to be a permanent work for them to become interested in, I feel assured that all these declining churches can be revived at an expense not worth mentioning.

Oh, for some modern Nehemiahs who will volunteer to go to these neglected fields and build up the broken down walls!

West Liberty, Ohio.

For the Herald of Truth.

WALKING IN THE LIGHT.

By D. B. Shelly.

"For ye were sometime darkness, but now are ye light in the Lord; walk as children of the light." Eph. 5:8.

We have light and darkness in contrast. We all know that light and darkness cannot exist together. When darkness exists the light is gone; and when the light comes darkness flees, and in the same way it is evident that the children of light and children of darkness are each a distinct class, and cannot have spiritual fellowship one with another. The word of God has separated them so that there is no spiritual communion and no fellowship between them. Satan, who was once an angel of high rank in heaven, because of his self-exaltation and insubmission had to be cast out of that holy place. As soon as he sinned he fell with all his angels, and that is what Jesus refers to when he says, "I saw Satan

as lightning fall from heaven." So the obedient and faithful angels were retained in heaven, while the disobedient were cast out and thus the two classes were separated from each other, and those in heaven are represented to us as the angels of light; and those that were cast out as the angels of darkness, and just in the same way the children of light are separated from the children of darkness or the children of the evil one. They have no communion, one with the other.

In the second place, by disobedience the whole human family were made darkness, as the text says, "For ye were sometime darkness, but now are ye light in the Lord. Now how was it brought about that these people were brought to the light? It was by coming to the light. Jesus Christ is the light of the world, and all who come to him are made partakers with him of the light, and as he says to his disciples in his sermon on the mount, "Ye are the light of the world."

If then Christ is the light of the world, and we are his children, we are the children of the light and we cannot walk in darkness, and say that we are walking in the light, as so many professed Christians do. This is indeed a sad condition of things. In Eph. 5:11-13 we read that the children of light shall have no fellowship with the unfruitful works of darkness, but rather reprove them; for it is a shame to speak of the things which are done of them in secret.

These works of darkness are the works of the flesh, as Paul enumerates them in Gal. 5:19-21. "Now the works of the flesh are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like, of which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law," and why? Because "they that are Christ's have crucified the flesh with the affections and lusts."

If then "we live in the Spirit, let us also walk in the Spirit" (Gal. 5:24, 25). It is plain, that if we walk after the flesh, we cannot be the children of the Spirit. We cannot be the children of light while we are trying to hold Christ in one hand and the world and its pleasures and sinful enjoyments in the other; for light and darkness, righteousness and unrighteousness cannot dwell together. Righteousness loves the light; unrighteousness hates the light; and so the two have no fellowship with each other.

How can I say, I have Christ, and walk in darkness? We cannot serve God and mammon; we must take a decided position with one or the other. He that said, he loves God and his brother is a murderer, and ye know that no murderer hath eternal life abiding in him" 1 Jno. 3:15. If we have anything we love more than God, we are none of his and are not in the light, but in darkness; for if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin, and if the blood of Christ has the power to take away all sin, it also has the power to keep us from sin, if we abide in him and desire with all our heart to be kept and watch and pray to the end.

The children of Israel were bidden to sprinkle the posts and lintels of their doors with the blood of their sacrifices because it typified the blood of Christ which was to be shed to cleanse, purify and sanctify the hearts of those that believe in him, but if we should count the blood of Christ as unclean and trample it under foot, that blood by which we are sanctified, there would then be no more redemption for us. The Holy Spirit would then take his flight to return no more forever. Oh! what an awful condition this

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would be! No redemption to hope for in this world, nor in the world to come.

Oh! brother and sister, let us walk in the light, as he is in the light, and as it becometh the children of light. Let us walk circumspectly, not as fools, but as wise, redeeming the time, for the days are evil, and we shall be able to stand in the last day and behold that effulgent light in glory. To this end let us all devoutly pray.

Aurora, Oregon.

For the Herald of Truth. THE FIELD.

Anonymous.

"The field is the world." Matt. 13:38. We would that every Christian who reads these lines would direct his or her mind upon this important subject, and may we, each one of us, realize as never before our responsibility as children of God in giving the gospel to every creature and living a life of usefulness and self-denial for the sake of perishing souls around us. May our love and sympathy be awakened to the extent, that we may be willing to spend and be spent for our divine Master, and may we be willing to forsake all, if need be, and labor for the salvation of immortal souls only.

We should first give our attention to the work in and around our own homes. The command given to the disciples was that in their work of preaching the gospel, they should begin at Jerusalem, and from there, as a common centre, they should extend their work abroad. There are always around us many afflicted and suffering ones who need our sympathy and our help, and we can always find much of this work without going far from home, but as this home work is not popular, and self-denial is not a pleasant task these suffering ones, even in so called live christian communities are often much neglected. Besides this there are many gospel-hardened sinners who are sick, needy and weighed down with temporal cares, who need the help, encouragement and consolation of christian people who love the Lord and who desire the salvation of souls. These should not be neglected and we should do what we can to minister to their temporal and also to their spiritual needs, and if the task is hard and unappreciated, we have the promise, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Then again there are, in our large cities, many poor, distressed and ignorant souls, just as far from the truth as it is in Christ, as those in the darkness of benighted heathenism. There is for them no sunshine of love and no gladness of heart to illumine their souls. Their stories are woe-begone tales of sorrow, sickness, poverty, suffering, and there are so few to tell them of the better life in Christ Jesus.

Besides these we have a class made up of precious souls, young in years but old in sin and suffering, whose chief homes are on the streets, alleys, back yards and other unfrequented places which they choose for their wretched homes, where they never meet with a word of comfort and love and where, in their poverty and filth, they only grow worse and worse in the ways of sin until death, prison or reform school gives a more peaceable or a better place to live.

And then we think of those in the homes of the drunkard, where poverty, hunger, wretchedness and rags are their daily lot.

All these make up the field and all these need the help and encouragement of the people of God, but the workers for these fields are not to be found.

Again we go to the mountain homes, both east and west, as well as in the north and south, where there is a total ignorance of God and his

great salvation, and souls by the hundred, we may well say, by the thousand, who know not God. And besides all these we have the colored people, the Chinese and many other foreign nationalities who are living without God in the world.

Then we may speak of South America, sometimes called the twin sister of North America. Thomas B. Wood, for thirty-one years a missionary of that country, says: "No other tract of good land exists that is so large and so unoccupied as South America. It has a climate that makes all parts of it available, and all its coasts accessible; its low latitudes are offset by its great altitudes, giving it, over most of its area, a temperate zone character." He speaks in the strongest terms for South America and gives the Macedonian call, "Come over and help us."

We are glad that some are heeding the call, and hope the time will not be far hence, when they will launch out for South America. Its population is over thirty-three millions.

Then there is another great work in Africa, a country equal to Europe and North America combined, with a population of about 160 million. Think of such a throng of people with most in heathen darkness. It is said, one sixth of all the heathen in the world are found in Africa; and yet for asking we shall have the heathen. Ps. 2:8. "Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession."

China has a population of about 387 million. Some one has said, "Put the people of China in a rank joining hands, and they will girdle the globe ten times at the equator with living beating human hearts. Make them an army and let them move at the rate of one thousand a day, week after week, and month after month, and they will not pass you in a thousand years. Constitute them pilgrims and let two thousand pass you every day and every night under the sunlight and under the solemn stars, and you must hear the ceaseless tramp, tramp, of tramp of the weary, pressing, thrashing throng for 500 long years. We hope and trust that the volunteers for China will be strong and courageous, ready to move at the Lord's command. May we all unite our prayers for these heathen countries, that God will raise up such as are capable of spreading the gospel to the uttermost parts of this vast field. India has a population of about 208 million; a few of our workers are employed in this field, but there is a constant call for more laborers. We wonder who will respond to the call. While Armenia with her many thousands is also pleading our help and prayers; we trust many have already heard of their lamentable condition and that some will be prompted by the Spirit to make a love offering of themselves for the work there; one of the encouraging features in the work there is, the natives are so anxious to learn more, they simply plead for some one to tell them more of this blessed word of life.

And so we might go on naming all the countries and islands, that we believe to be white unto harvest; but the field is so extensive we cannot mention the many different places; but our prayers can reach the uttermost parts. We are glad of the noble work of missionaries in Japan, thousands are already gathered into the fold. May God bless the work to the good of many more souls. The population of this entire field is estimated at about 1,500,000,000, and of these over one billion can be classed as non-Christian, or to whom the gospel has never been sent. Friends, does it seem possible that we, as children of God, in possession of full salvation, can be so wonderfully quiet, that the millions in heathen darkness and superstition have not so much as heard of our Creator and our God? Might it not be after all that some lights are under the bush?

We would think also, in viewing the field, that

it very essential that missionaries would know something about caring for the sick; as in heathen countries there is so much more sickness and suffering than in our civilized country, because of the great ignorance and superstition of the people, and we know hearts can be touched through suffering sooner than most any other way; and it is just right that we should know how to nurse intelligently. If sickness overcomes our heathen neighbor, it is always through the displeasure of their gods, and a reconciliation must take place again. If a child has brain fever, or is delirious, a hot paper is applied and an opening made in the brain to let the demon out. or the child can never recover. Ground tiger-bone is excellent to give strength. They reason thus: The tiger is very strong, the bones are the strongest parts, therefore by eating bone they get strength. One of their prescriptions reads like this: Powdered snakes, two parts; wasps and their nests, one part; centipedes, six parts; scorpions, four parts; toads, 20 parts. Grind thoroughly and mix with honey, make into small pills. Medicines are then put in one of the hands of their gods, that he bless it; then it is taken, Oh, Beloved, think of it!

God is no respecter of persons. The heathen die at the rate of one million a day; at every breath we draw four souls are carried into eternity; every tick of the watch sounds the death knell of a heathen soul. Let us think of it—are we free from their blood? When we say to the wicked man, thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked way to save his life, the same wicked man shall die in his iniquity, but his blood will I require at thy hand" (Ezek. 3:18). Let us pray for the mission cause, and also give to it support, and if God calls us, let us also be ready to go.

For the Herald of Truth.

AN EASTER POEM.

By Mary Jones.

O, empty tomb, with glad triumph!
And joy we see to-day!
For angels guard the sepulcher
And roll the stone away!

The Roman soldiers stationed there
Was vain attempt and show,
For Christ has everlasting power
To conquer every foe!

At early morn' the women came
Sweet spices to bestow;
Seeking the Savior at the tomb
Because they loved him so!

"He is not here," an angel says;
"Come, see the place where Jesus lay;
Go quickly, tell his chosen ones
He goes to Galilee to-day."

And they depart with fear and joy,
And run to bear the word,
That "Christ is risen from the dead,
When lo! they meet the Lord."

All Hail! He greets those loving hearts
And him they worship then;
The Savior says, "Be not afraid,
Go, tell my brethren."

"That Christ is risen as he said,
That they shall go to Galilee,
And Jesus there will then appear
That they may know and see."

This loving Savior who on earth
Taught "good will" and "peace" to men,
Fulfilled the Father's mission here,
Was received in heaven again.

And there at God's right hand he pleads
With every one to come,
And taste his full salvation here,
And he'll at last receive us home.
Ridott, Ill., March 15, 1907.

TIDINGS FROM THE CHURCH AT HOME AND ABROAD

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill.
Chicago.—Mennonite Gospel Mission, Emerald Ave. and 26th Street, Chicago, Ill.
Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.
Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa.
Ft. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind.
Lancaster.—462 Rockland Street, Lancaster, Pa.
Canton.—Mission Home, 184 East Eighth Street, Canton, Ohio.
Kansas City.—701 Pacific St., Kansas City, Kan.
Argentina, Kansas.

One of our correspondents from Eastern Pennsylvania writes us under date of April 2, as follows: "We had snow storm this morning—a white second Easter. There is now a class of twenty-one converts in the Blooming Glen congregation, and we hope many more will come out on the Lord's side."

Rittman, Ohio, March 30, 1907.—To the Herald of Truth:—Greeting. By these few lines I wish to inform you, that our mail-department has changed our Free Delivery Route from Rittman to Marshallville, Ohio. Please send my paper and mail matter to Marshallville, Ohio, from April 1.

D. C. AMSTUTZ.

Burton City, Ohio, March 29, 1907.—Bro. John F. Funk:—Greeting in the Master's name. I write these few lines to inform you of my change of address from Burton City, Ohio, to Orrville, R. R. No. 3, after April 1. Please mention this change in the Herald of Truth. Yours in the cause of Christ,

JOHN HACKMAN.

Correspondents will kindly observe on both of the above the changes in their address.—Ed.

Blooming Glen, Bucks Co., Pa., April 2, 1907.—Greeting to the editors and all the readers in Jesus' name. Communion services will be held at the Deep Run, meeting house on Sunday, May 5. At Blooming Glen on Sunday, May 12, and in the Doylestown congregation on May 26.

Baptismal services will be held at the Blooming Glen M. H. on Sunday, April 28. There are 21 applicants to be baptized and received into church fellowship. May God strengthen and bless them with grace to hold out faithfully unto the end.

H. G. A.

Wellersville, Ohio, March 29, 1907.—We have again returned to our old home from the Canton Mission, after spending the winter very profitably there, becoming much attached to the work and workers, so that we could fully realize the truth of the good old hymn "Parting Hand," which we sang on the morning of our departure. The work there is going along with encouraging results. It certainly will give inspiration to all Christians who can engage in the work of receiving lost souls who are steeped in sin. All of our congregations should be deeply interested in our city missions and kindly remember them in their prayers and with their means.

On account of a change being made in our Rural Routes, my address is changed from Wellersville, to Wooster, Ohio. Please insert notice of this change in your paper and oblige.

C. Z. YODER.

Weaverland, Lancaster Co., Pa., April 1, 1907.—Dear Herald Readers, Greeting. It has been some time since we had any reports from this section in the columns of the Herald. I am always anxious to read the news from other congregations, and I believe others have the same desire. We have reason to rejoice in the many

blessings our heavenly Father is granting us. Our counsel meetings have all been held and peace and good will seems to prevail throughout the district. We have now a class of 17 precious souls, who have applied for membership at this place. We believe there are more to follow. Our dear ministering Bro. J. B. Good, who was confined to his home for some time, is able to attend to his duties again, for which we feel to praise God. May the Lord bless you all.

COR.

Cando, N. Dak., March 31, 1907.—Dear Bro. in the Lord:—Greeting in Jesus' name. As you have not heard from us for some time, I will send you these lines. We have read in the daily paper of your misfortune in having the Publishing House partly destroyed by fire. We are truly sorry for this loss, but feel grateful that no lives were lost, and hope it will not be long till you will again be able to continue the work and enjoy your past prosperity. We are well and so are also the others in this vicinity. We are having some cold weather yet, but the snow is nearly all gone. Spring work will soon commence. It is now just a year since we left Elkhardt and we have not yet forgotten our friends there. We have not had the privilege of attending church services with our own people, but by the time this reaches you, if the Lord will, we will be located in the Mennonite settlement near Surrey in this state. We liked the locality here, but on account of not having church privileges with our people, we felt that it would be better to change location. Wishing you God's choicest blessings, and hoping that this epistle may reach you in the best of health, we remain yours truly,

DAVID F. and ALICE MILLER.

LaJunta, Colo., March 30, 1907.—"Remember them that are in bonds as bound with them, and them which suffer in adversity, as being yourselves also in the body." Heb. 13:3.

In reading some results of the famine in China, I am made to think of the above scripture, "In bonds as bound with them" etc.

Many of us are concerned about our own health, and we go hither and thither where it seems to be most favorable for us, and we are kindly cared for with pleasure. In China conditions are different. One family consisting of father, mother and two children, were without food. The mother went in search of food but returned without any. During her absence the father tossed the children into the stream near by, because he did not want to see them starve. The mother finally also drowned herself for the same reason.

We are glad to see in the Herald of Truth, that arrangements have been made by the brethren at Elkhardt for the prompt and safe forwarding of all means contributed for this purpose, either to China or Russia, in accordance with the directions of the donors, and that the brethren there will give all such contributions their best attention. Other churches here in Colorado are holding collections for the China sufferers, and we believe that our Mennonite congregations about LaJunta will do likewise in the near future.

We also read recently that in Missouri a man was drowned in the swollen stream at midnight and for five days hundreds were out seeking for the body before it was found.

If those in China come down to death during the present famine with their souls not saved, being ignorant of salvation through Jesus Christ, our Lord, will we not be to blame if we send them nothing to sustain life, while we have it in so great abundance? But whoso hath this

world's goods, and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1 John 3:17.

For the Herald of Truth.

SOMETHING WRONG.

By S. B. Wenger.

When we consider the customs and practices of the general public, we are made to wonder that God's blessings are upon our nation as they are. As a nation we are certainly blessed far above our deservings. The places of vice and sin permitted and even licensed by our government far exceed the places of good. Look at statistics of money spent for good purposes, even for the necessities of life, and compare them with that spent for evil purposes, and it is alarming.

Our own observations tell us that there is something seriously wrong with the people of our nation; and it is surprising to see what a hold some of the evils have upon many of the professed Christians of our so called enlightened nation. Some time ago I came into a city about seven o'clock in the evening and went out into the city to find some lunch to carry to the depot. I found bakeries, grocery stores, restaurants etc. were all closed, but I noticed that saloons, billiard halls and places of sin and degradation were all open, with fine music, electric light display, free lunch advertisements, and all manner of inducements held out to draw people in. On inquiring of a policeman I was informed that all the stores close promptly at 6:30 P. M. I thought there was something seriously wrong with that city. The doors to the hungry were closed, but were open to the thirsty drunkards who would spend his money for that which would rob him of reason, rob his family of the necessities of life, and perhaps cause him to brutally beat or murder the innocent ones. The places that cause many bright intelligent well-meaning young men who have been the cherished hope of christian parents, to start in a downward course which will disgrace them, break the hearts of parents, sisters or wife and innocent children were all open with inducements.

Who is to blame? Is it the keepers of these places of vice and ill-fame? Is it their patrons? Or is it the government for permitting and even selling them license to carry on this terrible curse to humanity? Sometimes we have a voice in saying whether or not such things shall exist, and many of our good people stand back, fold their arms and say we have nothing to do with it and that it is wrong to vote. Is it wrong to help these snarers out of the way? It is wrong to vote for a political party whose principles and platforms are to license criminal snarers that will drag people to the bottomless pit. I can not see much difference between a man running a business of this kind or one granting some one else a permit to run it. Think of it, Christian professors voting for a political party to license saloons and other great evils! I think it is right to vote for right principles, to cast our voice in favor of temperance, virtue and christian freedom. It is right to cast our influence against permitting Satan to go abroad in unchecked development of these great evils. It seems to me it is almost reasonable to ask God to give us crops and even make an effort to grow them as to ask God to remove the great curses to humanity and not throw our influence against them. I am aware that many of our good people are opposed to voting even for temperance or prohibition. They are bitterly opposed to these great evils, but when it comes to deciding whether or not we shall have our sons and daughters exposed to them, they fold their arms and allow Satan full right of way. There is such a thing as holding

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ourselves so far separate from other people as to not exercise any influence. We are not of the world, but we are in the world, and in order to let our light shine we must to a certain degree be in touch with the people of the world. I do not mean to say we should be unequally yoked with them, but we should exercise our influence on the right side of things that we may have power with them. We have no influence with people that we can not in some way be in touch with. God has given us minds and talents that he expects us to improve and the influence of which he will require at our hands. We are responsible for our influence.

South English, Iowa.

For the Herald of Truth.

LOVE.

By E. J. Blough.

Love to God is the first duty of man. Love is applied in various senses which makes it hard to define. "God is Love" is the testimony of the inspired penman. Who can fathom the strength and magnitude of this sentence?

When we think of love, as being God, himself, we are lost in its own greatness. "Canst thou, by searching, find out God?" We may not be able to know all about him in this life, but sufficient of him and about him, that we can partly realize what his great, loving nature felt: that he has made it possible for us to "be made alive" through his Son.

Love on the part of man is many-fold. It represents the highest operation of the sensibility of man. It is the feeling of gratitude, favor and good will which we hold within ourselves toward that which gives us pleasure, benefit or profit. How the peasant plods his way morning and night to and from his daily toil! Though his toil be hard and his reward meagre; yet, when at night he returns and meets his own children and wife with a loving smile upon their faces, he forgets all his toil for their sakes.

Our struggles and battles of life will not discourage us in life, if we trust in the precious promises of God. The way of life is comprehended in two commands: Thou shalt love the Lord thy God with all thine heart, with all thy soul and with all thy might. "Love thy neighbor as thyself." The one expresses our relation to our fellow man, the other to our Creator. Love must be cultivated in childhood that this virtue may grow and develop through life.

Beautiful and neat surroundings, together with the christian instruction given by parents, will help to inculcate a regard and love for the beautiful and the true which will ultimately help one to enjoy the realities of the glorified life.

Love is the secret of God's merciful dealing with depraved humanity. It is the sympathy which love inspired, that the only Begotten of the Father was willing to make the sacrifice, so that we might be redeemed and reconciled. It is the only foundation upon which man can build for a happy and joyous service in the Master's cause.

Love in the heart founded upon the realization of our own condition and the plan of salvation, through the medium of prayer to God, makes us to understand and feel that duty and service are not burdensome but joyous. Love is the golden cord which binds the soul to duty and honor. The steps in the higher spiritual life are faith, love and obedience. Faith leads to love; love leads to obedience; that obedience is the most perfect and willing which flows from the affection. Faith is the soil in which grows the tree of love, and obedience is the ripened fruit. Let us plant the tree of love in the soil of faith in God, and

it will reward us with the golden fruit of perfect obedience and eternal life.

May the love for souls of men spur us on to nobler effort, purer motives and higher ideals in life and thus fulfill the purpose of human life. May the love of God be with us all.

Rockton, Pa.

For the Herald of Truth.

KEEP ON THE SAFE SIDE.

(A few pointed questions.)

By A. Metzler.

After reading what has appeared in last week's issue of the Herald in regard to musical instruments, the following questions presented themselves to my mind:

1. If under the Mosaic law it was permissible to use musical instruments, but this doctrine was not included in the Gospel of Christ, is it wise for the meek, humble followers of Christ to take up arguments in defense of musical instruments, and hold up that which is not taught in the new dispensation?

2. If musical instruments are essential to salvation, should not the church in America at once forward our missionaries in India an ample supply of the instruments?

3. If they are not essential to the salvation of souls, why then "spend money for that which is not bread?"

4. Is it consistent, especially for those in authority in the church, to advocate or even defend anything that is not essential, but may be a detriment to salvation?

5. Is it not far better to keep on the safe side always, since we know that souls can be, have been, and will continue to be saved without the aid of musical instruments?

Even allowing all the advantage of the doubt whether we should spend our money in this way, we admit that, while a physician is alright in his place, yet it would seem folly for a christian believer to waste his time trying to urge the people to spend more money for medicine and put less confidence in God's divine healing power. Even so if musical instruments can be used without detriment, or may on certain occasions do some good by their "uncertain sound," it is nevertheless not prudent to hold up and defend that which at best is questionable, that which the gospel does not teach, but for which the Lord's money is spent. We do not live under the law, but under the gospel, and Christ has clearly included everything in the new dispensation that is needful for our salvation, but left out the musical instruments.

Brother, sister! Imagine Jesus standing now in your presence. On the one side are the needy, hungry, starving, crying for bread, while on the other side is some one pleading with you to invest your hundreds in an organ or piano to entertain the people with. How will you decide? Ask Jesus. Here is his answer: "Inasmuch as ye did it not unto one of the least of these, ye did it not to me." Matt. 25:45.

Musical instruments, or bread for the hungry and the gospel for the starving,—which?—Keep one the safe side!

West Liberty, Ohio.

For the Herald of Truth.

THE POWER OF HUMILITY.

By Silas Baumann.

"Ye, all of you, be subject one to another, and be clothed with humility; for God resisteth the proud, but giveth grace to the humble." 1 Pet. 5:3.

Fride is the opposite of humility. Humility brings us in favor with God, while pride brings

God against us. A truly humble person is willing to be put in the place where God wants him, while pride seeks out his own way.

A truly humble person always has his own way, for all things work together for good to them that love the Lord. And so he is willing to take God's way as it comes to him, while a proud heart seeks out his own way, and God, knowing that it leads to destruction, puts thorns and hedges in his way in order that he may be turned back to the great Giver of all good and find life and peace and blessedness in his heavenly Father. But instead of submitting his proud heart, he resists and thinks he is dealt with in too hard a way, and so long as he continues to resist, the thorns prick him, and he finds no rest, for God resisteth the proud, but giveth grace to the humble.

Therefore let us humble ourselves under the mighty hand of God, that he may exalt us in due time. God knows the due time, and that is, when all pride is removed. As long as pride is in the heart, man cannot bear to be exalted, and always thinks he ought to have more favors than he gets; while the humble heart is exalted by God, and always thinks that he gets more favors than he deserves.

Grace is like a fountain of water which flows along the valley, which gives refreshment to many. It flows between the mountains and shrubs, and sometimes under thornbushes, always running toward the larger channels, until it runs into the ocean from whence all fountains spring.

God gets all the glory from an humble person, while the proud man likes to have some for himself and may say: "Let God have the glory, because the people like to have it so." But the person who seeks God's glory, goes into his closet and thanks God for the grace he has given him. God uses the humble to bear the message of grace and minister to the hearts of the humble. The humble teacher knows that grace does not come up to us while we live on the mountain top and feed upon the shrubs of worldliness, but teaches us to come down into the valley, and drink of the rich grace that flows so freely from the fountain of life for all who are willing to come and drink. He cannot refrain from reproving worldliness and pride in order that these vanities may be removed and make room for the heavenly grace. Grace comes from God freely, but not to the proud and vain. I believe that all people, by nature, have pride in their hearts, but that we must have grace, as some say, a certain amount of pride in order to be respectable, is a false doctrine; for pride is sin, and God does not and cannot allow sin in any form. It is humility we need, in order that God may be able to put us into a place where he can use us to his glory and where he wants us to be.

When we read our Bibles, we see that pride and selfishness led the people away from God; while in every instance where men humble themselves, God met them with his grace.

"If a man think himself to be something, when he is nothing, he deceiveth himself" (Gal. 6:3). When God is against him, man is really nothing, but when God is with him and for him and uses him, he becomes a powerful instrument in his almighty hand. Let us not be concerned about the honors of this world; God will take care of that, but let us always be humble, for before honor comes humility.

Floradale, Ont.

Seek not to be great in alone worldly estimation. Ask not to be fashioned only after worldly creation. But pray God to keep you always simple and pure. And then of heaven's reward you'll be ever most sure.

(Charles Doran.)

YOUNG PEOPLE'S BIBLE-MEETING PAGE

TOPIC: REASONS FOR COURAGE. Jno. 15:17-21; 1 Cor. 10:12, 13. April 21, '07

THE LESSON MOTTO.

I can do all things through Christ.

THE MEDITATION.

In our strivings and in our struggles, dear Master, make us bold for thee. Give us hopeful spirits, courageous hearts and make us strong in service. Help us to realize that courage which will make us stand for right and christian duty against all odds, knowing that only those who have courage to do right at all times and under all circumstances, develop the strong christian character. May we so live that when our summons comes to die we can say, "I have fought a good fight."

PERSONAL THOUGHTS.

Is the courage which I possess the kind that will help me to overcome temptation; or can I not rely upon it in the hour of trial?

Do I really possess the courage which will make me bold enough to do my duty even though others may scoff?

Do I fully realize that christian manhood and womanhood calls for courage of the highest type?

Do I daily place my life in touch with Christ's life and from him receive courage for my battles?

Do I have faith in Christ to such an extent that I do not "fear any evil"?

ILLUSTRATIONS.

John G. Paton, the missionary to the South Sea Islanders, was often brought face to face with death. In his book he tells of how, at times when the nations were aiming their guns at him, he would offer a silent prayer for boldness, to face them without flinching. His courage was marvelous and the natives were awed. Some of us have less courage in the face of a few jeering comrades.

Job is an example of both patience and courage. Discouraged by his wife, urged by his friends to curse God and die, he said, "Though he slay me, yet will I trust him." We are apt to forsake him even though we are not called upon to suffer anything more than a bit of self-denial.

THINGS WORTH REMEMBERING.

The man who has courage to dare, is the man who renews the best in life.

No half-hearted service is characteristic of the true Christian.

With one's own courage for right on one side and the power of God on the same side, there is a combination which evil can not resist.

It is worth remembering that courage was one of the requirements which Jesus made of his apostles.

It demanded courage in Christ to do things contrary to the law of the Jews; it demands courage of the modern Christian to do things differently than "the majority".

What kind of spirit does the genuine Christian have? 2 Tim. 1:7.

What is it that makes men fear when there is no evident danger? Prov. 28:1.

Does christian living call for little or great strength? 1 Cor. 16:13.

How would we characterize the man who does not have courage? Prov. 14:26.

Why should we aspire to boldness in the christian life? 1 John 4:17.

What is the result, at last, for a fearful spirit in a man? Prov. 29:25.

APT QUOTATIONS.

Courage is boldness made of moral timber.

—Tyndall.

A man of courage is also full of faith.—Cicero.

Courage is, on all hands, considered as an essential of high character.—Froude.

Few persons have courage enough to appear as good as they really are.—Hare.

Be bold! Be bold, be bold and evermore be bold! Be not too bold!

Fearless minds climb soonest unto crowns.

—Henry.

'Tis childish weakness to lament or fear.

—Shakespeare.

DAILY READINGS.

April, 1907.

15. M.—Courageous, because of confidence.

Gen. 12:1-9.

16. T.—Courageous, because of God's command.

Judges 6:25-31.

17. W.—Courageous, because of great good to be obtained.

Ezra 8:22, 29, 32.

18. T.—Courageous, because of faith in right.

Acts 4:19, 5:29.

19. F.—Courageous, because of love for service.

Acts 20:22-24, 24:14, 25.

20. S.—Courageous, because of love for Jesus.

Mark 15:43.

21. S.—Topic: Reasons for courage.

Jno. 15:17-21; 1 Cor. 10:12-13.

BIBLE HINTS.

Prov. 28:1. It is a discouraging element in the character of any person, when the individual is in constant fear of danger. Sin and evil doing makes cowards of us all. The sincere Christian is confident at all times.

—Heb. 13:6. Many times when we see persons who seem to be faint-hearted in their christian life we must believe that the relation between them and God is not what it should be. They cannot sincerely say, "The Lord is my Shepherd."

Dan. 6:10. The man who is inclined to omit doing things essential to his christian life, for the reason that they might offend some one, is the man who has a sickly soul. Men should have courage, at all times, to do their duty, no matter what men may say.

Ezek. 3:9. The kind of courage that counts, is the kind which God gives us. Couple this with a conviction for right and the man possessing it can stand out against a multitude of evil doers.

SUGGESTIONS FOR LEADERS.

This topic follows closely upon that of last week. The leader will do well to show how that, after men have "met and decided issues," there is a great demand for courage to carry out their decisions. Being able to decide rightly is half the battle, but there have been many failures due to the fact that men have not had courage to do what they knew was right.

A good enthusiastic introduction of the topic for the evening will go a long way toward making the meeting a success.

Subjects for short talks and essays:

1. Why men often show a lack of courage.
2. The real test of a courageous spirit.
3. Instances of what men have done by courage.
4. The part courage plays in the christian life.

For the Herald of Truth.

AN UNSEEN HAND.

By Carrie O. Whiteman.

The artist had finished painting the West, 'Twas a glorious sight to behold: In the delicate tints of the rainbow hues Shone the most resplendent gold. I stood and watched the setting sun, Its rays stretched far across the land. They seemed to say, "Tis a picture fair, Painted by an unseen hand."

I wandered on by the grassy banks Where the fragrant flowers grew, And I plucked a bouquet rich and fair Of every kind and hue. Their very fragrance seemed to say, "Thou canst not understand That all the beauty thou hast plucked Is from an unseen hand."

I turned and gazed on the silvery lake, On its waters cool in the rippling breeze, As it sparkled back the light of the moon, And danced with the leaves of the vernal trees. And they softly whispered in my ear, "While the breeze my warm cheek fanned, These beautiful things were made, my dear, By a loving, unseen hand."

I wended my way along the shore. All jeweled with pebbles bright, The birds were nesting in my ear, And chirping their sleepy "Good night"; The stars were twinkling above my head As I stood upon the sand, And they seemed to tell me, "This is love,—The love of an unseen hand."

And then I thought of the landscape fair, Of the rippling lake, the birds and trees, Of the moon and twinkling stars above, And the cooling breath of the summer breeze. And I thought as I drank from nature's cup "The sweetness of lake and sky and land, 'This beauty God gives to all mankind Through his loving, unseen hand."

KANSAS CITY MISSION.

Report for March, 1907.

RECEIPTS.

M. Koppenhaver, \$1; Mrs. John Oesh, \$47.5; Day Nursery, \$300; J. G. Wenger, \$5; Chancy Hostetter, \$5; S. English, la, cong, \$37.5; Palmyra, Mo., cong, \$63.5; Pius Hostetter, \$1; D. D. Kauffman, \$11.5; T. M. Erb, \$3; S. D. Guengerich, \$3; W. J. Breneman, \$2; Geo. Ross, \$1; B. Dintaman, \$1; Clara Brubaker, \$1; G. L. Autenrieth, \$1.50; A. Friend, 25c; Peter Neuschwander, \$1; B. King, \$1; M. M. Weaver, \$5; T. M. Erb, \$4; Sister Behr, \$1; Harmony S. S. and church, \$36; Mrs. L. J. Miller, \$1; Lizzie Longenecker, \$5; B. F. Buckwalter, \$10; Mr. Thornton, 25c; Mr. and Mrs. Adelman, \$100; J. Oliver Yoder, \$10; Metamora S. S., \$10; Gertrude Swomley, \$5; Sister Kreider, \$1; Sister Hostetter, \$1; Mennonite Board of M. & C., \$55.56; Fred and Sarah Dossett, \$5; Sarah Hartzler, 50c; Congregations in Ill., per A. A. Schrock, \$59.35; Pa. Cong. Can., per J. G. Wenger, \$90.00. On hand, March 1, 28c. Total \$349.40.

EXPENDITURES.

Groceries, \$23.10; carfare, \$10.10; drygoods and clothing, \$5.61; interest, \$4.61; postage and stationery, \$2.53; medical, \$13.05; S. S. supplies, \$7.39; light and fuel, \$15.62; furniture, \$23.25; incidental, \$7.11; phone rent, \$2; water tax, \$1.94; wall paper, \$1.40; borrowed money, \$11.33. Total, \$198.41. Bal. on hand, \$150.61.

Gratefully acknowledged, C. A. HARTZLER.

Young People's Department

For the Herald of Truth.

CAN MEN AND WOMEN WHO WORK FOR A LIVING BE CHRISTIANS?

By S. Roxana Wince.

"Let every man abide in the same calling wherein he was called." 1 Cor. 7:20.

"By their occupation, they were tent-makers."

Acts 18:3.

"An herdsman and a gatherer of Sycamore fruit." Amos 7:14.

"Casting a net into the sea, for they were fishers." Matt. 4:18.

It is a very common excuse among men when asked to enter the service of Christ, or, when already enlisted, and they are not faithful, that one cannot engage in any business, cannot be a merchant, a dealer in cattle, a peddler, a shaver of the plane, a beater of the anvil, a manufacturer, an owner of mines, or a great railroad magnate or even the renter of a farm, and be a good honest Christian.

The vexing team, the breaking of the implements of husbandry, the neighbor's breachy ox, and troublesome sheep and hogs; the constant loss incurred through dishonest debtors, spoiled goods and unsuitable sizes in clothing; the scoffing rabble that gather in stores; the fierce competition of fellow-merchants; the unjust tax laid upon the merchant by society for charitable purposes, the failure of the mine to pay dividends, slump in prices of cattle; large expenses and small pay of the blacksmith and carpenter, "other men rich, and we must be to hold our places in society"—the steady tax on nerve and brain of those at the head of all great industries—are made the scapegoats to bear the sins of neglect, rebellion, desertion and down-right traitorism to God and his cause.

The mother cannot be a Christian because of her household cares, and the provoking ways of her children. The milliner and the dress-maker dare not take the name of Christ upon themselves, because then they could not palm off cheap goods, for dear ones or ask more for their work than it was worth.

Then the farmer has an excuse; he cannot conceal defects in the animals he sells and be one of God's sanctified men.

One man has an enemy that he wants to get even with, and he cannot do it and become a Christian, for Christ tells him to love his enemies.

Another wants to swear when things go wrong in his work, it is such a pleasure to do this that he cannot give it up; he would rather lose eternal life than to stop swearing.

Still others there are who are too busy to take time for the necessary preparation to enter the ranks of the army of Christ, they are working for Caesar's petty offices and honors, and if they stop and enlist on the side of Christ, they must give years of unpaid service, must suffer, must wait, no one knows how long, before the honor and reward will come.

So, my dear young friends, it is not the vocation in life, that keeps you, it is others, from Christ; nor is it the vexing things in the vocation that hinder you, but the desire to meet and cope with them as the natural man would meet and cope with them. It is not the vocation that hinders but the desire to do wrong in the vocation. The yoke of Christ binds to the law of right; it holds one back from doing or saying wrong things; it enchains all men and women to the golden rule, and so they do not want to put it on or want it off when it is on.

I used to think I could be a better Christian somewhere else; if people wouldn't do things

on purpose to vex me; if cows wouldn't kick over the milk; the calves break into the garden; if the bees wouldn't swarm when I was in the wash-tub; the chickens scratch up my flowers; the children persist in doing things one way when I asked them kindly to do them another; if somehow, I could get away from all this, I might be a tolerably good Christian. But after awhile I learned another and a very different lesson, though it took a long while to learn it and longer still to put it into practice, and oh, how much more smoothly and happily life runs on now, than in the old days of discontent and rebellion.

Do you want to know the lesson, dear young readers? Do you want to learn it? Do you want to carry that lesson out in your lives and be happy and useful in the service of your Lord? It is this: "Not my will, but thine be done!"

It is the having our own will that makes the jars and discords in life. It is the desire to have their own will, that crowds Christ out of the life of the farmer, the merchant, the tradesman; Christ can go with men to the plow, he can stand with them beside the counter; he can help them at the helm on the briny deep; he can make good all the losses; he can give strength to do the right thing in all the honorable vocations of life. He can smooth the ruffled brow of the mother, put holy words in our mouths in the place of profane ones, give us a name that is better than riches, and favor that is better than silver and gold.

Piercetown, Indiana.

(To be continued.)

For the Herald of Truth.

HELPING ONE ANOTHER.

In the Herald of Truth of May 10, 1906, page 162, there is an article under the title of "Helping one another," by an aged brother minister. I do hope that all who have the Herald of the above given date will look it up and read the article by the aged brother, which he wrote as an admonition prompted by love, and consider whether any one has made an effort (myself with the rest) to lend a helping hand to aid and assist the Mennonite Publishing House at Elkhart, Ind.

Are we helping to bear one another's burdens? The apostle says, "If we see a brother in need and shut up our bowels of compassion, how dwelleth the love of God in us?" Had some of us passed through trials such as Bro. Funk has, we would have fainted by the way. But through all his trials and losses he has always, with unflinching devotion, pointed us to the good word of God, and all through the columns of the Herald, admonished us to be faithful to him who has given his life for us, and walk in the fear of the Lord; and I feel safe to say that it is through the kind entreatings and teachings of the Herald of Truth that the church has been kept together and its best interests maintained and promoted. It has indeed been like a school-master to me, and I hope it will live on and on, as it reaches so many who are deprived of church privileges; and it may often reach persons who are hungering and thirsting after righteousness, and with its help they may be led to read their Bibles, which will lead them into all truth and thus prove the means of their salvation.

I believe if there ever was a time when the Mennonite Publishing House needed help it is just now. Even if they do get the insurance, there are other needs and encumbrances which burden them and which stand in the way of extending their usefulness and hinder them from doing much good to the church and others, as they might if relieved from these hindrances.

Why should we not, as members of one body and of one Spirit, join together in every district in the United States and Canada and contribute to the help of this good and important work?

Almost every one would be able to give at least a dollar. I hope some one will make a start and set the wheel in motion. We ought to be willing to make some sacrifice, even if it pinches a little; it is all the more acceptable in the sight of God. The apostle tells us that it is more blessed to give than to receive. In this way we would lighten the burden to some extent, at least.

I have been a reader of the Herald for fourteen years and never missed a single number. It is always welcome, interesting and edifying, beside in the admonitions given, we have such good spiritual sermons; though preached a great distance from us they bring us very near together in one mind and one spirit. So if we are of one mind and one Spirit, let us join together in helping to bear one another's burdens and so fulfill the royal law.

I will have this published in the Herald so that every reader may consider the matter and not delay in lending a helping hand. Wishing you all God's grace, I remain your SISTER.

SOMETIME.

Selected for the comfort of those who have been bereaved of loved ones, by Rose Lambert. Sometime, when all life's lessons have been learned,

And sun and stars forevermore have set, The things which our weak judgments here have spurned,

The things o'er which we grieved with lashes wet, Will flash before us out of life's dark night,

As stars shine from the deeper dints of blue; And we shall see how all God's plans were right, And how what seemed reproof was love most true.

And we shall see how, while we frown and sigh, God's plans go on as best for you and me; How, when we called, he heeded not our cry, Because his wisdom to us could see;

And e'en as prudent parents disallow Too much of sweet to craving babyhood, So God, perhaps, is keeping from us what we need, Life's sweetest things because it seemeth good.

And if, sometimes, commingled with life's wine, We find the wormwood and belch and shrill, Be sure a wiser hand than yours or mine Pours out this portion for our lips to drink;

And if some friend we love is lying low, Where human kisses cannot reach his face, Oh, do not blame the loving Father so, But wear your sorrow with obedient grace!

And you shall shortly know that lengthened breath Is not the sweetest gift God sends his friend, And that sometimes the subtle pall of death Conceals the fairest boon his love can send.

If we could push aside the gates of life, And stand within and all God's workings see, We would interpret all this doubt and strife, And for each mystery could find a key.

But not today. Then be content, poor heart! God's plans, like lilies pure and white unfold. We must not tear the close shut leaves apart. Time will reveal the calyxes of gold;

And if through patient waiting we reach the land, Where first feet with sandals loose may rest, When we shall clearly know and understand, I think that we will say: "God knew the best."

—Miss Mary Riley Smith.

Hadjin, Turkey, Feb. 17, 1907.

ITEMS.

An item in the daily papers states that C. E. Paisley of Mount Vernon, Ill., has filed suit for \$5,000 damages against John L. Cleveland for the loss of an eye several months ago while he went through the initiation ceremony of the Modern Woodmen lodge. Perhaps with the remaining sight he can see more clearly the folly of such things as initiation into a lodge.

Following the gift of \$22,000,000 by Rockefeller to educational institutions some weeks ago, he now proposes to give \$30,000,000 to the city of New York for charitable and educational purposes.

The White Star Line "Suevic" 12,500 tons, plying between London, Eng., and Australia, ran ashore in a fog in the English channel on the night of the 11th and the 400 passengers and crew 150 were injured.

HERALD OF TRUTH

Thursday, April 11, 1907.

J. F. FUNK and A. B. KOLB, Editors.

Entered March 4, 1906, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

The Herald of Truth is the organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Frankonia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas and Nebraska.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada.
17. Pacific Coast District.

MARRIAGES.

Steinman-Gascho.—On March 26, 1907, in the A. M. meeting house near Baden, Ont., by Bish. D. Gascho, Samuel Steinman of New Hamburg, Ont., to Barbara Gascho of Baden, Ont. May God bless this union.

Mumaw-Landis.—On March 30, 1907, at the home of Amos H. Landis, near New Danville, Lancaster Co., Pa., by Pre. Abraham Brubaker, Chas. H. Mumaw and Mary Frances Landis. They will reside at Boston, Mass.

Graver-Murray.—On March 28, 1907, at the home of the bride's parents in Martville, Lancaster Co., Pa., by Bish. Abraham Herr, Landis H. Graver of Oneota, Centre, and Maggie Murray of the above mentioned place.

Loux-Derstine.—On March 31, 1907, near Blooming Glen, Bucks Co., Pa., by Bish. H. B. Rosenberger, Bro. Louis B. Loux and Sr. Susan Derstine. The Lord bless and prosper them in the way of life.

Zook-Yoder.—At the home of Moses P. Yoder in Millville Co., Pa., by Pre. John E. Kaufman of Mattawana, Thomas E. Zook of Belleville, and Sallie Yoder. Their future home will be in Helleville, Pa.

Berkey-Bare.—On March 31, 1907, by Pre. J. E. Hartzler at the White Hall church, Ononago, Mo., Pre. J. P. Berkey and Sister Lydia Bare, both of Ononago, were united in marriage. May God's richest blessings attend them. COR.

DEATHS.

Gehman.—On the 20th of Mar. 1907, Daniel G. Gehman, aged about 29 years. He was a son of the late Dea. Abraham Gehman, of Bally, Berks Co., Pa. He leaves a wife, the daughter of Pre. David Gehman of the Doylestown (Bucks Co.) congregation. May the Lord comfort the sorrowing hearts and lead them nearer to the Heavenly Father, knowing that what God doeth is well done.

Augsburger.—Lena Augsburger, wife of Pre. D. D. Augsburger, of Goodland, Ind., was born April 26, 1856; died Mar. 18, 1907, in her fifty-fifth year. She was in feeble health for more than a year. She was converted in her youth and was a faithful member of the church until death. We believe she died in peace with God. She is survived by her husband, 2 sons, 2 daughters, 2 brothers and one sister. She was a faithful, loving wife and a kind mother, and looked forward with hope to the life to come. Many attended her funeral. May the dear ones she left behind all seek to meet her in heaven. Funeral services were held in Zion's M. H. near Goodland, Ind., Mar. 20, 1907. Services were conducted by Valcuttine Strubhar and M. Kinsinger.

Kaufman.—Abbie Matilda Smucker was born in Lozan Co., O., Jan. 20, 1876. Died in Champaign Co., Ill., Mar. 13, 1907, aged 32 y., 1 m., 21 d. She was united in matrimony with Joseph Kaufman Nov. 19, 1903. At the age of 15 years she united with the Amish Mennonite church, and lived a consistent Christian life until death relieved her suffering. She leaves a sorrowing husband, one son, an aged mother, two brothers, and three sisters to mourn her early departure. Her father, two brothers and one sister preceded her to the spirit world. Funeral services were held at the East Bend church Mar. 14, conducted

HERALD OF TRUTH.

April 11, 1907.

by Peter Zehr and Geo. Greener, after which the remains were brought to the home of her mother, Sister Maria Smucker of Champaign Co., O. Mar. 17 funeral services were again held at the Oak Grove M. H. in the presence of a very large concourse of people. Services conducted by S. E. Allgeyer in English and David Plank in German.

Staker.—Magdalena Staker was born in France, May 15, 1819, died March 14, 1907, aged 87 y., 9 m., 29 d. She came to Ohio in 1837, united in marriage with Nicholas Staker, in 1840, to which union were born eleven children. Husband and three children preceded her to the spirit world. She came to Tazewell Co., Ill., in 1859, where she remained until death. She accepted her Savior in her young years, and united with the A. Mennonite church in which she was faithful unto the end. Funeral services were conducted by Daniel Roth and Samuel Gerber.

Bingeman.—On April 1, 1907, at his residence in Berlin, Ont., of tuberculosis, of which he had suffered for some months, Joseph B. Bingeman, aged 59 y., 4 m., 23 d. He was united in matrimony to Leah Hallman May 28, 1872, and is survived by his companion, seven daughters and one son. He secured a good education in his youth, and was for many years one of the prominent teachers in Waterloo Co., Ont. He united with the Mennonite church early in life, and later identified himself with the Mennonite Brethren in Christ branch. He had been in failing health for some time, and at about 2 A. M. of the night on which he died his wife went to his room, but thinking he was sleeping, did not try to disturb him. Going again at about 4 A. M., she found him cold in death. Funeral services were conducted on the 4th. Interment in the cemetery adjoining the Berlin Mennonite M. H.

Bechtold.—On March 25, 1907, at his residence about three miles north of Baden, Ont., of gangrene of the foot, Bro. Henry Bechtold, aged 75 y., 5 m. Deceased was twice married. His first wife, Elizabeth Grody, with whom he had four children, and of whom three survive, died about ten years ago. About three years ago he was married to Elizabeth Strickler who survives him. Funeral services on the 27th at the home of the deceased, and a large number of relatives and friends by I. J. Buchwalter and S. H. Miller, assisted by J. Kaser. Her loving husband, four children, aged grandmother, two daughters and six brothers, all expressed sympathy of the entire neighborhood. May they say, "Not ours but they will be done."

Shirk.—On Feb. 4, 1907, at the home of her son, David Shirk, in Toronto, Ont., Sr. Fanny Shirk, wife of Bro. Jos. Shirk, in her 80th year. Her death was caused by dropsy and pneumonia. She was a member of the Mennonite church. She is survived by her husband, one daughter and two sons. Two sons preceded her in death ten years ago. She accepted Christ when young, and was faithful to her profession. Funeral services were held on Feb. 6, at the Wideman M. H. Services by Samuel R. Hoover and Peter Steckley from 2 Cor. 5:1. Subject: "The house not made with hands, eternal in the heavens."

Kratz.—On March 29, 1907, in Blooming Glen, Bucks Co., Pa., of the infirmities of old age, Sister Catharine Kratz, widow of the late Simon Kratz, aged 93 y., 3 m., 25 d. She was born in Montgomery Co., Pa., Dec. 3, 1813. Her husband died May 5, 1865. They were blessed with 11 children, three of whom preceded the mother to the eternal world. Thirty-nine grandchildren and fifty great-grandchildren also survive her. Sister Kratz was a faithful member of the Mennonite church, and a Sunday school teacher in the Blooming Glen congregation until eight years ago, when the infirmities of age no longer permitted her to regularly attend the services. She was blessed with a good mind until her end. She was buried on April 2, at the Blooming Glen M. H., where services were conducted by Bish. H. B. Rosenberger and Pre. H. G. Anglemeyer, from Isa. 35:10. Peace to her ashes.

Shrock.—Joseph Shrock was born in Holmes Co., Ohio, April 11, 1840. Died March 27, 1907, at his home in Howard Co., Ind., aged 66 y., 11 m., 16 d. He came to Howard County with his parents when eight years old. He was the father of eight children, two sons and six daughters.

He united with the church in early life, in which faith he lived a consistent and devoted Christian life to the time of his death. Was united in marriage to Sarah Lantz on June 18, 1865. Dear had never visited their family before. He had a desire to get well, but was ready to depart and be with Christ. He bore his sufferings with great patience, and submitted to God. The family has lost a kind husband and a loving father; the church a true and devoted counselor, the community an honest citizen and an obliging neighbor. A sorrowing widow, eight

children, four brothers, two sisters and a host of friends survive him. Funeral was held on the 30th, at the A. M. meeting house. Many attended the services which were conducted by Bish. E. A. Mast, from 1 Cor. 5:24-29, and Amos Kendall, from Heb. 13:14.

Shenk.—On March 30, 1907, in W. Donegal, Lancaster Co., Pa., of apoplexy, John H. Shenk, aged 87 years. He is survived by three sons and one daughter. He was a member of the Mennonite church for many years. Funeral on the end of March, at Good's M. H.

Rudy.—In April, 1907, in Litz, Lancaster Co., Pa., of pneumonia, Barbara Becker Rudy, aged 69 y., 7 d. She had been a sufferer for twelve weeks from a complication of diseases. She was the widow of Jacob B. Rudy. They formerly lived in Millport. She was a consistent member of the Old Mennonite church for many years. She possessed a cheerful, kind-hearted and good disposition and was a devoted wife and mother. She is survived by seven brothers, and sisters, also four sons and twenty-four grand-children. Funeral at the Hess M. H.

Shenk.—On April 1, 1907, in Manor Twp., Lancaster Co., Pa., of pneumonia, Benj. S. Shenk, aged 73 years. He was a member of the Old Mennonite church. He is survived by his wife and five children. Funeral was held on Thursday, April 4, at Cresswell.

Shoup.—On March 6, 1907, at her home, near Mt. Eaton, Holmes Co., Ohio, Sister Sarah Ziegler Shoup, aged 39 y., to M. 28 d. She was united in marriage to Henry Shoup, Aug. 28, 1868. To this union were born five children, one of which preceded her to the future world. She united with the Mennonite church in 1888 and remained a faithful member until death. It is indeed sad to look into the faces of the four little girls (the youngest but two months old), and think of them fighting life's battles without the care and counsel of a Christian mother. May God comfort our dear Bro. Henry, in the great loss which he has sustained. Funeral services were conducted at the Longenecker M. H., March 9, in the presence of a large number of relatives and friends by I. J. Buchwalter and S. H. Miller, assisted by J. Kaser. Her loving husband, four children, aged grandmother, two daughters and six brothers, all expressed sympathy of the entire neighborhood. May they say, "Not ours but they will be done."

Grieser.—Monroe Grieser, son of Bro. and Sister Daniel Grieser, was born in Polton Co., Ohio, Jan. 2, 1900; died April 2, 1907, aged 7 years, three months. He leaves to mourn his death a sorrowful father and mother, one sister and four brothers. One sister and one brother preceded him to the spirit world. May God comfort the bereaved family. Funeral services were held in the A. M. meeting house, Pre. D. J. Wyse and Eli Frey conducted the services. Our sweet little Monroe is gone but not forgotten. COR.

WELSH MOUNTAIN MISSION.

Financial report, first quarter, 1907.

RECEIPTS.

A Bro., 20c; J. K. R., \$1.00; A Bro., \$5.00. A Bro., 20c; A Bro., \$3.00; Kinzer mission meeting, \$4.80; A Bro., \$1.00; Mann, \$2.00; Musselman, \$2.50; A Bro., 50c; J. W. W., \$2.00. Elizabethtown cong., \$10.00; A. Harnish, \$1.00; Mrs. Ross Black, \$2.00; A Bro., \$1.75; A Bro., \$5.00; A Sister soc., \$3.38. Total \$31.95. Balance on hand Jan 1, 1907, 34.98. Received for Mide 1007.71. Labor 1.65. Rent and Telephone 1.50. Borrowed money 300.00.

Total \$1515.91

EXPENDITURES.

Paid for mdse, \$118.11; machinery fixtures, \$43.75; general expense, \$32.87; labor, \$247.00. Paid, \$2.51; borrowed money returned, \$200.00. Total \$1493.03.

Superintendent's Report.

Clothing.—East Petersburg S. C., \$1.00; Lloyd Hershey, \$1.22; Mrs. A. M. Cline, \$6.85; J. M. Lichty, \$2.00; S. C. Parke, \$2.00; J. H. Hershey, \$2.16; A. H. Bair, \$1.00; Sue Keller, \$2.00.

Provisions.—A Bro., \$1.50; C. Metzler, 75c; Jos. Sensing, \$2.60; Eli Witmer, 70c; A Bro., \$4.50; A Bro., \$1.50; A Bro., 25c; Nathan Eberly, \$4.00; David F. Rank, soc. Total \$48.20.

Gratiously acknowledged.

NOAH H. MACK, Supt., per L. S.

HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, APRIL 13, 1907.

Vol. XLIV. No. 16.

NOTICE.—All matter intended for publication should be addressed **HERALD OF TRUTH**. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed **MEMNONITE PUBLISHING CO., ELKHART, IND.**

EDITORIAL NOTES.

Pray for the conference work, and for the ministry.

While our eyes are fixed on heaven, let us remember that our feet are on the earth.

"I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Ps. 37:25.

Say, beloved, why extol the apostles and prophets, while you revile their doctrine as heresy, and their lives as madness? Why suffer yourselves to be called Christians, while you hate and oppose Christ's word and example?—M. S.

We have certainly cause for thanking our contributors in this that they responded so promptly to our need. God bless you all who were so ready to send us good articles for the columns of the Herald. Keep on writing. We will be glad for all the help you give us.

There are some things in some homes that are more expensive and less elevating to the inmates than good music, and it is a pity that some of these things are so common. The cost is not so much in money as it is in souls. One of the things is bad music and a misuse of music that is in itself good.

Correction. One of our correspondents kindly informs us that in the article by Bro. John Blosser, on the "Incentives of a Christian Home," on page 131, first column, near the top, the reference, Sant. 3:63 should be, Lam. 3:63. We thank our kind correspondent for the information and gladly make the correction.

Envy and covetousness are twin brothers. What the one desires the other executes, and together they can accomplish a very great amount of bad work; and what is most to be deplored about it is, that these wicked accomplices gain a foothold in the hearts of many who profess godliness. Then, most of all, both the church and individual members must suffer.

Another correction.—Through the many changes that developed in the Publishing-house on the 26th of March, and that in consequence the Herald had to be set by new men several mistakes occurred. One of them was in connection with Bro. Hunderich's account of the Toconno Mission, where it gave the number as No. 45 Tate street it should be No. 75 Tate street. We regret the oversight.

A correspondent writes from northern Michigan: "We have been informed that your Publishing-house has been burned, but as you did not make mention of it in your letter, we sincerely hope it is not true, as we would miss the Herald

very much indeed. We did not get the paper last week. Wishing you God's grace and blessing, and may all of us be faithful workers in the Master's cause, we remain yours in the love of Christ.

Bro. E. A. Bontrager of Fairview, Mich., whose house was recently destroyed by fire, writes us a very kind letter, expressing his sympathy for the Publishing-house in its late disaster, for which we feel very grateful. He also informs us that they have reason to rejoice in the fact that they have five precious souls in their congregation awaiting baptism. May the Lord continue to bless the labors of our brethren in that part of his vineyard.

The "Gemeindeblatt," the organ of the conservative branch of Mennonites in Germany, edited by Bish. Jacob Hege in Reichen Baden, has been a regular visitor on the editorial table of the Herald, since its origin thirty-eight years ago. It was established by Bish. U. Hege, the father of the present editor, and is a very conservative, well established paper. A brother of the editor, Ulrich Hege, has resided many years in Elkhart, and is foreman of the German department of the Publishing-house. A sister also resides here.

We have been especially impressed with the beautiful lesson for all true Christians, given by Paul, in the thirteenth chapter of 1 Corinthians, which has been appropriately designated "The charity chapter." Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself; is not puffed up; doth not behave itself inordinately; seeketh not her own; is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth. Beautiful lesson of heavenly truth. Lord help us to learn these lessons well, and so live that men may see that we have been with Jesus and learned of him.

Read the article entitled, "The washing of feet." It is not written by a Mennonite, but there are few Mennonites who defend the ordinance more ably than does D. O. Teasley, the writer of the said article. Just now is the time when communion services are being held in our congregations. This particular ordinance is, in some congregations, taught only twice a year, and it is neglected at a time and under circumstances when but indifferent attention is paid to it by non-members who chance to attend the meeting, and sometimes the subject is referred to as if one had to apologize for its practice in the church. That doctrine which few teach, and which many reject, needs to be faithfully and plainly taught by us, as it is plainly and forcibly presented by the writer of "The washing of feet."

Scriptural Truths.—The living God. This expression occurs a number of times both in the Old Testament and in the New. When the people at Derbe and Lystra, on account of the healing of a crippled man brought sacrifices and wanted to offer them to Paul and Barnabas, they (Paul and Barnabas) when they heard it, rent their clothes and said: "Sirs, why do ye these things? We also are men of like passions with you, and preach unto

you, that ye should turn from these vanities unto the living God, which made heaven and earth, and the sea and all things that are therein." The living God, distinguishes the Creator and Preserver of all things from all other creatures and things which men through the perverseness and ignorance of their own hearts worship and have set up as idols and false gods. This great Jehovah, this eternal and ever-living God said to Israel, through Moses, at the time of the giving of the law: "I am the Lord thy God, which brought thee up out of the land of Egypt, out of the house of bondage; thou shalt have no other gods before me;" Let us worship him in the beauty of holiness—let us worship him in sincerity and truth.

Inquiries continue to come in regarding the fire and its probable effect upon the business of the Mennonite Publishing Co. in the future. Some have heard reports that the business will not be continued; others, that some of the publications will be discontinued, etc. To all of this we will reply that, God willing, the business will be continued in every department, the same as before the fire. It will take some time to replace all the type and machinery, and to repair the building, but the contract for the repair work on the building has been let to Mr. M. T. Maxon of this city, the order for new windows and doors is already being filled, type and other equipments are being brought in almost every day, and the work is moving forward as fast as possible.

One of the most gratifying features is the kindness our patrons and customers are showing us. Since the fire we have booked orders for commercial printing amounting to about \$70,000 from two customers alone, the work to be completed as soon as we can. We may modestly assert that these things are accepted as evidence that business men have confidence in the house and are placing their orders at our disposal at our convenience. We could not ask for more; we certainly did not expect as much, and we are grateful for it all.

We expect to be able to resume operations with a full force of help in our own plant early in May. In the meantime we have auxiliary forces employed at the Review Printing Co. and the Dr. Miles' Medical Co. printing rooms, together with such new material in our own plant as we can get into place and such unimpaired material as we are able to use.

The adjusters and insurance men completed their work on the 12th. The large amount of work we were unable to do during the enforced idleness of our plant will cut down very considerably on the year's business and net earnings, and for this we cannot be reimbursed, but we hope, by hard, united effort to do what we can to make the loss good. Our employees are standing faithfully by us, our customers are generous, the outlook is bright, and with God's blessing all will be well.

April 12, 1907.—Fifty years ago to-day Bro. John F. Funk, after leaving his home in eastern Pennsylvania, arrived in Chicago, Ill., where he spent ten years of his life, and where through the guidance of our heavenly Father, he was led to lay the foundation of his life-work, a work which, by the grace of God has given to the Mennonite church the Herald of Truth as a church paper.

and which has been an important factor in introducing and establishing Sunday schools, the evangelizing work, mission work, etc., among our Mennonite people. In our church literature the Publishing-house at Elkhart has done what has been probably the most important factor of all, in awakening a more decided interest in religious work. The publication of a series of Question Books for Sunday schools, the establishing and publishing of Hymn and Tune books, Lesson Helps, children's papers, both English and German, and the translation of many of our best and most valuable books of faith and doctrine, as the Martyr's Mirror, the Complete Works of Menno Simon, etc., etc.

The Mennonite Publishing-house at Elkhart has been a source of blessing to the church, and though quietly conducted against many obstacles and at times against very decided opposition, John F. Funk has no reason to regret the fifty years of sacrifice and earnest effort he put forth for the promotion of the cause of Christ and the strengthening, confirming and upbuilding of the church and the cause to which he has given himself.

Tracts.—The Mennonite Publishing Co. has, in a quiet way, for many years, been engaged in printing and distributing tracts, and about a year ago printed at one time over a million of these little silent messengers, to be sent out and distributed among the people, and the good they have done in this way will be known only in the great day of the consummation of all things. The tracts are for free distribution to all and by all. Any contribution that any one may be prompted to make to this cause will be thankfully received. One little tract, as has often been the case, may be the means of leading a soul to Christ. Let us not neglect our opportunities, but let us do what we can to promote the cause of Christ and his church.

PERSONAL MENTION.

Pre. Joshua King and Bro. Seth Byler with their families, of Lawrence Co., Pa., recently moved to Summit Co., Ohio.

Pre. Peter Unzicker, formerly of Cullom, Ill., now of Normanna, Texas, conducted church services in Houston, Texas, on Sunday, April 7.

Pre. Christian Allebach of Kulpsville, Montgomery Co., Pa., conducted preaching services at the Harleysville chapel on Sunday evening April 14.

Pre. Abm. G. Clemmer of the Franconia, Montgomery Co., Pa., congregation, held German services in the Souderton Old Mennonite M. H. on Sunday, April 7, in the evening.

Pre. Jacob M. Rush and wife, and Deacon John L. Derrstine and wife of the Deep Run congregation, visited with the brotherhood in Springfield Twp., Bucks Co., Pa., over Sunday, March 31.

Pre. John Schlachab of Oklahoma, visited with the congregation in Anderson Co., Kas., and conducted services at the A. M. meeting, held at the home of C. C. Amstutz. He left there on March 26, for Indiana.

Bro. C. Z. Yoder has moved back to his farm as notified in last week's Herald, and changed his address from Wellersville, Ohio, as formerly, to Wooster, Ohio, R. F. D. No. 3. Correspondents will take notice.

Bro. John K. Welly and wife of the Holdeman congregation near Wakarusa, Ind., spent Sunday, April 7, in Elkhart and attended both morning and evening services there. They are the parents of Bro. D. S. Welly of the Publishing-house family.

Pre. Peter Zimmerman of Roanoke, Ill., writes us that recently he had the misfortune of losing his pocket-book, with thirty dollars of money. We are sorry to hear of his misfortune and trust the Lord will in some way prosper him all the

more. Bro. Zimmerman has sold books for the Mennonite Publishing-house at Elkhart.

Bro. William Harter of the Shore congregation, Lagrange Co., Ind., attended services at the Mennonite M. H. in Elkhart on Sunday, April 7. We were glad to meet him. He has been teaching during the past winter. The Lord bless his efforts.

Blah. H. B. Rosenberger of the Blooming Glen congregation and Pre. Abraham O. Hiestand of the Doylestown congregation conducted services at the Deep Run M. H. on Good Friday. We are glad to know that these services are still maintained in our eastern congregations.

Bro. Jacob Davidhizer of the Wakarusa congregation in Elkhart Co., Ind., who spent several months in the recent past, visiting among the brotherhood in Ohio, Western Pennsylvania and Michigan, returned to his home a few weeks ago and will leave in a few days for Sumpter, Oregon, where he expects to spend a good part of the summer. His youngest son will accompany him on the trip. We wish him a pleasant trip. He spent April 8, in Elkhart.

For the Herald of Truth.

THE WASHING OF FEET.

Sel. by A. M. Eash.

For some time I have been thinking of writing regarding the ordinance of foot-washing; but, so far, time has not permitted me to do so. Seeing in a paper published at Louisville, Ky., the following deceptive and polished denial of this example of our Lord, moves me to say at least a few words in defense of the gospel. The clipping here inserted is from the Question Bureau of the paper mentioned:

"3. Please explain John 13:4-17. Do you think 'the Lord really means for us to follow this example to-day, and wash one another's feet?'—W. A. M., South Carolina."

—Here is the "Pentecost Herald's" answer:

"A literalist might read this meaning into the passage; but all the subsequent writings and history of our Lord's immediate disciples prove that they did not so understand him. It is hardly probable that at this late day we should know better what he meant than they did. He asks the question, verse 12, 'Know ye what I have done?' This proves that he wanted them to find a deeper significance in the act than a mere ordinance of foot-washing. It means that we should love, reverence and serve one another. To black a brother's shoes, carve his meat, or bring him some water to drink is in this day equivalent to the foot-washing of that day. It means, we should do for each other the little things which need to be done. In that warm climate, where sandals were worn and people traveled afoot, washing of the feet was a thing commonly needed. I do not maintain that it is wrong for us to wash each other's feet when necessary, but only that it is not enjoined upon us as a religious ceremony; and in this age of the world, when we go into the foot-washing business we will go out of the soul-saving business."

It does not take a literalist to read foot-washing into this text—in truth, it does not have to be read into it, for the inspired recorder of the acts of our Lord has written it into the text so unmistakably plain that none but the unwilling-to-obey could read anything from the text but, "Ye also ought to wash one another's feet." That our Lord's immediate disciples did understand the ordinance of foot-washing to be practiced by the saints is clearly proved by the language of the Apostle Paul to Timothy: "Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saint's feet, if she have relieved the afflicted, if she have diligently followed every good work." 1 Tim. 5:10.

The things here mentioned were the marks of a worthy widow. Among other things was "washing the saint's feet." Washing the saint's feet in obedience to the command of Jesus is no less the mark of a devout and worthy Christian to-day than in those days. Foot-washing of course, is not every thing, but it is one example of Christ, and those servants who do not consider themselves greater than their Lord (John 13:16), are willing and ready to follow him here as well as elsewhere.

Some would try to teach us that washing the saint's feet is only an act of hospitality, and not an ordinance to be practiced in the assembly of the faithful. The wording of this text clearly disproves this. Hospitality belongs to all men, should be shown to all, but washing feet belongs only to saints. One may lodge strangers, bring up children, relieve the afflicted saint or sinner—but foot-washing, as here referred to, belongs only to saints, because sinners have no right to the ordinance of the Lord's house. The foot washing of John (1 Tim. 5:10, and John 13), is not intended as an act of kindness to the sick. The upper room where Jesus washed his disciples' feet was not a hospital, nor did Paul say, "If she have washed the feet of the sick."

That Jesus wished his followers to see more in this than the external act is evident, for he wished them to see and portray in this act that each esteemed his brother better than himself. "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." Phil. 2:3.

If, when the Lord said, "Ye also ought to wash one another's feet," he means that we should "black a brother's shoes, carve his meat, or bring him some water to drink," then the Bible is a jargon of unintelligible sayings that we may interpret according to our own desires, each substituting that which pleases him best, there is no unity and no authority to it, and we are better off without it. Let me illustrate. The New Testament says we ought to pray, (Luke 18:1); ought to bear the infirmities of the weak, (Rom. 15:1); ought to love our wives, (Eph. 5:28); ought to love one another, (1 John 4:11); ought to wash one another's feet, (John 13:14). When the Lord says we ought to do all these things, if "blackening shoes" and "carving meat" will do as a substitute for one, then some thing of the kind will do for each other and all one need do to get to heaven is to "black shoes," "carve meat," and the like. Instead of praying we may give to the preacher, instead of loving one another we may substitute some generous act, and so on until we gain immortal glory independent of grace, and get to heaven by the works of our own hands, even if Paul has said, "for by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Eph. 2:8.

The law of substitution is the purest type of unbelief. God save us from infidelity, and make us doers of the word.

Lastly, the writer of this article brings the old scandal story to the support of his false claim and says, "In that warm climate, where sandals were worn and people traveled afoot, washing of the feet was a thing commonly needed." This sounds satisfying to the unlearned. They wore sandals, it is true, but they also wore shoes, and at the time of the year when the ordinance of foot-washing was established it was cold weather and not warm weather as some who want to explain away this command would have us believe. How do I know it was cold? Answer: And the servants and officers stood there, who had made a fire of coals; for it was cold; and they warmed themselves; and Peter stood with them, and warmed himself." John 18:18.

Stronger evidence than all this that Jesus did not wash his disciples' feet for the purpose of cleansing, is the fact that they had just taken a bath according to the Jewish custom. "Jesus

said to him, he that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all" (John 13:10). "He that hath bathed." Syriac. "He who hath bathed himself."—Rotherham. "He who hath been bathing."—E. D. "He that is bathed."—R. V.

The theory that foot-washing, as practiced by Jesus and his disciples, was a Jewish custom is a self-evident falsehood to every careful reader of the Old Testament. In not one instance in the Old Testament do we read of one man washing another's feet. Invariably the water was given by the host and the guest washed his own feet. Foot-washing for cleanliness is still a custom among all cleanly people, but the foot-washing of the New Testament is more than a custom—it is a divine ordinance. New Testament foot-washing is as much unlike the Jewish custom of washing feet as baptism is unlike the divers washings of the Jews, or as the Lord's supper is unlike the Jewish passover. The same argument that would do away with the ordinance of foot-washing on the grounds of Jewish custom, would take from us baptism and the bread and wine.

Last, but not least, of all, obedience to this command of Jesus—like obedience to all his commands—is the sure road to true happiness.

"If ye know these things, happy are ye if ye do them." John 13:17. "If ye are willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it." Isa. 1:29, 30. Let us, beloved brethren, be not forgetful hearers, but followers of the examples of our Lord and doers of his word. "For if ye are a hearer of the word, and not a doer, he is like unto a man beholding his natural face in the glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But who looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed." Jas. 1:23-25.

As to the "soul saving business" mentioned by this opponent of truth, I leave my reader to judge who is better fitted for soul saving, a man who scoffs at the word of God, laughs at the example of Jesus, and substitutes "shoe blacking," "meat carving," and the like, for the things Jesus said he "ought" to do, or the man who first does what he ought to do—follows the example of Jesus, then goes out to teach men to do likewise. No man is fit to go into the "soul saving business" who does not first save his own soul and keep it saved by obedience to the whole truth.

For the Herald of Truth.

SOME EVIDENCES OF THE NEW BIRTH.

By A. K. Kurtz.

"Godly sorrow worketh a repentance to salvation, not to be repented of." 2 Cor. 7:10.

The language here used would indicate that the person that has come to God by way of "godly sorrow" would never again return to the old ways of sin. The sorrow for sin was so deep that the very thought of again becoming its servant is so revolting that the new-born spirit shrinks from the very thought or sight of sin. And the corresponding joy and peace, which are the heritage of all new creatures in Christ Jesus, so far outweigh all the pleasures of sin that there is not the least desire to return to the beggarly elements of the world. Then is "the yoke easy and the burden light," according to his promise.

When we speak of a birth we think of something brought forth. There is life, and this life must have its nourishment. The spiritual life craves spiritual food, as the natural life craves

natural food. Now, Jesus says, "I am the bread of life." At one time when Jesus spoke of this bread one of the apostles said: "Evermore give us this bread." Would, that all that profess to be God's children, could feel that same hunger for the bread of life. There would surely be more strong Christians. Jesus said: "I came 'that they (his followers) might have life, and have it more abundantly,'—not only awhile, but an abundance of spiritual life. That is always God's way of giving. The German gives it somewhat differently, and says 'volles Genuege,' which means 'full satisfaction,' and this agrees with the Psalmist where he says, 'I shall be abundantly satisfied with the fatness of thy house, and drink of the river of thy pleasure.'"

Now, when we see professing Christians seeking earthly pleasures and reaching out after the forbidden fruit, things that are more for ornament than for use; after the latest styles in dress, we may safely conclude that they are not yet where they enjoy "that more abundant life."

We remember a sister of a fashionable church that repented after a godly sort and was saved. She said afterward: "I have bought my last lace. Whether or not she has made my last ruffe." Whether or not she has continued in this mind we know not, but there was evidence of true conversion. On the contrary, when we see a ribbon, a lace, a ruffe, a plait added here and there to the already superfluous and fashionable garment, we cannot think that all things have become new, the old having passed away.

True conversion, the new birth, makes a truthful man out of the liar, a pious, praying man out of the profane and worldly man, a meek and humble follower of Jesus Christ out of the fashionable dupe or duffer.

May our hearts be open to the search-light of God's eternal truth and reveal to us our true condition that we may repent and not be found lacking as were the foolish virgins. The spiritual life is at a low ebb in many of the churches to-day, and it seems that the danger of her being absorbed in the fashionable and popular churches is greater to-day than ever before. Nonconformity is now almost a dead letter, and we are fast losing our prestige as a peculiar people, and all this is due to the great mistake of taking into the church such as have not come to repentance by way of "godly sorrow."

Smithville, Ohio.

For the Herald of Truth. HOW TO HELP YOUNG CHRISTIANS.

By Mrs. M. L. Steiner.

Possibly about one of the first things that a young Christian does upon entering the church, is to observe how the other members are doing, and by them judge or come to a conclusion as to what will be required of themselves.

It is but natural that we look to one another for examples of faith. How very necessary then that we as older Christians, realizing that our lives are "epistles known and read of all men, ever aim to let the Christ life shine in us and to be a true Bible Christian all the time and everywhere. Our conduct and our environments may be where no matter what our environments may be, but instead of looking to one another so much, let us continually look to Jesus who is the Author and Finisher of our faith, exercising our faith in him in all that we may do or say, or think.

I believe that one of the best ways to help young Christians is by example. If you want a picture of a Bible Christian study the sermon on the mount, the 12th chapter of Romans and the 13th chapter of 1 Cor. If you desire to be a Bible Christian, live in these same chapters, obeying the gospel, because it is gospel and not because of custom simply.

Be sociable with the young disciples, it will

help them to know that we are interested in their welfare, and it is good for them to associate with those who are living exemplary christian lives.

We can help them by many little deeds of kindness and words of love; if only we watch for the opportunities to do so.

Prayer also is a very effective way in which we may be of help to them. Let us think of the time when we first learned to love the Lord, how time and always will, the prayer of others. Let us pray much for one another and especially for the young Christians, because of the temptations and trials which we know that they must meet.

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need," (Heb. 4:16).

The most opportune time to help is in the time of need. At such times we might give them special promises to read, and to meditate upon, making them their very own, cultivating in them a larger degree of love for God's word and desire to ever go to the Lord who himself is a very present help in time of trouble.

Another way to help them is to meet especially for the study of God's word. For how can we know what God's will is, concerning us, if we do not read his word and "study to show ourselves approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth." We should always live up to all the light that we have and to live just as we pray. Let us be willing to carry out the answers of our prayers. If difficult tasks come before us and we think that the duties require more wisdom than we seem to have, let us ask God who giveth to all men liberally, and ungrudgingly not.

May we all know what it is to have "the Spirit helping our infirmities."

Fort Wayne, Ind.

For the Herald of Truth.

A FEW THOUGHTS FOR APRIL.

By Chas. Doran.

It is not always what we do but how we do it, why we do it and where we do it that counts. Live so that to-day's deed will not bring to you to-morrow's regret. Success is failure averted; failure is success unattained. The bitterest tears are those we shed over our regrets. Dread of to-morrow makes us cowards to-day. Pity is often sorrow's most healing balm. It is not always the blow that hurts, but the malice back of it which prompted its being dealt.

The tongue is a weapon that can be made to inflict a far worse wound than any weapon ever made of steel. Ask God to forgive, and man to forget. It is easier for our Father in heaven to forgive than for a fellow man to forget, yet both are possible. Try them.

The man who has a good name is never really poor. He may not have worldly goods in plenty, but his name has its value and he can usually realize something upon it. As steel is tempered before it is made into tools, so is man tried before he is found worthy. The harder the struggle, the more glorious the victory. Better fail in a just cause than succeed in one that is not. Just take care of the minutes, and the hours will take care of themselves. Love virtue, seek reward, and when you have found it, share it with your brother that you may better enjoy it yourself.

Even in the tear there is often the reflection of hope. The darkest night often precedeth the brightest day, and the most raging tempest the most peaceful calm. You can contradict a lie and not sin, but to contradict the truth is to lie, and to do so is to sin.

San Diego, Cal.

TIDINGS FROM THE CHURCH AT HOME AND ABROAD

HOME MISSIONS.

Chicago.—Home Mission, 115 W. 18th Street, Chicago, Ill.
Chicago.—Mennonite Gospel Mission, Emerald Ave. and 26th Street, Chicago, Ill.
Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa. R. P. D. No. 4.
Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa.
Fl. Wayne.—1209 St. Mary's Ave., Fl. Wayne, Ind.
Lancaster.—492 Rockland Street, Lancaster, Pa.
Canton.—Mission Home, 1924 East Eighth Street, Canton, Ohio.
Kansas City.—101 Pacific St., Kansas City, Kan.
Argentina, Kansas.

Bro. A. M. Eash of the Chicago Mennonite Gospel Mission writes us under date of April 8, 1907: "We are getting along quite well. We are alone at this place and my wife has been doing too much work. The result is that her health is almost entirely broken down. We are expecting help from Pennsylvania this week. Bro. E. H. Hess and wife. They are to help us this summer and I understand, go to India in the fall if the way opens. Pray for us."

The following announcements have been made for meetings in Bro. L. J. Buchwalter's district: baptismal and communion services April 14, at Canton, O. Mission. Baptismal services May 4, and communion services May 5, at Bethel M. H. Medina Co. Communion services May 19, at Longenecker M. H., Holmes Co. Communion services May 26, Martin M. H., Wayne Co. Baptismal services June 22 and communion services June 23, at Union Hill M. H., Tuscarawas Co. Day for Old People's Home not yet announced. May God's blessings attend these meetings.

Six converts are about to be baptized and received into the church at the Canton, O. Mission. Remember the work at this place in prayer.

COR.

Canton, Ohio, April 8, 1907. Dear Editors and Readers, Greeting in the Master's name. On March 27, Bro. and Sister C. Z. Yoder moved back to their home in Wayne Co. While we were glad that Sr. Yoder was well enough to go home, we miss both her and her husband very much and wish they could have stayed with us. Bro. Yoder returned on Saturday and remained with us over Sunday, and in the evening had an interesting children's meeting, and at the close of the preaching service we were made to rejoice when a man and his wife expressed their desire to turn from their sins and unite with the people of God. Although they have wandered far in sin, the Savior's loving words to them are, "Go and sin no more."

On Saturday, April 6, the brethren J. A. Liechty, J. S. Gerig, and Allen Rickert were with us. Bro. Gerig preached on Sunday morning and Bro. Rickert in the evening. During the first quarter the workers made 586 visits, and held 61 cottage meetings. 212 articles of clothing and 997 tracts were distributed. 146 visitors from a distance were received at the mission; 129 meals were given to visitors. Pray for the work that many may yet be saved. Yours in the Master's cause,

P. R. LANTZ.

Hudson, Ind., April 8, 1907. To the Herald of Truth. Greeting.—The Lord be praised for his goodness. On March 30, one precious young soul was taken into church fellowship by water baptism, and on the following Sunday, March 31, communion services were held. Bish. Dav. Burkholder officiating. Our Sunday school was again reorganized with the following results: Supt., Sam. Perkins; Asst. Supt., Geo. Brandt; Treas.,

William Freed; Sec., Etta Freed; Chorister, Linnie McClish. May the Lord continue to bless the work here and elsewhere. In his name,
R. R. EBERSOLE.

Eldra, Allen Co., Ohio, April 5, 1907. Pre. Andrew Brenneman of the Salem congregation preached his farewell sermon last Sunday, March 31, and with his family started for Plainview, Texas, on the second of April. His chief object in making this change was on account of his poor health, hoping that he may be benefited by the change of climate. His two brothers, Simon and Adam, accompanied him. May the Lord bless them all in their new home in the sunny south.

COR.

Vistula, Ind., April 3, 1907. Greeting to all. With more than a year of forethought of this trip it finally materialized and on the 18th of Feb., 1907, I left my home, in Vistula, Ind., to visit among my friends and relatives in Allen and Fairfield Counties, Ohio, and other localities. Seventeen years had passed away since I visited these old home places. Some near relatives that were a little out of the way I had to pass by, though I thought about them a great deal.

I spent two weeks in Allen Co., Ohio, but the time slipped rapidly away and seemed altogether too short. I visited among others, Pre. C. B. Brenneman, but felt very sorry for him as he was suffering very severely with head-troubles, yet was much concerned about giving instructions to the converts who are soon to be received into church fellowship. It was really encouraging to meet with the brethren and sisters in the old place of worship, where the older brethren and sisters used to congregate for worship when the first settlements were made when the country was new, many of whom have long ago laid down the staff of their earthly pilgrimage and others are carrying on the good work of pointing young souls to Jesus. Many families and young people are engaged in the Lord's work, and thus we see that though these aged soldiers of the cross have passed away, their works do follow them; and yet there is room for many more, and there are many also that may still be gathered in. Go on, dear brethren, with the good work and you shall receive the crown of righteousness, promised by Him who never fails.

Six miles southwest of Eldra was my boyhood home, where I spent my life from the age of three to sixteen. Here I saw again the old home farm where all looked so different and everything seemed so changed except the old log barn built fifty-three years ago. One stable door is all new except the wooden hinges, which my father put there with his own hands. He began there in the woods.

On Thursday morning, March 7, my uncle, Bro. John L. Brenneman, took me, at day-break, to Eldra, and at two P. M., I arrived at Pre. Noah Brenneman's near Pickerington, Ohio. Bro. Noah's head plainly indicated that he is no more a young man. He has some bodily ailments, too, that hinder him from going out very much. I enjoyed the hospitality of his home until the next morning, when I was kindly conveyed to the home of Bro. Benoni Stemen, Sr. He is confined to the house on account of rheumatism, and is also very fleshy, but it is remarkable how well he is contented in his large rocker. He does a great deal of business right there in his home, through the telephone, and enjoys company very much and also good reading and talking of how good the Lord is in all his ways. He loves to talk about the old, plain paths and christian landmarks. He gave me quite an order for papers and books.

I wish to express my gratitude and thankfulness to these two brethren for their special kindness to me. Bro. Stemen sent his best wishes to Bro. John F. Funk, Bro. G. L. Bender and Bro. H. A. Mumaw, all of Elkhart, Ind.

On March 9, at noon, I found myself at North Berne, with my brother, John E. Friessner. I also have a sister living in Lancaster, the county seat of Fairfield Co., Ohio. I remained here nearly a week and then proceeded to the vicinity of Bremen to see some of my deceased wife's relatives, and spent Sunday, March 7, with the small congregation at Turkey Run. There had been a heavy rain which swelled the streams and badly washed the roads, so that traveling on foot was the only way to get about. During my stay there I walked fifty-five miles on the round trip. The flood came very suddenly, and the rain was very heavy; trains were stopped for three or four days at Lancaster, and farther East and South it was much worse. The little band of believers in this vicinity is very much encouraged, as there were five or six to be received as members. I would say to all, be true and faithful and the Lord will bless you.

On the 18th of March, I again returned to my brother and sister, taking leave of them on Tuesday morning, going by way of Columbus and Indianapolis to my oldest brother in Shelby Co., Ill., who has a family of seven children, five of whom are married.

On March 23, I made my way to Chicago, where I visited my oldest sister. She has six children of whom five are married. The time passed pleasantly and rapidly, and on Tuesday morning I had them Good-bye and on my homeward way I stopped, between trains, at Elkhart, to settle with the Publishing Company for books sold and subscriptions which I had secured on my trip, of which there was quite a number. To my great astonishment, when the door of the Publishing-house was opened, the first greeting was "Fire!", although it had been brought under control only three hours before. It was a pitiful sight to see so many books and papers destroyed. But there is great reason to be thankful and rejoice that no lives were lost. My earnest prayer is that all may also be saved in heaven.

Tuesday evening, March 26, I was highly favored to meet my children again under the home roof, all well and doing well. Thanks be to God for all. And now, in conclusion, I wish to say a few words to the brotherhood. I am indeed thankful for the kind and brotherly reception that was everywhere accorded me by all with whom it was my privilege to meet. I wish to say yet that if any one who gave me orders for books or subscriptions, or renewals, found any mistake in any way, please, kindly inform me at my home and the matter will receive prompt attention. May God's blessing rest upon you all until we meet again. HARVEY FRIESSNER.

For the Herald of Truth. MISSIONARY WORK.

There are various ways in which and through which missionary work can be successfully done. There is a work of this kind for each individual member of the church to do. Every one has a place to fill on this line and should be willing to do the work which he finds in the place or position which God has given him to fill.

Christ commanded his disciples to go into all the world, teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever he had commanded them, and then adds the glorious promise: "Lo, I am with you always, even unto the end of the world."

When we are fully and truly converted, we will be ready and willing to do any work the Lord gives us, and when engaged in the Lord's work in this way he will be with us and bless us.

In this commission of our Lord, Jesus does not mean that all the workers should go to the foreign field and to the city missions, but that the work should be properly divided and that some should go to the foreign field, some should take care of the city missions in the home land, and some should take upon themselves the work of pastors in the home churches and of the necessary missionary work in the country and in the old and long established congregations.

The apostle writes to the Ephesian church (Eph. 4:11-13), "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ," etc.

Every part of the vineyard is to have proper attention. Every part must be cultivated and strengthened and no part neglected.

We recently read an account, giving statistics as follows: America has about 80,000,000 people and of these only about 33,000,000 are Christians. This would make it just as necessary and important to employ, at least proportionately, as large a force of missionaries to convert the unsaved in our own land, as to send so many into the foreign field. Do not understand that the writer is unfavorable to foreign mission work. By no means, but the unsaved souls in our own land are just as precious in the sight of God as the unsaved in India or Africa.

We must attach the greatest importance possible to the maintaining of our home churches and the christian character and influence of the churches in our own country in an active working condition, so as to possess virtue and power, living work abroad. When the churches in our own land allow the foreign interests to sap the strength and vitality of the home church, the home churches must eventually dwindle. The plan of a wise conqueror is to hold every inch of ground he has already acquired, and for this purpose he must have sufficient forces to hold possession of what he has already acquired and an additional force to go forward and acquire other territory and other cities, while his former possessions are safely guarded by the forces holding them.

In her purpose to bring foreign nations under the power and dominion of God, the church of Christ must observe similar methods in order to continually extend her conquests into the enemy's domains and hold them. Altogether too much of our Mennonite forces have been lost by going out after new conquests, while the old possessions were, almost, so to speak, given over to the enemy, and the writer sees now where some are following this course, and it will finally produce the same result.

I am glad to see, however, that efforts are being made, in different places, to regain lost ground, and that several writers in recent articles have referred to the same matter. May God grant us wisdom to adopt the methods of work in all the duties he has laid upon us.

For the Herald of Truth. TEMPTATIONS AND TRIALS.

By a young Brother.

"And we know that all things work together for good to them that love God, to them that are called according to his purpose." Rom. 8:28.

In accordance with the above declaration, it would seem as though there were but few that truly and sincerely love God. When we listen to the untold amount of complaining, and discouraging talk about the most trifling matters,

we would almost be led to conclude that the world was so full of misery and wretchedness that there was very little good in anybody.

If we could realize that all things work together for good, we surely would not waste our time in lamenting over the little misfortunes that have befallen us. If we could only understand the object of God in permitting some unpleasant events to turn up before us, we would always have great reason to be thankful to him for his gracious guidance. Some strong temptation may be laid before us, but God has given us power sufficient to withstand and overcome it. "There has no temptation taken you, but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able to bear; but will, with the temptation, also make a way of escape, that ye may be able to bear it." 1 Cor. 10:13.

If we stand fast, not giving way to our natural desires and inclinations, we will be able to overcome the severest temptations and be benefited thereby. By so doing we will get stronger and have more confidence in God and the promises of his word, and this will enable us to meet the difficulties of life and its trials with patience and meekness, and we will be able thereby to overcome also the habit of complaining and being dissatisfied with our inability to escape the trials and sufferings that we must needs endure to make us fit for the future duties of life and the Master's use.

It is impossible to avoid all difficulty and be entirely free from trouble, and God has never designed that we should be entirely free from trial and difficulty, and it would not be best for us if we were. We should, however, never give way to despondency, for when this feeling takes hold of us we will get farther and farther away on the road to ruin. It matters not how deeply one may have fallen into sin, if he repents of his sins and desires acceptance with God, he will find mercy at the throne of divine grace, and often, those who fall into the deepest pits of vice and wickedness, when, by the grace of God, they come to the better life, they prove themselves the most steadfast and zealous followers of the Lord Jesus Christ. The bitter experiences they have had and the recollection of their sins causes them trouble, and for this reason they will guard themselves the more carefully and avoid every temptation that may present itself. The troubles of life generally come from ourselves and from our unwise course of life. A man is generally the source of his own troubles. The apostle tells us that all have sinned and come short of the glory of God. Therefore all have troubles and all would like to get rid of them, but to get rid of sin we have only one source and only one means, and that is Jesus and his shed blood. When we go to Jesus and ask him to apply this blood to our hearts, and cleanse us from all sin, and then hold fast to our confidence in him and his atoning blood we cast all our cares upon him, knowing that he careth for us, and this confidence and assurance in Jesus helps us in all our sorrows and takes away all our troubles and we are glad and satisfied in him forever. This is then what Jesus means when he says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

When we have trials and troubles now, we are assured that they are for our good and we accept them as blessings from our heavenly Father, and through these experiences we grow and become strong in the overcoming life. If all would go along smoothly and joyfully, we would soon lose sight of the cross which Christ wants us to share with him, or better, which he wants to share with us.

The apostle says, "Now no chastening of the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." (Heb. 12:11).

We should be willing to bear all that an all-wise God in his love sends upon us, "Looking unto Jesus the Author and Finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God," (Heb. 12:2). "For we have not an High-priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are; yet without sin. Let us therefore come boldly unto the throne of grace that we may obtain mercy and find grace to help in time of need," (Heb. 4:15, 16).

Father, whate'er of earthly bliss,
Thy sov'reign will denies,
Accepted at thy throne of grace,
Let this petition rise:

Give me a calm and thankful heart,
From ev'ry murmur free;
The blessing of thy grace impart,
And make me live to thee.

Let the sweet hope, that thou art mine,
My life and death attend;
Thy presence through my journey shine,
And crown my journey's end.

For the Herald of Truth. MY BABIES.

Sister Anna Shupe, whose death notice appeared in the Herald a while ago, was really a co-worker with us in the interests of the Mennonite. Publishing House. She was a constant reader of the paper from its first appearance, and sold books and Bibles for the publishing house for a number of years. She loved the paper and manifested such an interest in it that when, in her last illness, she was no longer able to read herself, she had her children read it to her. The following sympathetic verses, the force of which can be appreciated only by a mother, were found by her in the columns of a paper and so well expressed the feelings of her heart that she hung them up against the wall of the room and no doubt often read them and sought comfort in the blessed hope expressed in the last stanza. "And then in the presence of Jesus, I shall have peace instead of pain." After her death it was requested that these lines be published in the Herald, in loving remembrance of her warm affection for the children she so sincerely loved.

Out of my arms grew my babies,
And into my heart crept a pain
At the thought that no more in the future
Will they hold my own babies again.

And the pain is akin to a heart-break,
And my empty arms long to be filled
As of old; but in vain is the longing:
Soon my heart will forever be stilled.

Yes, the children grown up prove me aged,
But my heart is as young as of yore;
Yet my empty arms fill me with sadness,
For they'll hold my own babies no more.

Oh, my long-ago babies, I love you!
My heart yearns to take you again
In my empty arms, aching to hold you,
Where of old you so often have lain.

I would cuddle you up close, my babies,
With your little forms pressed to my heart,
And your little heads laid on my bosom,
And I'd never more let you depart.

I am glad that I loved so my babies,
Though their growing up fills me with pain,
For I always may keep the remembrance
And in memory hold them again.

Though my empty arms still remain empty,
And my lonely heart aches in its grief,
I must bear it the rest of my journey,
And death will then bring me relief.

And then, in the presence of Jesus,
I will have peace instead of pain;
And my heart, satisfied with his likeness,
Will not long for my babies again."

YOUNG PEOPLE'S BIBLE-MEETING PAGE

TOPIC: The power of a temperate life. 1 Cor. 9:25-27; Rom. 13:14. April 28, '07

THE LESSON MOTTO.

But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.—Paul.

DAILY READINGS.

- April, 1907.
22. M.—Preserving God's likeness. Col. 3:1-10.
23. T.—A question of service. Matt. 6:19-24.
24. W.—Abstain from evil. 1 Thess. 5:14-23.
25. T.—The marks of a temperate life.
26. F.—Stewards held accountable. Rom. 12:9-21.
27. S.—The end of an imtemperate life. Luke 16:1-3.
28. S.—Topic: The power of a temperate life. 1 Cor. 9:25-27; Rom. 13:14.

A SPECIAL MESSAGE.

The scripture calls our attention to the awfulness of a miss-spent life. It shows us how impossible it will be to escape the final judgment. It also tells us of the miseries that accompany an imtemperate life in this world, and of the doom that is to follow in the world to come. The day of reckoning calls for a strict account of our stewardship.

The waste of physical strength, the waste of time, and the waste of talents belong to an imtemperate life. To be wasting life in any form is nothing short of imtemperance.

To preserve the image of God in the soul, man must be a temperate being. Whatever mars that image displeases God. The artist, by changing one line of a portrait loses the image. What folly it is, then, for us to justify ourselves in our deeds of imtemperance, because they appear less gross to the world. If God's image is lost, the best part of life is gone.

THE BIBLE LESSON.

How may we preserve the image of God? Col. 3:10.
What is implied in the serving of mammon? Matt. 6:24.

Name some things that are classed under "the moderns" that may rightly be placed under "the appearance of evil." 1 Thess. 5:22.
What is the final outcome of a wasted life? Luke 16:1-3.

Why is a temperate life a life of power? Rom. 13:14.
What should be the Christian's attitude toward the slave of imtemperance? Luke 15:20.

Upon what act of man depends the power to live a temperate life? Jno. 1:12.

APT QUOTATIONS.

Edison, when asked why he was a total abstainer, replied, "Because I have a better use for my head."
Temperance is the nurse of chastity.

—Wycherley.
Abstinance is as easy to me as temperance would be difficult.—Hamann More.

If human men will shun swol'n fortune's ruinous blasts,
Let them use temperance: nothing violent lasts.

—Strachey.
The use of cigarettes by young boys is little short of criminal, and will produce in them the same results that sand placed in a watch will produce—destruction.—Luther Burbank.

"From drinking and swearing and every sin, you are safe and secure if you never begin." The use of strong drink produces more idleness, crime, disease, want, misery, than all other causes put together.—London Times.
"I am not much of a mathematician," said the cigarette, "but I can add to a man's nervous troubles, I can subtract from his physical energy, I can divide his mental power, I take interest from his work, and discount his chances for success."

THINGS WORTH REMEMBERING.

The power of a temperate life reveals the power of a Christ life.
Living in the likeness of God, brings back his image.
The best way to define a temperate life is to reflect the character of Christ.

"The ups and downs" in our christian life will disappear when we get possession of a temperate life.

God has but one name for imtemperance—sin. He has but one remedy—Christ.

A temperate life has power because it does not admit sin. Degrees of sinning belong to the imtemperate life.

Obtaining a temperate life and getting free from Satan, are one and the same thing.

PERSONAL THOUGHTS.

God presents his truth in the form of a challenge. His book mirrors a temperate life. Have you accepted the challenge?

Am I neglecting to form right habits? If so, I am losing God's likeness—a temperate life.

No man is so hopelessly enslaved as he who falsely believes himself to be free. Am I proving my freedom from Satan by not sinning?

What am I doing that will help some slave into the freedom of a temperate life?

Gipsy Smith has a practical way of getting sin out of the way. "Draw a chalk mark about you, and then pray, God, get the sin out of this circle." Have you ever drawn that circle about you?

BIBLE HINTS.

1 Cor. 9:25. The temperate life implies mastery. The will, heart and intellect, when controlled by the Holy Spirit, will give us the victory over all sinful passions.

1 Cor. 9:25. It is easy for us to see that drunkenness leads to poverty and to a corruptible crown. This is true of all sin, but we hesitate to accept it.

1 Cor. 9:26, 27. When nations engage in war, they always know why they are fighting. The Christian also has a definite end in view in all his fighting—he wages a war against everything that is evil. Paul had the greatest fight with himself. So the Christian has the severest fight with himself.

"I keep under my body, and bring it into subjection." Rom. 13:14. Paul found but one remedy for sin; one cure for selfishness; one royal road to pure living and high thinking—Christ. "But put ye on the Lord Jesus Christ, and make not provision for the flesh," etc.

ILLUSTRATIONS.

A drunkard was once reminded of the awfulness of drink by hearing two school boys recite to one another their physiology lesson. After the lesson had been recited, the younger of the two remarked: "If a drunkard knew that a certain number of drinks would make his face perma-

nently black, how many men would drink?" Sin blackens the face of the soul. And should we be less careful about this face?

The first glass is a very little matter. So are the handcuffs about the wrist! The littleness of a wrong deed does not lessen the possibility of awful sins.

The Boston Museum of Fine Arts is to be moved away from the center of the city to a more open region, for fear of fire. How careful men are of images of paint and marble, and how careless of the image of God in the soul!

Not long ago a young artist told me how he had found an oil painting. It was coated with dust and dirt. After purchasing the painting, the canvas was cleaned, and the artist's name found. The twenty-five dollar picture was then sold for eight hundred dollars. Our lives very often lack value because men cannot see the Artist's name.

SUGGESTIONS FOR THE LEADER.

"The power of a temperate life." Tell in a few words how imtemperance brings with it anything but power. There are many forms of imtemperance, and for all of them the remedy is—"total prohibition." This is true of lust, inordinate ambition, gambling, miserliness, drink, and many other sins.

The purpose of your meeting is not so much to picture the awfulness of imtemperance as it is to portray the power of temperate living.

The leader, in showing what some of these other kinds of imtemperance are, should not forget the larger phase of the topic. All kinds of imtemperance debase man. Imtemperance in the matter of eating—gluttony—destroys health; in the matter of rest and slumber destroys man's worldly prosperity. Imtemperance in the matter of play has ruined many a life. Money is a good thing, but greed is very bad. After going through many evils and showing how each debases man, end with the curse of strong drink.

Have three or four members give a brief review of biographies like Sam Hadley, Jerry McAuley or some other redeemed drunkards who have been bright lights in the kingdom of our Christ.

A most effective beginning of the open discussion would be to have several members tell of cases they had known where God's image in the soul was destroyed by drink. Of course, no names will be mentioned unless the instances are those of famous men.

A good way to close this meeting is by a special prayer service for our city missions. Our city missionaries are face to face with the problems that arise from the liquor traffic. Nothing but the message of Christ's love will save a drunkard.

Subjects for short talks and papers.

1. Satan's slaves.
2. Temperance brings power for right-doing.
3. "Make no provisions for the flesh."
4. A fight with self.
5. "Put on the Lord Jesus Christ."
6. Preserving God's image in the soul.

Contributions received by Mennonite Publishing Company.

For General India Mission Fund.—John Amon, \$3.00; no name, \$1.00.
Kansas City Mission.—F. J. Wenger, \$2.00.
Russian famine sufferers.—S. D. Guengerich, \$10.00.
China sufferers.—Mrs. R. W. Davidson, \$10.00; Lucinda Zimmerman, \$5.00. Total, \$20.00.

Young People's Department

Mrs. S. Roxana Wince's series of articles is worth thoughtful reading. Don't you think so? Let your friends read them too.

The really good things of life may cost much effort and self-denial to obtain, but they are worth the effort. Many young people lose in early life what remaining years can never make good. They fritter away their time chasing pleasure's baubles. When finally they realize their folly, they are handicapped by a hundred things, while an apparently dull but plodding companion of early life has risen far beyond them in real attainments and usefulness. Baubles are poor things to feed stomach, mind or soul. The solid things of life may not be so attractive now, but they are enduring, and the time comes soon enough when a man will gladly give all he has for that which endures forever.

Show thyself an approved workman. The master workman need not be ashamed of his product. Though Satan and his cohorts throw the mud of their calumny, the shine of their evil speakings or hurl the rock of hatred at the work the workman need not be ashamed. He has done his best, and he has done well. God has approved, his own conscience is free. God will take care of the rest. Sometimes a life effort in God's work seems overthrown by evil machinations of men. The world says, "What a pity! What a loss!" Is it? Men say so. Is bread cast upon the waters lost? God measures results and weighs life efforts unlike men, and if no sparrow falleth to the ground without his notice, then no labor for him is vain or unaccounted for in his record.

For the Herald of Truth.

CAN MEN AND WOMEN WORK FOR A LIVING AND BE CHRISTIANS?

By S. Roxana Wince.

Business men and women,—all who work for a living,—can be Christians, else is the Bible not true. Employer and employed alike, the man of books and the man of toil can alike come to Christ. The newly purchased farm; the oxen to be proved, the wife but just taken home, release not from responsibility to God.

All are alike in danger; all alike are under sentence of death; all alike have the power to choose and the means at hand whereby to learn the will of the great Creator and upholder of all. If they escaped not who sinned under the law of Moses, how shall we escape who neglect the great salvation? We may imagine that we have no need of repentance, because we have never committed any outrageous crimes, but every one who refuses to step out of the ranks of the enemy, and over to the side of Christ, is sinning because he is disobeying God! He is a rebel, he has not taken up arms for the cause of Christ. "Whoever is not for Christ is against him." God commands men "to be diligent in business," "to work with their own hands," that they may "provide things honest in the sight of all men," and that they may "deal honestly toward them that are without" and also "have wherewith to give to them that need." This command is to christian men, and it shows very plainly what God thought about the matter. The obligation rests upon us to earn our living, and to also earn something for needy ones. We cannot get away from the necessity of engaging in some vocation.

To stand on a post, to hide in a convent, to join some order of monks and let others provide for us, will not fill the bill; we can be Christians and work, and we cannot be Christians and be idlers. From the ranks of the herdsmen, the husbandman, the vine-dresser, the carpenter, the

brick-maker, have come God's royal sons in the ages past, and from the same ranks come the Christians of to-day. The vexing things, the losses, the scoffings, the temptations that we meet with in any vocation, are but part of the necessary discipline that we must pass through to fit us for an inheritance with the saints in light. The men who are to sit on the thrones of the world with Christ, must be tried men; men who will not fail; who cannot be bribed, who will not swerve for force, for gold, or for fear of death from the path of right.

It was Christ's prayer for us, not that we be "taken out of the world," but that we be "kept from the evil." "Thy will, not mine be done," must be the talisman with which to meet every outward circumstance in life. The natural man would give way to anger; he would pour out a string of invectives; he would kick and strike and stab and shoot; the man, made submissive to the yoke of Christ, would say, "In patience must I possess my soul;" "I must give the soft answer;" "I must rule my own spirit;" "I must return good for evil."

Christianity has come to exalt and to purify the honorable vocations of men; to drive out the dishonesty and deceit and all malice, and anger, and hate. It has come to sanctify the marriage relation, to set joy and honor on the brow of toil.

It puts prayer in the place of profanity; praise in the place of discontent; patience in the place of murmuring, and faith and hope in the place of despair. It gives an everlasting arm in the place of an arm of flesh; strength for weakness; fadeless riches in place of the bubbles of a day. It gives God for a fortress; eternal life for faithful service, and an everlasting inheritance in place of the fleeting estates of time.

We cannot get away from business, nor from the cares, vexations and temptations of business life, but we can meet the cares, the vexations, the temptations, with God-like purpose to overcome, and to do the will of the Lord in our daily work, keeping our hands clear of wrong and of all dishonest gains. We can make the Bible a lamp to our feet and a light to our path in our business, letting it teach us to "deal justly" and to "love mercy," to take no bribes and to give none; to oppress not the laborer that reaps the sowing; to withhold not his wages from the hireling; to give care for the widow and the fatherless; to give bread to the hungry, and clothes to the naked; to return not evil for evil, but contrivance blessing; to "live soberly, righteously and godly in this present evil world, looking for that blessed hope, the glorious appearing of the great God and our Savior Jesus Christ."

We can let it teach us "to put away all anger and wrath and malice and evil-speaking," to swear not at all, by any oath, to "grow in grace and in the knowledge of the truth," to instruct others in the way of life, to "live peaceably with all men," to give freely, to "fight the good fight of faith and to come off more than conquerors through him that hath loved us."

No man, if he is able to work, is exempt from work. No man is exempt from being a Christian, nor does a man's vocation in life exempt him from the service of God.

God is the great King. He now "commandeth all men everywhere to repent." That means you, farmer, merchant, carpenter! You are each, one of the "all men"; you each, fill one of the places of the "everywhere." You must repent to be pardoned; be pardoned before you can have future life. Seek the Savior while he may be found, call upon him while he is near.

Piercetown, Indiana.

HOW READST THOU?

Dear Reader of the Herald, how do you read God's word? Do you read it just for the sake of reading it? Or do you read it because you think

it a duty? What is your purpose in reading it? Or do you read it because you have a hunger and thirst after righteousness? Do you read it because you love it and have a heart-felt desire to learn more about God, more about the truth, more about your duties? Do you read it because it is a joy and a comfort to you to read God's word, like David says, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, but his delight is in the law of the Lord, and in his law doth he meditate day and night."

CONFERENCES.

The church conference for the state of Illinois will be held at the church near Morrison, Ill., on the first Friday in June, June 7. The Sunday school conference will be held at the same place on Wednesday and Thursday, June 5 and 6, preceding the church conference. A cordial invitation is extended to all persons desiring further information, will please correspond with Bish. John Nice, Morrison, Ill.

BENJ. HERNER, Sec.

Virginia Conference.

The spring session of the Virginia Conference will be held at Lindale, M. H. (Lower District) on the second Friday in May, being May 10, 1907. The nearest station is Linville Depot, on the Southern R. R., where those coming by rail, will be met by notifying J. J. Wenger of their coming. All are invited to be present, especially ministers and deacons from other conference districts.

C. H. BRUNK, Sec.

DEATHS.

Borntrager.—On Jan. 16, 1907, in McPherson Co., Kans., of the infirmities of old age, Christian Borntrager, aged 91 years, 2 months, 12 days, was born in the year 1816, at the age of twenty years united in marriage with Lizzie Baumgardner of the same place. She died Aug. 5, 1903, after having lived together for 90 years and 6 months. 5 D. This union was blessed with three sons and seven daughters. One son and daughter died in infancy. On June 3, 1841 they left their home in Pennsylvania and settled in Lagrange Co., Indiana. They were among the first Amish settlers in this part of the state, remaining there 45 years. In 1886 they immigrated to McPherson Co., Kans., where they resided with one of their daughters to the end of their days. He was a faithful member of the Old Amish church since 19 years of age. His father and mother were John and Barbara Borntrager. He is survived by one brother, seven children, forty-four grandchildren, seventy-four great-grandchildren and fourteen great-great-grandchildren and many friends. Funeral services were conducted by Jonas Borntrager of Reno Co., Kans., and Bish. S. C. Miller of Windom, Kans.

Snyder.—On the 6th of April, 1907, two miles northeast of Bloomingsdale, Waterloo Co., Ont., Bro. Jacob S. Snyder, aged 88 years, 2 months, 12 days, deceased had been in poor health for some time, nevertheless his end came quite suddenly and unexpectedly on the afternoon of the 6th of April. He was born Jan. 25, 1819, was married March 26, 1844, to Magdalene, daughter of Jacob and Mary (Bowman) Schneider. To this union were born six sons and six daughters, of whom one son preceded him. Bro. Snyder was a member of the Mennonite church and was well known and highly respected throughout the community in which he lived. He was one of the early settlers in the district and remembered when practically all of that country was an unbroken forest. Funeral services were held on the 9th, in the Snyder cemetery near Bloomingsdale.

Snively. Anna B., widow of Abr. Snively, died at the home of her son, Daniel B., in Penn Twp., east of Manheim, Pa., on Apr. 3, 1907, aged 71 years, 4 months, 2 days. She was a member of the Mennonite church and died of pneumonia. Her husband died some 21 years ago. She is survived by three sons and four daughters, also by two sisters and one brother. Buried at Hentley's M. H. Services by Jacob N. Brubacher and Joseph Boll.

Breier.—George Breier was born in Wittenberg, Germany, April 17, 1828. He was united in marriage with Catherine Wahl in April 1847. He

cares upon God, knowing that he careth for us. The Lord is good and his mercy endureth for ever.

According to the report of Dr. Kennard, who was sent by the Society of Friends (Quakers) in England to investigate famine conditions in Russia, there are 20,000,000 in that country in need of aid. The picture he draws is appalling. He says:

"This is the worst famine Russia has known. No less than 20,000,000 people distributed throughout the southeastern provinces cannot live without aid to see another harvest, and I may say that this figure has been not only approved by the Zemstvo organization but also by the government itself. The famine stricken region is spread over such a wide area (five times the size of France) that more than ten degrees of latitude are involved. Funds will be needed to the end of July to feed all these millions, and then the harvest will bring relief; but there are many thousands to whom the harvest will not bring relief, for they have neither land nor cattle. For these suffering people to whom the coming harvest means nothing, relief must be afforded during the whole of the coming year. Meanwhile epidemics of diseases add to the terrible conditions obtaining."

As shown in a previous number, the English Friends have made large contributions for famine relief. Contributions also continue to come to this office, and are at once forwarded by Bro. M. B. Fast, editor of the "Mennonitische Rundschau", to the committee appointed by Mennonite brethren in Russia who have been appointed by the church to distribute funds and render aid to the famine-stricken people.

There are very many church members, even a godly number in the Mennonite church, who believe that restrictions upon church members should be mild. In defence of this plea it is claimed that restrictions do not accord with the spirit of the gospel, but with the law, which the gospel has superseded. It is claimed that a man's conscience, if he be a Christian, is the proper restricting agency and that if a man is not allowed to do a certain thing simply because the church forbids it, it makes him a vassal, or worse, to the church, and that at heart the person may be a transgressor, even a criminal, while outwardly he is submitting to the prohibitory mandates of the church. Moreover the claim is made that restrictions force a man into a narrow channel of activity, and that he is denied the liberty of action which the gospel encourages. Let us see, it is certain that what the gospel forbids, the church has not only a right, but is in solemn duty bound, to forbid. Likewise, what the gospel does not forbid the church has no right to forbid. The best opinions of men on a matter are mere opinions, and if they are not in accord with the gospel they are worthless. More than that, they are often dangerous, the more so as they are to the carnal mind, plausible and reasonable. Right here is where the opinion regarding restrictions can and does play a very important part. There is a continual struggle for liberty, for more liberty. The anarchist wants a freedom that makes his own will supreme. The socialist wants the "higher law" of perfect human freedom, that recognizes every man as a brother with equal rights to enjoy the world's benefits. That "higher law" of his rises no higher, however, than his own conception of things, and because of that fact it is and always will be a menace to true liberty, the liberty that recognizes only the right to do right, not a license to follow one's own inclination, whether right or wrong.

A clergyman in Chicago recently resigned his position as rector of a certain parish, because after years of effort, he saw his congregation slipping out of church attendance to automobile rides, base-ball games and house parties on Sunday.

Why this condition? Cards, dances, parties and such doings were countenanced on week-days, and there is a peculiarity in the fact that those who do these things on week-days generally, in course of time, get to doing these things on Sunday. Lot pitched his tent toward Sodom and he kept pitching until he was in Sodom. The modern Lots do likewise, and they think it a piece of bold offencery when a minister chides them. They are being unduly meddled with. Their liberties are menaced. They are insulted and they rebel against the "tyranny". They rebel against all such "tyrannical restraint," and to them all manner of restraint and restriction is tyranny. In the political world, or in the eyes of the civil government, people who thus rebel against established law are called anarchists. The others, closely akin to them, are called socialists. But in the church of Jesus Christ they want to be known as "progressive", "broader", "more liberal", etc. God has given us intellect, then why should we not be at liberty to use it and choose what is right in our own eyes? So they argue. But God has established laws, set bounds, made restrictions, that men may be guided and kept within safe limits, and by which they may know whether or not they are in harmony with God and his purposes. The man who wants to do God's will seeks to know it, and to conform his life to it. The man who wants to follow the way that seems right in his own eyes does not stop to study God's will; he follows his inclinations, self becomes the object of adoration, the master whom he serves. Conscience is easily appeased. Religion is simply a part of life's program. Life itself is a theatre in which the players act out the part that is assigned them. But they are not the real heroes. They simply play the part. The word "hypocrite" was first applied to actors because they simply pretended to be the characters which the play presented. There is too much acting in religion. Characters are assumed, not real. That is why men and women are not willing to obey the plain old gospel and to submit to its restrictions. They are subject to another master—the flesh, and the law of the flesh is always opposed to the law of the Spirit.

PERSONAL MENTION.

Bro. S. G. Shetler has engaged to teach a normal term of school to occupy ten weeks. He commenced on the 22nd of April.

J. Quiring, the German Mennonite evangelist, has recently conducted a series of meetings with the congregation at Pretty Prairie, Kansas.

Sister Ruth Buchwalter of the Home Mission in Chicago will help out part of the time at the Gospel Mission on E. 26th street until other help can be secured.

Bish. Christian Showalter of Duncannon, Iowa, one of the oldest ministers of the Gen-Conference Mennonites, passed to his final reward on April 12, and was buried on the 16th.

Bro. John Kipfer, in company with his sons, Joel and Solomon of Newville, Adams Co., Ind. made a short call at the Publishing-house on Tuesday, April 16. We enjoyed their visit.

Bro. R. R. Ebersole who was ordained to the ministry at Hudson, DeKalb Co., Ind., to serve that congregation, expects to enter the medical department of Indiana University in September of this year. He hopes to finish the course in two years.

Pre. J. M. Herr of Boiling Springs, Cumberland Co., Pa., died at his home, near Boiling Springs on Monday, April 15, and was buried on Thursday, April 18. We hope to be able to give a complete obituary later.

Bro. and Sister Hess, of whom it was reported that they would come to Chicago, to assist in the work of the Mennonite Gospel Mission in that city, have since informed Bro. Eash that for the

present they cannot come on account of Bro. Hess' health. This is a great disappointment to the mission workers there.

Sister Eash of the Mennonite Gospel Mission, 362 E. 26th St., Chicago, Ill., is still in feeble health, and has not improved much recently. We hope she may be fully restored to her usual health before many days. The Lord bless all the faithful workers at the Mennonite Mission and give health and strength to perform faithfully the much needed work.

For the Herald of Truth.

HE THAT WINNETH SOULS IS WISE.

By A. M. Eash.

The following statement was made recently in one of our church papers: "The head of the family saved usually means the salvation of the entire family," and: "The question of getting the men saved is one of the great problems confronting christian workers." The great importance of this problem cannot be gainsaid and the reasons for its importance are easily seen.

We shall, therefore, not discuss those points, but the burden of this article shall be: "How solve the problem," or "How reach the men."

In the first place we find that the men who are not Christians (especially is this true in the city) can be divided into two great classes: The good, moral man and the one who is "down and out." The good, moral man is the one who works, earns good wages, lives with and provides for his family, dresses respectfully, passes as a gentleman, but is self-righteous. In the second class we find the man so far gone in sin that he dresses poorly, spends most of his time in drinking, carousing and debauchery, has lost all self-respect and is looked down upon as a "bum." Our cities are teeming with both these classes. Here is the problem, "How make Christians out of these men?" When you have done this you have solved the mission problem (see quotation in first paragraph). Oh, that we might know just how to win them! How many sad mothers could be made to smile, separated families united, broken hearts healed and above all, how much joy would there be among the angels before the Father and Son in glory!

With God all things are possible and we doubt not but that he has a solution for this problem and will reveal it to his servants in due time. In the meantime, as he reveals his will, let us follow at his bidding.

Much of what follows is taken from personal experience or observation of the experiences of others. We believe God employs methods, but with all methods suggested by men, at times difficult to know which are from God and which are not.

Let us take a good survey of a man of the second class mentioned above. He is about 50 years old, married and has a family of four or five children. His wife died recently. He himself has been an habitual drinker from his youth; has been drinking steadily for several months and is on the verge of having delirium tremens. His children are taken from him, home broken up, and some of the furniture sold. His standard of morality is low and his body a complete physical wreck. Now, then, save the man and keep him saved. With God this is possible, and he is doing it continually through the many rescue missions in our cities. To carry on this work we must have men and means and here is where the difficulties arise. It has been truly said that the only person who can help a man out of the gutter is the one who has been there himself and can fully sympathize with his fallen brother. Our church is largely composed of members who, before their conversion, were morally good, and we have very few men who are able to go to a

fallen man and say, "My brother, you are in a bad condition, but you are not beyond hope. God can help you out of all this trouble and make a new man of you and he will do it if you only ask him. I know he can and will help you because I was once in the same condition and he saved me." After all, sympathy is what counts when a man is in trouble. Occasionally one is saved, but how weak he is! A strong wave of temptation comes and away he goes. Here again sympathy is lacking and we cannot understand why that particular condition should be such a great temptation to him. Some of them, however, have greater faith and can stand, no matter how great the temptation. So much for rescue work with fallen men. But after the man is saved, how about his family? Is it not true that in the majority of cases the children will continue their evil course and that when the father a few years later goes to his reward, he goes with "nothing but leaves." We are glad for the father's soul, but is this after all the most fruitful method of doing mission work?

Here is the other class, the moral man, or as some put it, "the respectable sinner." How about him? Without going into discussion, you will agree with us—at least all who have tried to win such a one—that this is the hardest class to win. They feel their independence and self-righteousness and consider our efforts to win them an intrusion upon their rights.

You say it looks hard. Nothing has been more truthfully said. If direct work with men were the only way to reach them and their families, no doubt many of us would have reason to throw up our hands in despair.

When God desired to work upon the heart of the great and influential Jairus, he allowed his little daughter to become sick and die and then, by Jesus, working through her, Jairus was won. Many other instances could be cited where great and haughty men were brought low through the leading of a son or daughter, and again and again the scripture is verified where it says, "A little child shall lead them."

"Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." And this suggests to us another thought. We are working to win men, but many of us cannot work with them, because we cannot fully sympathize with them. A beautiful opening into a man's heart, we must become as children and as such can work with other children and they in turn will the mighty influence over their parents, which only a child knows the secret of. A golden opportunity for every one of us. You say, rather an indirect way of working. This we concede, but it is not after all the best and only method of really winning an entire family. A few illustrations to prove this will suffice.

When we opened our mission four children out of one family came to Sunday school. Some months later they became anxious about their salvation. They wanted to make a public confession, but their father forbade them. He had never been inside of a Protestant church, but after the children had pleaded with him for some time, he finally not only consented to their making a public confession, but agreed to attend the services with them and since then many times we have seen the entire family present in our religious services.

We have in mind another Catholic family. One little girl out of the family has been present at several services. She came to children's meeting recently with tears in her eyes. While talking with her we learned that her mother opposed her coming until the little girl began to weep, and then she gave her consent. We have the child's confidence and hope some day to reach the mother. Many others could be given, if space permitted.

But even with the children difficulties arise. It is easy to get some children into Sunday school

and children's meetings, but many others will not attend. There often must be a way to become acquainted with children before they will attend a religious service, and this requires special meetings for the boys and girls, where workers and children can become acquainted socially. This last point could be enlarged upon, and we trust will be at some future time. It is one of the ways of reaching men and in some cases is the only way.

What, then, shall be our conclusion? We want to win the men. Some can be won directly. Many can only be reached after there is an object of common interest. We act wisely by making the child that object. Various methods need to be employed to win the child, and above all we need ever to keep in touch with him who has promised to help us in overcoming all difficulties.

And now the cloud rises as we see the boys and girls come streaming in with ruddy cheeks and in a most energetic manner, and we utter the man who dares to say that the winning of children into the kingdom is not an important work. Save a man and you have a man; save a boy and you have a boy, some day a man; than a family, and who can tell how many may some day be able to rejoice in a risen Redeemer, because that certain boy walked away. Above all else, I say, save our boys and young men. "He that winneth souls is wise."

Chicago, Ill.

For the Herald of Truth.

WHERE TRUE HAPPINESS IS FOUND.

By Fannie Landis.

Where can true happiness be found?

I asked a petted prince,
With wealth and luxury all around;
Have you a lasting peace?
"Of creature comforts I have all
That gold and labor can supply,
But of true happiness I have none."
He sadly made reply.

I turned me from the house of wealth
And sought it in the street;
I met a beggar, old and blind,
Who walked with weary feet
From morn till night in search of bread
His hunger to appease,
Within his bosom sorrow lay,
He had no happiness.

From doctors, lawyers, teachers great,
I sought an answer true,
Have you the secret lotion found
To heal our human woe?
On every face I saw the trace
Of sorrows, pains and cares;
The poor and great both shared one fate,
No happiness was theirs.

Where can true happiness be found?

In weariness I cried,
When I had sought the world around,
All earthly ways had tried.
At last I met a humble saint
Who this simple secret gave,
Go, get in favor with your God,
Then happiness you'll have.

I mourned my sins with bitter tears,
As to the Lord I turned.
He took me in and stilled my fears,
Tho' I long had burned.
Then lasting peace and happiness
Came flooding through my soul,
O praise the Lord, whose love and grace
Has saved and made me whole.

Canton, Kansas.

MISCELLANEOUS JOTTINGS.

By J. Metzler.

There is no success without labor and prayer. The sleep of a laboring man is sweet. Prov. 3 is indeed a beautiful chapter, full of exhortation to obedience, to faith, to mortification, to devo-

tion and patience. It does any one good to read it.

There are two schools in this world of which either the one or the other is attended voluntarily by every accountable human being that ever lived on this earth. The one is the school of Christ in which pupils are trained for immortal glory; the other is the school of Satan in which pupils are trained for the bottomless pit. Reader, let us face and ask the question honestly, Which school am I attending? The correct answer to this question decides our woe or woe for all eternity. Let us be sure that we belong to the school of Christ.

The best way for church members to help the deacons and ministers is, to live unblamable lives and to visit those who ought to be visited. This more important and indispensable church work will be highly appreciated by the ministers and deacons who bear the work and responsibility that should rest upon a larger number.

Paul had due his work and filled his mission so thoroughly that he declared to the elders at Ephesus that he had kept back nothing that was profitable to them and he shunned not to declare the whole counsel of God to all of them. Do we as parents, keep back nothing in our devotions and teachings that is profitable to our children? In all our dealings with people at home or in town, do we declare the counsel of God to all of them by our unblamable example, always observing the Golden Rule? When we oppress people, cut sharp bargains, and charge exorbitant prices, are we doing like Paul? Paul was a liberal man, he kept back nothing, and was willing to give his life that Israel might be saved.

In training children, husband and wife must teach and work together. If the husband teaches one thing and the wife another there will be confusion. If the wife teaches on a certain line and the husband never touches on that line, the power of influence on the part of the wife's teachings on that point will not be so great as it would be with the husband's co-operation. Even so it is in the ministry. When church members who indulge in questionable things can point, when reproved, to some prominent minister or leader and say, "He never says anything about it"—what good will the teachings of the others do?

Several of us farmers arranged with a merchant to send for some pure grass seeds. We wanted pure grass seeds. To our dissatisfaction we received noxious weeds, narrow plantain and wild carrots in abundance.

Many churches pay high prices for spiritual seed, but it contains a large percent of injurious seeds, such as popularity, self-aggrandizement, conformity to the world, resistance, secrecy and infant baptism. Bad seeds are sown sometimes with the good, in our church services, in Sunday schools, in conferences and in young people's meetings. Seeds of pride and fashion are sown, when church workers and teachers and preachers dress fashionably from the sole of the shoe to the crown of the head and make a show, attract the people, offend others, and induce some to follow their example and dress likewise. When you converse with one about his gay attire, and he points you to a worker, saying, that he dresses "more gaily than I do," we did not detect the bad seed until the plants appeared. Very often, when had seeds are sown into the hearts of young people and children, we are not aware of it until we see the bad effects in their lives.

Some of us work earnestly and persistently pulling up the weeds, and some are ploughing them under. How much earnest, persistent, prayerful labor we must do and how much care and trial and trouble must we have to undo to counteract the evil influence of bad associates upon our children, inasmuch that it becomes necessary sometimes to obtain the help and prayers of others.

TIDINGS FROM THE CHURCH AT HOME AND ABROAD

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill.
Chicago.—Mennonite Gospel Mission, Emerald Ave. and 26th Street, Chicago, Ill.
Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.
Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa.
Fl. Wayne.—1309 St. Mary's Ave., Fl. Wayne, Ind.
Lancaster.—462 Rockland Street, Lancaster, Pa.
Canton.—Mission Home, 1934 East Eighth Street, Canton, Ohio.
Kansas City.—701 Pacific St., Kansas City, Kan.
Argentine, Kansas.

Johnstown, Pa., April 15, 1907.—A. B. Kolb. Dear Bro.:—Greeting. The meetings held in Lancaster City by Bro. S. G. Shetler closed March 31. Much interest was manifested in the work and eighty-nine came out on the Lord's side. May the Lord give them grace to be faithful. COR.

From Lagrange Co., Ind.—On the 7th of April, 1907, eight young people were received into church fellowship by baptism at the Forks A. M. meeting-house. Two were also received by letter at the same time, and on the 28th of April this congregation, if no intervening providence, expects to hold communion services. The Lord bless the work among the brotherhood here. COR.

Canton, Kans., April 12, 1907.—On April 6 and 7, we were favored with a visit from G. R. Brunk and little daughter, at which time Bro. Brunk preached two helpful sermons and received into church fellowship one young man who had become tired of sin's dark ways and chose to walk in the light of the Lord. May he become a fruitful branch of the true Vine, and may others follow his noble example. In his love, FANNIE LANDIS.

Toronto, Ont., April 17, 1907. The workers in this part of God's field of labor are still praising God for his continued blessings. One of our brethren, living in this city, who has been suffering for some time of Bright's disease, is gradually growing weaker. He is very resigned and desires that God's will be done. Let every brother and sister, in this affliction, lift him and his family to the throne in prayer.

During the past few weeks a number of the brethren and sisters passing through the city called at the mission. We appreciate these calls very much. Bro. Joseph Shirk, who is living with his son in the west part of the city, was with us for preaching service and Sunday school on April 7.

Our attendance is increasing. More young people are coming, but the parents are very indifferent. As the needs become more apparent, we are more anxious to be used in plucking at least a few of the brands from the burning. Brethren, pray without ceasing. S. F. HONDERICH, 75 Tate St., Toronto, Ont.

Ephrata, Pa., April 18, 1907.—Dear Herald Readers. Greeting in Jesus' name. "Who is as the wise man? and who knoweth the interpretation of a thing? A man's wisdom maketh his face to shine, and the boldness of his face shall be changed. I counsel thee to keep the king's commandments, and in that regard of the oath of God." Eccl. 8:1. We had an ingathering of precious souls this winter of whom twenty-three were received into church fellowship. Two who had transgressed the doctrine were reclaimed. May we all, who know the worth of prayer, pray that God may endue them with power from on

high that they may overcome this world and yield themselves in full obedience to his word and that they may all be gathered around the throne of God and reign with him throughout eternity. Services followed Sunday evening by Bro. Noah Mack, from Matt. 5:14-16. This service was very uplifting to all present. On Saturday evening, April 13, we reorganized our teachers' meeting. Leader, Bro. David Denlinger; Assist., Bro. A. Landis. We also decided to have Sunday school every Sunday. May God further add his choicest blessings, in my prayer. Your co-worker for Christ and his church, ELIZABETH D. WITWER.

East Holbrook, Colo., April 15, 1907.—Dear brethren and sisters, You who are interested will learn that on Sunday, April 14, according to previous appointment, all the members of this place, except four families could have been seen making their way to LaJunta where the entire membership was gathered to again commemorate the death and suffering of our Lord Jesus Christ. Should it not be a notable time when we meet on such occasions? or do we not consider? Do we find it a great work to make a self examination? Or are we not concerned about it? Are we careless in such great matters? How happy every one would be if they would look forward to the time of communion as some look forward for a great inheritance. We should always so live that if the Lord would say, "Come with me," we could say, "Yes, Lord, gladly! Hallelujah!" The entire membership now numbers one hundred and five. The lumber has been purchased at Kansas City for a house of worship. May God give us a mind to work. Yours for Jesus, A. F. BURKHOLDER.

Chief, Mich., April 16, 1907.—To the Readers of the Herald of Truth, Greeting in Jesus' name. The health of the people in this vicinity is good. There are a few cases of sickness. We have had real nice weather through the winter until this spring. Since about a week ago it has been cloudy and stormy. But were it not for the clouds and the storms we would not appreciate the sunshine.

We received five dear souls into our church on Easter Sunday, by water baptism. Our little flock now numbers forty-one. Play that we may not only grow in number but also in spiritual power. I think this would be a good time for us to pay up to the Publishing-house, if we owe them anything. (We are glad for the brother's suggestion, and we thank all our dear friends and patrons who have already acted in accordance with this suggestion and have sent in their subscriptions recently. This certainly is an opportune time, as it is a time in which we need every dollar we have coming to us, and all who know themselves to be arrears, if they will kindly send us the amount we shall feel very thankful indeed.—Publishers.) I accordingly enclose the amount for the Herald and the Words of Cheer. Please send me some tracts, etc. With love and best wishes to all I remain yours truly, COR.

Kulpville, Montgomery Co., Pa., April 15, 1907.—To the Readers of the Herald of Truth, Greeting. Bro. Jacob S. Landis, who has been afflicted with spinal disease is improving so that he can now be out again.

Bro. Jacob C. Godshalk of Franconia Twp., who had a stroke of paralysis last summer, was able to be about again, but recently he had another stroke which has so much affected him that there are little hopes for his recovery.

Bro. Aaron R. Bower, son of Pre. Henry S.

Bower, of Harleysville, has had a severe attack of gripe, but is recovering.

Bro. C. B. Allebach of Kulpville conducted religious services in the Lederachville chapel on Sunday, April 14. On May 12, eleven new members will be added to the congregation at Skip-pack by baptism.

A new barn will be built on the small farm belonging to the Salford congregation during the coming summer. COR.

Waynesboro, Va., April 16, 1907.—Dear Herald Readers: Greetings. On the 18th of March, Bro. Abram Metzler and wife, from Martinsburg, Pa., came to our community to visit relatives and friends; also to labor for the cause of Christ. He preached for us at Spring Dale every night for one week and had one day meeting. Preached also at the Hildebrand M. H. on Sunday, April 24. The meetings were well attended and a deep interest shown, but only one soul confessed Christ. We know the value of one soul and rejoice over it. But when we think of the many who are out in the world without a Savior and know that they have been convicted of sin and are not willing to yield to the Master's call or the brethren's earnest pleadings, it causes us sadness. Let Christians not despair, but continue to pray and lead such lives that they may see that there is true joy in the christian religion. We had, as usual, services on Good Friday. Church council will be held at Spring Dale, Saturday, April 20, if no preventing providence. Has been held at Mountain View and Hildebrands. May all work and pray that love and peace may rule supreme. Then, and then only, can we have power with God and man. Yours truly, COR.

Canton Mission, Canton, Ohio, April 17, 1907.—Dear Editors and Readers of the Herald of Truth, Greeting in the Master's name. Bro. I. J. Bachwalter of Dalton, Ohio, came to this place on the 13th, and the same evening held an instruction and preparatory meeting. The following morning six persons were received into church fellowship by baptism. In the afternoon we again met and commemorated the sufferings and death of our Lord and Master. It was a blessed day for us, and it is our desire that all our members may be kept true and faithful to him who died for us. May many more be gathered into the fold. There are those about us with whom the Spirit has been striving, but they have not yet yielded themselves to his ministrations. We ask all who know the worth of prayer to remember us at the throne of mercy. Your unworthy servant, P. R. LANTZ.

From Holland, Europe.—From the land where Menno Simon was born, labored and died we give a few items of tidings from the church. At Rotterdam, in the month of March, 21 young persons were received into church fellowship by baptism.

At Hilversum, on March 24, seventeen persons were baptized and received into church fellowship. At Aalsmeer, on the same day twenty-eight were received; at Den IJm, three; at Amersfoort, five; at Beverwijk on the 17th and 24th, seventeen were received; at Leyden nineteen; and at Arnhem on March 24, thirty-five. These reports show that the churches in Holland, as in other countries, are active and prospering. The churches there also publish, in the Holland language, a weekly paper under the name, "De Zondagssode".

La Junta, Colo., April 15, 1907.—Yesterday, April 14, we were privileged to commemorate the death and suffering of our crucified, but now risen Lord. Ninety-two of us participated in the sacred emblems, in the Mennonite M. H. in LaJunta, Colo. Bish. David Garber officiated, assisted by Bro. Jacob Heatwole of Virginia, and

Bro. J. M. Nunemaker of Colorado. The foot-washing is a great novelty to many people in the far West. While we are engaged in the observance of this ordinance of which Jesus said, "I have given you an example" John 13:15, Bro. J. F. Brunk was presenting many truths about it of which I will give two viz.

That it having been winter time when Jesus washed the disciples' feet, we dare conclude that the feet were covered with something more than sandals. Again, 1 Tim. 5:10. Those well reported of for good works, were such as had "lodged strangers," "washed the saints' feet," and "relieved the afflicted."

Thus the congregation was shown the inconsistency of maintaining that the first and third of these three christian graces were right and proper while the second or middle one, that is feet-washing, was not necessary and improper, even though it is spoken of as one of the good works.

A number of brethren, who recently came and located here, were at this meeting and received into christian fellowship. The brotherhood now numbers one hundred and ten. COR.

For the Herald of Truth.

MEETING THE NEW MISSIONARIES.

By Geo. J. Lapp.

The day was rather warm and we had spent the previous day at Bulsar, north of Bombay, where there was a missionary conference of all the missions of that district. The Dunkard Brethren are located at that place.

Since meeting ships is a little like meeting trains we were rather uncertain about the time of arrival of the Italian ship on which Brother and Sister Friesen were coming. The authorities said it could not possibly come in before the evening of March 7, and would not likely come in before the morning of the 8th. So we asked Thos. Cook & Son to send us a special messenger when the ship would arrive, as we were staying a long distance from the dock.

After we had eaten our evening meal we began packing our baggage, believing that we could start home the next day. No messenger came, so we prepared to retire. About 8:30 o'clock there was a rap on our door and here was the messenger with a note telling us the ship had arrived. No time was lost in hurrying to the dock, but the ship was out at anchor over a mile from the shore. A boat was secured and by 9:30 we were ascending the companion-way of the ship. No one could be seen at first but Catholic priests, ship officers, and coolies. Bro. Friesen did not expect us that evening, so they prepared to retire. Bro. Friesen heard a noise on deck as if some one were coming, so he ventured out once more, thinking that perhaps we might be coming. When we came to the second class deck he had just come out from their cabin and we met on the deck. But we had never met before, so how would we recognize each other? A missionary generally knows a missionary, especially if he be a brother in the faith. We asked him if his name wasn't Bro. Friesen. He answered in the affirmative, and we soon were as near to each other as though we had been acquainted for years. In a short time we were taken to the cabin where were Sister Friesen and the children. They were soon gotten ready and we were off on the little boat again for the shore and for the Alliance home at which place we were staying.

Our meeting was a happy one. There was joy at being met by friends, and joy because of meeting those whom God had sent to strengthen the work here. We feel assured that God will use them to his glory. The little ones whom God has given them are beams of sunshine in our

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mission home and fill the vacancy left by Samuel and Esther Burkhard.

The morning of the 8th was spent in doing the necessary shopping. Sisters Lapp and Friesen and the children did half the shopping and we did the other half. By thus dividing the work we could get more accomplished. Considerable time was necessary to clear the luggage and get it through the customs house. By 2:00 P. M. we were aboard the train bound for Dharmari. Thus the meeting of new missionaries was accomplished, and we praise God that he has used the Board as instruments in sending us reinforcements. Two missionaries in this great field may seem like a small number, but they mean much to the work when truly consecrated and adapted to the work. May God make them a blessing in helping to deepen our own spiritual lives and in spreading the cause of the more rapidly in this dark land. May loved ones at home be freely given by those who should consecrate their sons and daughters as well as their means. "Freely ye have received, freely give."

Dharmari, C. P. India.

For the Herald of Truth.

TO THE PROSPECTIVE MISSIONARIES.

By J. A. Ressler.

I've wanted to preach a short sermon to prospective missionaries for some time, but the chief difficulty from my point of view was that I did not have an audience. Now they are telling us of new missionaries to be and I write. Maybe I'll write two sermons.

The text of the first sermon is a story. When I was under appointment as a missionary and preparing to come to India for the first time I attended church services at a certain place and after meeting an elderly brother insisted on taking me with him for dinner. I went. As soon as we were fairly on the way he looked me over rather critically and said, "They ought to be exceedingly careful as to what kind of people they appoint for such a work as mission work in India." I assented, and as the remark was evidently intended to be personal I suggested that the missionaries then under appointment were willing to be remodeled, patched up, and adjusted if they were not properly made up. The brother sighed deeply and said with emphasis, "I don't think we want to begin patching up. Missionaries ought to be right to begin with." It doesn't matter what I said in reply, for that is the end of the text. And the sermon may also be omitted here, for each prospective missionary will know that there is no time for making over missionaries on a busy mission field. "Missionaries must be right to begin with."

And the text of the second little sermon is another story. An old and experienced secretary of a Foreign Mission Board sat in his office talking to an old friend. In came a young man to apply for appointment to the foreign mission field. They talked for a few minutes and the old man said to the young man: "I'm a little hard of hearing in this ear. Would you mind changing to this chair so I can hear you better?" And the young man replied, "Oh, in that case I'll only talk a little louder and it will be all the same." The conversation continued a few minutes longer and the young man was excused. After he had gone the secretary turned to his friend and said: "He'll never make a missionary. He can't take a suggestion." That's the end of that text and of the sermon too.

And if the mission committee of our Board were in my audience I'd preach another little sermon without any text. It would only be to suggest that in addition to the questions already asked of the candidate as given in the Manual there be asked of four persons,—the candidate's pastor, his post-master, his doctor, and his latest

teacher, in some form or other the question, "Judging from the candidate's conduct and conversation I think no one is watching him, what would you think to be his highest motive in life,—to seek for himself a name and a place or to glorify his Maker?" A missionary who has now spent a number of years in a heathen land remembers with bitter regret the years he wasted in wondering what to do. Many a would-be missionary has been sadly, bitterly disappointed and has ignobly failed because he and his board did not honestly and squarely meet the question of the highest motive in life and what it means and what it might cost.

Dharmari, Central Provinces, India,

March 19, 1907.

For the Herald of Truth.

GIVING LOVE.

By S. Roxana Wince.

We all want to be loved. The loveless attitude of those around us acts upon our sensitive natures like a slow poison. We think we cannot live without love. It is balm for all pains, medicine for all ills.

And yet, if we rest absolutely and with firm unbending resolve on the love of Jesus, and say, "I will be happy anyhow," despite the dislike of others, we will find that such a thing is possible, and that our cheerful, happy demeanor will draw and to us the very ones who were once so far away.

It is not in receiving, but in giving that the purest happiness lies. We must love as Jesus loved, we know how that was; we know how, even on the cross, he forgave his enemies! For-gave those who were putting him to death! Prayed God to forgive them! Can we be—are we like him? We need to meditate often on this dying scene. Was there ever love like this before? Has there ever been love like it since? Should not such love lift us out of our poor selfish selves, until, instead of asking everything and giving nothing, we will ask nothing and joyfully give everything?

It is giving, giving, giving, that makes the happiness of the world! That is the lesson we learn from the cross; that is the lesson we learn from the life of Jesus, he gave, he gave, he gave his life. Did the world love him in return? No, it hated him. But he loved on despite the hate; he loved on, and on, and on through the ages. He is loving yet and has loved to such an extent that myriads of hearts that once hated and despised him have bent to his love and have died as he died, forgiving their slayers.

Myriads of hearts have been so fired with his love, that they have forsaken home and friends for his sake and the gospel's and have gone into the jungles of Africa, into the wilds of Tibet, to India, to China, to Japan, to Africa, to Korea, to Persia, to France, to Italy, to Spain, to Russia and to the cannibal islands of the sea that they and to the marvelous love of Jesus to the might tell of the marvelous love of Jesus to the highest and noblest of men. This is the highest moment of human attainment—to be able to give love and ask nothing in return. And this is just what we must be able to do, if we want our lives to be the real thing and not paste jewelry or a tinkling cymbal. The Christ-road is the only road to the kingdom, we shall never reach it until we become meek, and loving and self-denying like him. Profession of Christianity amounts to nothing if the life does not accord with the profession. O, let us take hold of hands and strive together for a higher, more perfect, more glorious life! Take hold of hands that we may lovingly help one another in the church and in the home; take hold of hands that we may be to each other a source of strength, and may "love in deed and in truth," and so be found in peace when Jesus comes.

Piercetown, Ind.

CONFERENCES.

The church conference for the state of Illinois will be held at the church near Morrison, Ill., on the first Friday in June, June 7. The Sunday school conference will be held at the same place on Wednesday and Thursday, June 5 and 6, preceding the church conference. A cordial invitation is extended to all. Persons desiring further information, will please correspond with Bishop John Nice, Morrison, Ill.

BENJ. HERNER, Sec.

Virginia Conference.

The spring session of the Virginia Conference will be held at Lindale M. H. (Lower District) on the second Friday in May, being May 10, 1907. The nearest station is Linville Depot, on the Southern R. R., where those coming by rail, will be met by notifying J. J. Wenger of their coming. All are invited to be present, especially ministers and deacons from other conference districts.

C. H. BRUNK, Sec.

The Lord willing, the Annual Mennonite Conference for the state of Ohio will be held at the Martin M. H., near Orrville, Wayne Co., Ohio, May 23 and 24, 1907, at 10 o'clock of exercises. Bishops will meet at 8 A. M. Ministers at 9 A. M., and conference proper will open at 10 A. M. It is to be hoped that not only every Bishop, Minister and Deacon in Ohio will be present, but that many members of conference from other states will also meet with us. A cordial invitation is extended to all. Those coming by rail stop at Orrville. Please notify the brethren Michael Horst, Jessie Good or Levi Mumaw, Orrville, Ohio, of your coming and you will be met at the station and enjoy the Lord's blessings rest upon these meetings.

MARRIED.

Boshart-Nafziger.—On January 15, 1907, by Bishop Nicholas Nafziger, John Boshart of Milwaukee to Katie Nafziger of Topping, Mornington Twp., Perth Co., Ont.

Albrecht-Brennem.—On March 12, 1907, by Bish. M. Nafziger, Christian Albrecht to Annie Brennemann, both of Mornington Twp., Perth Co., Ontario.

Basel-Spencer.—On April 9, 1907, by Bish. Nicholas Nafziger, Jacob Basel of New Hamburg, Ont., to Katie Spencer of Poole, Ont.

DEATHS.

Stolzof.—Christian K. Stolzof of Lancaster Co., Pa., died April 7, 1907, after a lingering illness. Funeral was held on April 10. Funeral services were conducted by Jonathan Stolzof of Conestoga, and Daniel Eash of Gordonville. Buried in the Amish cemetery at Ronks. His age was 56 Y., 2 M., 1 D. Peace to his ashes.

Moyer.—On April 5, 1907, at South West, Elkhart Co., Ind., of pneumonia, Jacob Moyer, aged 65 Y., 12 D. He was never married, but one of his paternal family survives him, a brother. He had been living alone, and when found sick, he was taken to the home of Josiah Rohrer and tenderly cared for until he died. He never made a profession of faith. Buried at Yellow Creek, where services were conducted by I. P. Moore and Jonas Loucks.

Bricker.—On the 13th of April, 1907, at his residence, near Roseville, Waterloo Co., Ont., of paralysis, Bro. Benjamin Bricker, aged 81 Y., 3 M., 25 D. He was the oldest of a family of 18 children, and lived all his life within half a mile of where he was born. He was married to Esther Bechtel, July 1, 1846. The union was blessed with eight sons and five daughters, of whom two sons preceded him in death. He never made a profession of faith, and many grandchildren and other relatives are left to mourn the loss of one whom they cherished. Bro. Bricker was a faithful member of the church and enjoyed the confidence and esteem of all in his community. May God comfort the bereaved family.

Kauffman.—Fanny Kauffman (nee Stauffer) was born in France, Europe, Oct. 2, 1831, died at the Old People's Home, Wayne Co., Ohio, April 11, 1907, aged 75 Y., 6 M., 9 D. She emigrated to America and was united in matrimony to Joseph Kauffman, who preceded her to the spirit world. Funeral services were conducted by C. Z. Yoder and J. S. Gerig. Text: Matt. 28:6 and Ruth 2:12.

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Christner.—Christian Christner was born in upper Alsace, Germany, June 21, 1815. Emigrated to this country in the year 1825. After suffering but a short time he passed peacefully away in New Hamburg, Ont., on April 6, 1907, aged 91 Y., 9 M., 13 D. His wife preceded him 23 years, after which he moved to New Hamburg, where he resided with two of his daughters until death. He was a member of the Mennonite church. He leaves to mourn his departure four sons and six daughters. Two of his daughters became members of the same church. Funeral services were conducted by Amos S. Cressman, from Psa. 90:12 and Noah Stauffer, from Rev. 20:6. The services were held in our Amish Brethren's place of worship, Steiman's M. H.

Lehman.—On March 22, 1907, at the home of her nephew, Henry Lehman, near Washingtonville, Ohio, of pneumonia, Sister Catharine Lehman, aged 77 Y., 3 M., 23 D. The deceased was never married; four brothers and four sisters preceded her to the spirit world. She is survived by one brother, fourteen nephews and nieces; and there were 64 first cousins of which she was one. There are now but two left, namely her brother Christian of this place and David Hoover of Harrison Twp., Ind. She was a consistent member of the Old Mennonite church for many years. Funeral services were held on the 24th of March, at the Midway M. H., conducted by Bish. Henry Hirsch in German and Jacob Thoma in English, in the presence of a very large concourse of people.

Nyce.—Sr. Deborah, wife of Henry B. Nyce died near Souderton, Montgomery Co., Pa., on April 8, 1907, of consumption, aged 84 years. She leaves a husband but no children. Buried on the 14th in the Salford Mennonite burying grounds.

Hilty.—Catharine Hilty was called home after an unusually long, interesting and useful life. She was born at Sanbar, Canton, Berne, Switzerland, Jan. 5, 1815, and departed this life at the home of her daughter, Sister Fred Geiger, Bluffton, Ohio, March 26, 1907. She reached the mature age of 92 Y., 2 M., 21 D. She was united in marriage in May 1837 to John Hilty, who preceded her to the great beyond, June 2, 1895. To this union were born nine children of whom six—eight great-grandchildren. Sister Hilty confessed her Savior very early in life, and joined the Mennonite church. She has been a faithful Christian all her life, and a devoted member of the church. She always was hopeful and optimistic even in the midst of trials and sufferings. She sincerely believed that her Savior loved her, and her spirit was always directed to his wonderful blessings and her heart was ever full of love and praise for him. During her entire life she was of Hubbard one of the greatest characteristics of her Savior's life. She was unselfish and amiable, always wishing every one well who came into her presence. Funeral services were held Wednesday afternoon at Ebenezer church. Interment took place at Zion cemetery by the side of her husband. Funeral Text: Luke 18:7, and first clause of verse 8. Pre. M. S. Steiner officiated, assisted by Pre. Bear.

Bond.—Sister Susan Bond, (nee Mishler) was born in Elkhart Co., Ind., Sept. 15, 1873; died April 11, 1907, aged 33 Y., 6 M., 23 D. She was married to Bro. William Bond, Sept. 16, 1903. She united with the Mennonite church when 18 years of age, but afterwards drifted away. But in recent years she returned to the fold and gave herself up to a consecrated christian life, and was faithful unto death. She leaves a husband, a son, father, mother, three brothers and five sisters. Two brothers preceded her in death. The surviving relatives need not mourn as those who have no hope. Services by J. P. Bontrager, from Job 7:9, 10, and John F. Bressler. She was laid to rest in the Hopewell cemetery, in the vicinity of Hubbard, Oregon.

Wenger.—Iwan Earl Wenger, seventh son of Peter Wenger, of Grand Rapids, Mich., died of Diphtheria, Mar. 23, 1907, aged 14 Y., 7 M., 20 D. The death of Iwan was a great loss to the family of thirteen children, of whom father mother, six brothers and three sisters survive.

Birkey.—On April 8, 1907, Sister Nancy Birkey of Decatur Co., Kans., wife of John Birkey, aged 34 Y., 2 M., 21 D. Funeral services were conducted by Bro. Jacob Spaul and Bro. A. E. Stoltz. The funeral was largely attended. This sister and her husband had confessed Christ and the church was a little over a year ago which was a source of great comfort to the sister on her death bed and to many who visited her. On one occasion, when her minister was at her bedside she requested that he read a portion of scripture,

after which she made the remark, "Now I can lie down and take a good sleep." She spent most of her last days singing songs such as "Jesus, Savior, pilot me," "Softly and tenderly," "Tis so sweet to trust in Jesus." She suffered from pneumonia, terminating in quick consummation. She is sadly missed by all, but especially by her kind husband, who deeply mourns the loss of an affectionate wife, and also five children. May all of us be prepared to meet her when the final call comes. "It is enough, come home."

Gehman.—Eli Henry, infant son of Jonathan and Ella Gehman of Farmersville, Lancaster Co., Pa., died at the home of the parents, at that place on April 6, 1907, aged 24 days. Pneumonia. Buried on the 8th, at Weaverland. Services were conducted by Bish. Benj. Weaver.

Musselman.—On the 9th of April, 1907, near New Holland, Lancaster Co., Pa., of a complication of diseases, Rhoda May, daughter of Christian and Emma Musselman, aged three years. Buried at Groffdale M. H.

Financial Report of Mennonite Board of Missions and Charities for the Month of March 1907.

RECEIVED.

Chicago Mission.

Income from Kauffman farm, Mannheim, Pa. \$ 25.00

A. R. Miller50

Total \$ 25.50

India Mission.

Bible Reading, Fairview, Mich. \$ 6.67

A Sister, Mumansburg, Pa. 1.00

A Bro., Bellefonte, Pa. 24.25

Souderton, Pa., Teacher's Meeting 28.32

Stahl Singing Class, Pa. 6.65

Churchtown, Pa., Cong. 3.75

Primary Class Union S. S., Ill. 8.00

Income from Kauffman farm 45.00

Total \$ 123.64

India Orphans.

Catlin S. S., Kans. \$ 15.00

Margaret Stauffer 15.00

Andrew Nafziger 15.00

Harry E. Metzler 15.00

John Smith (deceased) 15.00

Lydia Smith 15.00

Cullum S. S., Ill. 7.00

J. C. Herschberger and family 5.25

Clinton Brick S. S., Ind. 5.00

Total \$ 107.00

Port Wayne Mission.

Bowen S. S., Mich. \$ 30.00

Elizabeth Buzzard 5.00

Income from Kauffman farm 21.00

A. R. Miller50

Total \$ 46.50

Old People's Home, Ohio.

Louisa Snively \$ 20.00

A Bro., Ohio 85.00

Total \$ 385.00

Old People's Home, Pa.

Churchtown Congs, Pa. \$ 3.75

Kansas City Miss. \$1000.00

Louisa Snively 500.00

Lajunta Sanitarium.

Louisa Snively \$402.00

L. J. Lehman 19.72

A Bro., Ohio 500.00

Total 4921.72

Sister Burkhard.

Chr. and Emma Burkhard \$ 2.00

Mahlon Lapp's Home.

A friend, Ill. \$ 10.00

South America.

Spring Valley Cong., N. D. \$ 15.00

China Institute.

Margaret Stauffer \$ 5.00

Goshen College Endowment Fund.

Louisa Snively \$1000.00

General Fund.

Friend's Minister, Ill. \$ 20.00

Catharine Weber 3.00

Rose W. Weber 5.00

Sadbury Y. P. M. 11.50

Income from P. B. Good Trust Fund. 38.00

Total \$ 77.50

YOUNG PEOPLE'S BIBLE-MEETING PAGE

TOPIC: Communion with God. Mark 1:32-35; Eph. 6:17, 18. (Consecration Meeting) May 5, '07

THE LESSON MOTTO.

My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up.—David.

DAILY READINGS.

April, 1907.
29. M.—A sanctified place. 2 Chron. 7:14-18.
30. T.—Obtaining a blessing. Gen. 32:24-29.
May, 1907.
1. W.—A night of prayer. Luke 6:11, 12.
2. T.—A heart worship. 1 Sam. 1:12-15.
3. F.—An acceptable time. Psa. 69:13-18.
4. S.—The "Morning Watch." Mark 1:35.
5. S.—Topic: Communion with God. Mark 1:32-35; Eph. 6:17, 18. (Consecration meeting).

A PRAYER.

Give ear to my words, O Lord, consider my meditation. Harken unto the voice of my cry, my King, and my God: for unto thee will I pray, my voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up.... I will come into thy house in the multitude of thy mercy; and in thy fear will I worship toward thy holy temple. Lead me, O Lord, in thy righteousness; make thy way straight before my face.

APT QUOTATIONS.

One result of communion with God is to make us tender of all that respects God's honor.—Bonar.

Our union with Christ is a real union. Everything that concerns me Christ is concerned in, and everything that concerns Christ I am interested in.—D. W. Whittle.

The essentials of the "Morning Watch" are a quiet room—closed doors—a man—God—between them—the book—Sherman Grant Pitt. Meditation brings God and man together in the Book. Man alone with nature gets God's truth out of nature for the needs of the body; Man alone with the Book gets God's truth for the soul.—Sherman Grant Pitt.

Happy the heart that keeps its twilight hour, And in the depths of heavenly peace reclined, Loves to commune with thoughts of tender power.—Paul H. Hague.

Thoughts that ascend, like angels beautiful, A shining Jacob's ladder of the mind!

The solitary side of our nature demands leisure for reflection upon subjects on which the dash and whirl of daily business, so long as its clouds rise thick about us, forbid the intellect to fasten itself.—Froude.

Say "Good-morning" to God before you say it to men.—Bishop Winde.

It is better to get in touch with your source of strength before the battle is on, or we will be defeated and have to confess failure instead of winning a victory.—Sherman Grant Pitt.

THINGS WORTH REMEMBERING.

The influence of our surroundings is a powerful factor in the formation of character. But the atmosphere that is formed by man in communion with God injects into the soul a moral stamina that is more than an equal to the degrading tendencies about us.

Public prayer, with all its benefits, cannot meet the demands of the individual soul.

We need to get into our busy days some seasons of prayer, if we would live useful christian lives.

Every season of prayer should be accompanied with meditation on some part of God's word. There is a secret of power that can only be found out by a secret communion with God.

The observance of the "Morning Watch" as well as the performance of "Family Worship" requires prayer, Bible study, and meditation.

There is no better way to achieve saintliness than to remain five long minutes at the close of each day in the presence of God, and hear what he has to say.

BIBLE HINTS.

Mark 1:32-34. These three verses in the gospel according to Mark, describe briefly and graphically the busy life of our Lord. The life that is out on a mission of love will always find plenty of work to do. The day's work cannot be measured by a rising and setting sun. The need and the strength for the performance of the same, are the essential elements in deciding the length of the day.

Mark 1:35. We are first attracted to Jesus because he is so much like us; kind, loving, sympathetic, tender, strong, manly, considerate, courageous. But after we become better acquainted with him, we are almost ashamed, because he is so much unlike us; his kindness is controlled with so much more wisdom, his love so much more devoted, his sympathy so much broader, his tenderness so much more manly, his strength so much more gentle, his manliness the crown of manhood, his consideration always strong where ours is the weakest, and his courage unflinching where ours despairs. Yes, Jesus is very much unlike us! Do you wonder why? "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed."

Eph. 6:18. "Praying always" surely means more than intercessory prayer. Our study, meditation, and even our work should be part of the prayer.

PERSONAL THOUGHTS.

Have you a place made sacred by secret communion with God?

Why not have a Holy of Holies for every life? Who gets possession of your thoughts first in the morning?

"First things first," then, why not put prayer first?

Before the enemy captures your thoughts is the time to get on the armor.

You may be able to live an ordinary good life with but very little prayer, but you will never live your best. The man who cuts out little by little the prayer side of his life will discover before very long that he is losing interest in religious matters. What are you doing to avoid laxity in secret prayer?

ILLUSTRATIONS.

"Bible First."

About forty years ago a christian man sat at his fireside in Philadelphia. Near by him, playing on the floor, was his only child, a beautiful little boy. It was early in the morning. The day's work had not yet begun, and waiting for his breakfast, it may be, the father took up the daily paper to read. The boy at once climbed

into his lap and snatched away the paper, exclaiming, "No, no, papa! Bible first—Bible first, papa!"

A Rusty Sword.

An unused Bible is like a rusty sword; you cannot pull it out of the scabbard, and hence you cannot defend yourself.

Thinking of Friends.

Some of our dearest friends are separated from us. The only way we can commune with them is by letter. There are times when, by thinking of such friends, life becomes sweeter. But our thoughts of them can never take the place of a personal message from them. Communion with God cannot be complete without Bible study.

SUGGESTION FOR LEADER.

In preparing to lead this meeting, think of the lack of spiritual power in the christian church, and then enumerate a list of reasons that account for this lack of power.

It is impossible to run an electric car so long as the trolley and wire do not come together and complete the circuit. Perhaps the best explanation any of us can give for the lack of power is the fact that man has, and is continually, breaking his connection with God. We neglect communion with God!

Then, you may give a number or reasons why men are prone to neglect communion with their Creator. Among the many reasons may be given the one reason that causes many of us to neglect our secret devotions—want of time.

Three elements should enter into our communion with God: Bible study, prayer, and meditation. The one stimulates the other. Neglecting one weakens all three.

When is the best time for secret prayer? At this point in your meeting it may be well for you to discuss the importance of keeping the "Morning Watch"; the need of family worship.

"To begin the open discussion, it may be well to have a number of the members give two minute biographies of men whose lives were characterized by a strict observance of secret prayer.

Since this meeting is meant to be a consecration meeting the proper way to close the service is by a series of short prayers. The best of us allow the busy days to crowd out our seasons of prayer. There is no better time for us to admit it than in this meeting.

Subjects for short talks and papers:

1. The importance of family worship.
2. Keeping the morning watch.
3. God—man—and the Book.
4. How to avoid laxity in our secret devotions.

What ought to be done?" should be ever before us. Yet not all that ought to be done can always be done. Hence while thinking of the problem and the ideal, the practical question is: "What can be done?" To the doing of that which can be done we should put forth every effort, for it brings us and what we do nearer to that which ought to be.

If you would like a few practical suggestions on how to mend "thin places," read the article on that subject in the Words of Cheer for April 28. If you do not get the paper regularly, send for a sample copy of that issue, or, better still, send fifty cents and you will get one of the best Sunday school papers published, sent to you a year. But, anyway, learn about those "thin places."

ation in that city. His aid and influence there will certainly be helpful and will be appreciated by the workers there.

Sister Malinda Mann of the Fort Wayne Mission in response to a request from Canada, came to Elkhart on the 26th of April and left the same evening for Vineland, Ont., to wait on her brother, who is ill with typhoid fever in the home of Bro. S. F. Coffman. This is indeed commendable of Sister Mann. The Lord bless her in her work of charity.

Bro. S. B. Wenger, residing at present in Goshen, Ind., was called to Kansas last week, to see his mother who was seriously ill. After being with her for several days she had so far recovered that he felt justified in leaving her on the 22d. He stopped over at his home at South English, Iowa, and arrived in Goshen, where he has taken up a temporary residence, on the 26th.

For the Herald of Truth.

DEFERENCE TO THE AGED.

By Flora Williams Wood.

Do we ever stop to consider that old age is God's property? and that we should be very careful how we trample on it? It is no more right to disregard an old person than we do the helpless infant in the cradle? For, "Except ye become as little children, ye cannot enter the kingdom of heaven." Instead of growing older, we are, in a measure, growing younger all the time, and as we advance toward heaven's portals, we become as a child again. It is said that the "young people of to-day are the old people of to-morrow," hence it behooves them to be generous with their kindness and respect to the aged. Where is there a more sublime picture than the figure of an old person standing in the light of heaven on the threshold of eternity, slowly, but surely wending his way to the end of life's journey!

Old age is indeed sacred, and commands the respect and sympathy of everybody.

God forbid that any old person should ever outlive his usefulness; for even though the days of his active efforts have flown he is entitled to a worthy mark of honor everywhere, while life lasts. Many of them have endured the struggle and hardships of the early days of the pioneer, when our beautiful land was but a wilderness, when our fathers were compelled to wage perpetual feud with trees and contended with the forest for a livelihood and a place to dwell.

The mind and memory of the aged is a register of important events, and their many sacrifices have given to us the privileges we now enjoy.

It would be well for young boys and girls to always keep the name of some dear old person on their list of acquaintances. They will find it a valuable friendship, and a few moments' conversation with the old person would perhaps afford them the desired information—in a historical way—they have sought the libraries for weeks to find.

This will not be a selfish gratification only, as the presence of youth to the aged is like the fragrance of bright flowers in the sick-room; for oftentimes the hours grow long to the old person while waiting, and every little glimpse of sunshine youth affords is always met with a glad welcome to them in a lonely hour.

Youth is the morning; old age is the evening. Youth is the springtime; old age is the hoary winter, and those who are at the noon-tide of life should not carelessly push aside those who have traveled the long and perilous journey. Do not scoff at old age, for they who have traveled far are wise and can guide you over many a rough way. It is proclaimed that old people are the human mile-stones that mark the passing of a generation.

I know an old lady who has passed the usual number of years in life, and while she sits wait-

ing, waiting with sweet contentment written on her face, and the very light of heaven shining in her eyes, though dim and faded, yet, there is in them "a beautiful something" that inspires and makes one wonder what she sees; and we cannot help thinking that through the gathering shadows she sees the beacon light of her heavenly home and hears her Master's voice, saying: "Wait a little while longer."

Life here stands in vital relation to the life beyond, and the aged who, after a long life of diligent toil, wait now with exhausted powers well earned rest, should not be made to feel a burden to themselves or to others, or an impairment or cloy to the welfare of their children, and it is not for them to pass judgment on the interests involved, as the question is far too sacred for their small conception of life.

An old lady said to a friend one day: "I have always taken more or less medicine, but I think from now on I shall cease taking it altogether, as I only prolong a useless, burdensome life to others, and I fear that I am not doing justice to my children."

"Grandma!" said her granddaughter, who sat near, "Please do not let us hear you talk that way; it makes us feel bad. You are not a burden, for we all love you and want you as long as God will let you stay with us."

How many there are who are only waiting "till the shadows are a little longer grown," without kind and loving words of encouragement and assurance of being loved. Here I may recall a sad incident, or a conversation between a mother and daughter to which I was an unwilling listener. I think I shall never forget it, for it was the betrayal of the highest esteem which I once held for the lady whom I thought worthy of the highest regard. They were conversing about the business details of the farm, when the aged mother suggested the fact that the old home needed repairs—a new roof and some other things to make it comfortable. This she declared hopefully despite her many years and with the same mark of thrift and painstaking care that had always been so admirable in her character in the days gone by.

"Well!" replied the daughter, placing the forefinger of one hand in the palm of the other authoritatively. "I think it is hardly necessary at your time of life, mother, to talk of repairs. It is better to have the money for funeral expenses; besides a new roof will not add much to the value of the place when sold." In an instant the old lady's eyes fell, and the blessed look of hope vanished, that had so brilliantly lit up the deep wrinkles on the poor old face a few moments before. At last, with much effort, she said: "Yes, I guess it is all too true; I cannot live much longer, and the old home will do as it is; it is best to save the money."

How my heart went out to the poor old lady at that moment, and how shocked and disappointed was I in the woman who thought more of money than she did of a soul, and that her mother. Money is indeed the sharpest test of character, and if children would only remember this and not think too much of money but more of the good they may do, and be thoughtful of their aged parents who have been so kind and self-sacrificing to them in days gone by.

Give the old people a little money for their purse. It makes them feel less dependent and they are happier for a few bright coins,—that perhaps truly belong to them.

A sad reckoning day indeed is it to those who rob the aged of what they have justly earned after years of hardship and toil, and leave them to die in wretchedness and want. Remember, the time may come when you will be as sorely neglected as they, for as we sow, so shall we reap.

Much has been written upon almost every other subject, but "old age" seems to be the final finishing of all. The story is read and must

have an ending somewhere, we think. The journey is ended, that is all, and carelessly we may say: "Oh, she died of old age, or she was just a real old person, it does not matter so much." But however lightly it may be considered, it does matter. It means a great deal,—the completed life—more than all others. It leaves a long and interesting story behind it, that mother who has reared a large family amid hardship, deprivation and toil, for good citizens. Think of it! "a dozen splendid boys for the world" was what one good old mother had the honor of, and it is indeed something, for it meant a dozen godly homes, and a dozen godly homes means much toward the world's progress. Such a mother is worthy a throne and the kindest reverence and consideration should be given her.

Yes, indeed, we should be thoughtful and kind to the aged. We should make their paths as smooth as kindness can make them. Then, when at last their journey is over, we can look back without any regret, and the reward will be sweet and satisfying when we can say: "I was kind to father; I was kind to mother, as I hope my children will be to me when the time comes, as it surely will, that I must go to them and say: 'You were my helpless children; once, I am your mother now. Care for me as tenderly as I have cared for you,—it will be for only a little while until Jesus says: 'Come! I am the resurrection and the life; he that believeth in me shall live again.'"

Elkhart, Indiana.

For the Herald of Truth.

THE POWER OF PRAYER.

By Clara Brubaker.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you," John 15:7.

What is needed to-day is more men and women of strong faith—men and women who are not afraid to lay hold of the promises of God and claim them as their own. Lack of faith is one great hindrance in the work of the church. Much is prayed and preached and sung about victory through faith, and God's great power, but so often our lives fail to prove it.

We find many bound down by sins which they themselves know are a detriment to their spiritual development and yet they seem to think it is no use to try to get away from their sin, because it has become a part of their lives. Is not all sin a part of us before regeneration? If God delivers from one sin can he not deliver from another? Has he not power to cleanse from all unrighteousness? Many unclean things in the lives of professors might be mentioned, but I will talk only of one—the tobacco habit. I know it is a delicate question, but I also know that souls have been freed from its bondage through the power of prayer. I know, too, that often the unconverted justify themselves by pointing to this inconsistency in the churches. They can see no difference in this lust of the appetite and any other sin they are asked to deny themselves. Not many of our brethren who use the weed are satisfied with themselves. They see it is a wasteful, useless, filthy habit and how it mars their influence, but how to give it up they do not know. They may have tried again and again, but failed. Of course they failed if they were not possessed of a very strong will-power. It is safer to let go of your will-power and take God's power. All your will-power needs to do is, to will to let God's power do the work.

Brother, if you have this fight, how much time have you spent in telling God about it? Have you acknowledged it as a sin and asked him to set you free? I believe any tobacco-user who will be honest with himself and with God and man, and acknowledge it a sin, will soon be free. I have not much faith in a man being delivered

as long as he tries to find excuses for using it. What would you think of a sinner who would say: "God forgive me of my sins, but I think I am pretty good after all and you have not much to forgive?"

If your faith is weak, why not make known your conflict to the church or some faithful ones in the church? If there is any power in prayer, surely your united prayers will bring swift deliverance.

Brother, if this hits you take it to yourself and study the matter in the light of God's word. We need to be honest with one another in these perilous times when souls are rushing down to perdition because the laborers are few and many are weak. When the Macedonian call, "Come over and help us" is coming from every quarter we need to be on our guard. You cannot afford to consume your money upon a depraved appetite and perhaps impair your physical powers for usefulness in God's service.

If God, through the united prayers of the church, is raising up men and women who are willing to give their lives for the spread of the gospel and calling forth means to support them, is not his power as great to stop the waste at home, if the church would unite in asking that blessing?

More faith, more believing prayer, more desire to serve God only, will bring more power into our beloved church. May God bless every reader, is my prayer.

Birch Tree, Mo.

For the Herald of Truth.

THINGS TO BE REMEMBERED. Concerning Our Church Institutions.

By J. S. Shoemaker.

Remember, that the next General Conference convenes near Kokomo, Ind., some time in the next November, and remember that every Local Conference in the United States and Canada should be represented at said General Conference. The General Conference has proven to be a unifying factor in our beloved church. It does not take the place, nor usurp authority over any local conference, but it tends to unify the work of the various district conferences, and leads to uniformity of methods in church work, also tends to unite the entire brotherhood in the bonds of Christian love and harmony. Every loyal member of the church should put forth every possible effort, both by prayer and support, to make our next General Conference a blessing to the church in general.

Remember, that each Local Conference is entitled to a representation of three delegates beside the Elders or Bishops, who are delegates by virtue of their office.

Remember, to appoint the required number of delegates at your next district conference, to represent your district at the General Conference in November.

Remember, to appoint one of the delegates to act as a member on this committee of arrangements, to help arrange the work for said conference.

Remember, that it is the duty of every Local Conference to be represented at the General Conference, and do all they can to make the same a great blessing to the church.

Remember, that this end cannot be attained either by your absence or your criticisms, but alone by your presence and loyal support.

Remember, that each of the sixteen or more district conferences are entitled to one representative on the Mennonite Board of Missions and Charities.

Remember, to appoint the same at your next Local Conference. The General Board shall be pleased to have the sympathy and support of all the local conferences, hence do not fail to take action.

Remember, that the Mennonite Board of Missions and Charities is the only organization of the church authorized to look after the general mission and charitable interests of the church.

Remember, that all contributions and donations in the way of money, intended for any of the mission and charitable institutions of the church, should be sent to the general treasurer, G. L. Bender, Elkhart, Ind., or to S. H. Musselman, New Holland, Pa., or Jos. Stauffer, Milford, Neb., the eastern and western treasurers, respectively.

Remember, that contributions intended for any other purpose, such as for the relief work in China, Russia, etc., may also be sent to the treasurer of the board and the same will be promptly forwarded, and applied as designated. Remember, that it takes about \$100000 per month to carry on the mission and orphanage work at our station in India.

Remember, that we need to contribute frequently and liberally to the work in India, or the workers located there will be brought into circumstances as embarrassing as they experienced seven or eight months ago.

Remember, all the mission and charitable institutions of the church, not only wish your prayers which are greatly needed, but more especially with your means, without which the work cannot prosper.

Remember, that the "earth is the Lord's and the fullness thereof."

Remember, that the "Lord loveth a cheerful giver."

Remember, that Paul says, "He which soweth sparingly shall also reap sparingly; and he which soweth bountifully shall reap also bountifully," and since "Of him, and through him, and to him are all things," therefore we should all cheerfully give "as the Lord has prospered," to support all mission and charitable institutions of the church. "Give and it shall be given unto you, good measure, pressed down, and shaken together, and running over,—for with the same measure as ye mete withal, it shall be measured to you again." Luke 6:38.

Freeport, Ill.

For the Herald of Truth.

FLOWERS FOR TO-DAY.

By Flora Williams Wood.

Scatter the flowers of sunshine,
Scatter them now today,
Lest the one that you love may wander
Far from your side away.
Yes, scatter the fair sweet blossoms
O'er the paths where the weary ones stray.
To brighten and cheer them in sorrow,
To gladden their desolate way.

No use for the flowers to-morrow,—
We have need of them only to-day,
If you wait, perhaps you may place them
O'er the graves of loved ones laid away.
Sleeping so peaceful and quiet,
They heed not the kind words you say;
Therefore scatter the words of kindness,
Yes, scatter the flowers to-day.
Elkhart, Ind.

For the Herald of Truth.

COWARDS AND HEROES.

Essay read by Barbara M. B. Steiner at the Y. P. M., Fort Wayne Mission.

We hear much of heroes and also of cowards in this natural life, and no doubt each of us have an idea of our own as to what a real true hero or coward is. Let us consider them from a spiritual standpoint and glean some thoughts for our own benefit in the spiritual warfare. We think of a hero as a brave, extraordinary person, doing something very noble, something that takes more courage than men usually have. We think of a coward as one who is destitute of courage, timid. I dare say that all of us would rather be a hero than a coward, and is it not proper and right that we should be? Have there not been hours in your

life, when your heart has thrilled with a genuine inspiration as you have heard or read of those who have illumined low places by the beauty of their lives?

After all we believe that a true Bible Christian is the real hero. Sir Edwin Arnold says, "The world knows nothing of its greatest men. They are obscure martyrs;"

They have no place in storied page,
No rest in marble shrine.
They are not dead and gone with a perished age;
They died and made no sign.
But work that shall find its wages yet
And deeds that their God did not forget,
Done for their love divine.
These were the mourners, and these shall be
The crowns of their immortality."

Let us ever cling to and follow the love of nobleness and of unselfishness, ever looking up to our ideal, Christ, and as we continually look to him, our model, we shall become more like him, giving our lives for the good of souls who may be in error.

No matter how much the world may scoff at the humble christian hero, he bravely faces every trial through his great faith and trust in God, knowing that he is true and just, and that his plans always work out for our good.

In my estimation, the one who ridicules another for living true to the Bible is a coward. The Bible says, "Greater is he that ruleth his own spirit than he that ruleth a city."

Paul says, "I know both, how to be abased, and I know how to abound; everywhere and in all things I am instructed, both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ who strengtheneth me. Notice not heroes of ourselves, but through Christ who strengtheneth us. Whatever may be your lot, stand up for Jesus and be a hero. Our calling in this life may not be applauded. We may not be sent to a people of a strange speech and of an hard language, but to our own people, at home."

It may be possible that it takes a greater heroism to live up to the light of the gospel in an enlightened country, than it would in heathen lands. The Lord prepared Ezekiel. He says, "Behold, I have made thy face strong against their faces. As an adamant harder than flint have I made thy forehead, fear them not, neither be dismayed at their looks, though they be a rebellious house." There is always sure to be victory when the Lord is on our side. "For the Lord God will help me; therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed."

We might cite you to many Bible heroes and find, that whenever anything great was accomplished it was through their faith in God. The child of God has every reason to be encouraged to go onward and upward, while on the other hand we have not much to say in favor of cowards. Someone has said that the devil is a coward, "Resist the devil and he will flee from you." Notice how sly and stealthily he transforms himself into an angel of light that he might deceive the heart of man. Paul says, "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ." I am sure that none of us desire to pattern after cowards.

Pretended heroism is not that which will live forever. High titles and grand offices do not give ability. Take a definite stand for the Lord, carve your name on hearts and not on marble—Spurgeon.

Oh, seek them not where sleep the dead,
Ye shall not find their trace.
No graven stone is at their head,
No green grass and grand offices do not give grace.
But sad and unseen is their silent grave—
It may be the sand at the deep sea wave,
Or a lonely desert place;
For they needed no prayers and no mourn-
ing bell,
They were tombed in true hearts that knew
their well.

—Sir Edwin Arnold.
Fort Wayne, Ind.

at response: It pays to be a Christian. (1) 191

David, however, did sometimes lead out in mournful strains, but it generally was not long until he was again singing praises and glorifying God. How many of us have been so zealous to praise God under all circumstances? Let us strive to look upon the bright side of life continually and ever rejoice in the goodness and the mercies of the blessings of our heavenly Father.

Woodburn, Ore.

Woodburn, G. R.

YOUNG PEOPLE'S BIBLE-MEETING PAGE

TOPIC: A Character Study. III. Daniel. Dan. 1:8; 5:11, 12; 6:14-11. May 12, '07

THE LESSON MOTTO.

Life is of little value unless it be consecrated by duty.

THE DAILY READINGS.

6. M.—Faithful in little. Luke 19:15-26.
7. T.—A sleepless night. Dan. 6:16-23.
8. W.—Doing our duty. Luke 17:7-10.
9. T.—Prayer commanded. Luke 18:1-8.
10. F.—Serving in love. Gal. 5:13.
11. S.—A meditation. Psa. 119:9-16.
12. S.—Topic: A Character Study. III. Daniel. Dan. 1:8; 5:11, 12; 6:14-11.

A PRAYER.

Speak, Lord, our souls are hushed to hear what thou hast to say to us. Great is the stake, overwhelming may be the risks—most glorious are the opportunities. Speak, Lord, and show us what our duty is—how high, how difficult, yet how happy, how blessed—show us what our duty is, and, O great God and Father, give us strength to do it.

APT QUOTATIONS.

God commands you to pray. That is your duty. You can excuse you to it. Wicked heart, as you may have, God commands you to pray. God connects his promise with this command. You have no right to separate them. The promise and the command stand together.

—Josiah H. Gilbert.

In eternity it will be a terrible thing for many a man to meet his own prayers. Their very language will condemn him; for he knew his duty, but he did it not.—T. L. Cuyler.

The great object of the Christian is duty; his predominant desire, to obey God. When he can please the world consistently with these, he will do so; otherwise it is enough for him that God commands, and enough for them that he cannot disobey.—Gardiner Spring.

Attention is our first duty whenever we want to know what is our second duty. There is no such cause of confusion and worry about what we ought to do, and how to do it, as our unwillingness to hear what God would tell us on that very point.—H. Clay Trumbull.

Duties are ours; events are God's. This removes an infinite burden from the shoulders of a miserable, tempted, dying creature. On this consideration only, can he securely lay down his head, and close his eyes.—Richard Cecil.

Duty reaches down the ages in its effects and into eternity; and when a man goes about it resolutely, it seems to me now as though his footsteps were echoing beyond the stars, though only heard faintly in the atmosphere of this world.

—Wm. Mountford.

The reward of one duty is the power to fulfill another.—George Eliot.

The most fruitful and elevating influence I have ever seemed to meet has been my impression of obligation to God.—Daniel Webster.

The doing of things with duty is but a stage on the road to the kingdom of truth and love.

—George MacDonald.

The constant duty of every man to his fellows is to ascertain his own powers and special gifts, and to strengthen them for the help of others.

—John Ruskin.

He who is false to present duty breaks a thread in the loom, and will see the defect when the weaving of a lifetime is unrolled.

—Josiah H. Gilbert.

The consciousness of duty performed gives us music at midnight.—George Herbert.

He who can at all times sacrifice pleasure to duty approaches sublimity.—Lavater.

ILLUSTRATIONS.

"She Took the Children."

A little boy asked his mother which of the characters in "Pilgrim's Progress" she liked best. She replied, "Christian, of course; he is the hero of the story." Her son said, "I don't, mother, I like Christiana best; for when Christian went on his pilgrimage, he started alone; but when Christiana went, she took the children with her." Christiana's life was consecrated by duty.

The Young Officer.

A brilliant young officer who often talked and prayed with his soldiers, was shot dead upon his horse while leading his force to battle. He was brought home for burial. His widow's mother was a noble woman. I saw her hanging over his remains. She did not say, "Why did I let you go?", but she did say in that agonizing farewell: "I have wronged him, I have wronged him. When he was ten years old, he wanted to unite with the church. But I said to him, 'You are too young, and so he was always under a cloud and often shrank from open religious duties.'"

A Mistaken Duty.

There was once a man who was to be made a ruling elder in a church. His pastor began to question him about his qualifications for the office. "Can you teach?" "No, I am not educated." "Well, what can you do?" "If anything is brought up in the session that I do not like, I think I can manage to raise an objection."

It is safe to say that a good many men are like him.

Prayer and Duty.

An engineer before stepping into his engine drew from his pocket a little book and said to a bystander said, "That book removes all fear. I could never think of running my engine for a single trip without first looking into it. I could never think of throwing open the throttle of my engine without first offering a prayer to Him who holds life in his power."

PERSONAL THOUGHTS.

Every human soul owes something to society, himself and God. What are you doing to arrive at a more accurate knowledge of your duty?

Are you attempting to satisfy God with your service instead of yourself?

What are you doing to increase your sense of obligation to God?

If you want to get to the place where you can say, "I will," begin in earnest with "I ought."

BIBLE HINTS.

Dan. 1:8. The best purpose any one can make, is to determine to keep himself unspotted from the world. Any form of defilement belongs to the kingdom of this world, and not to the kingdom of our God and his Christ.

Dan. 5:11. When a man has knowledge and understanding, God intends him to make a wise use of it. Humanity is to receive some blessing from it.

Dan. 6:10. It was not an unwise act for Daniel to pray openly even though the king's decree was to the contrary. Darius, the Medes and the

Persians needed to know the source of Daniel's power.

THINGS WORTH REMEMBERING.

The post of honor and duty is the place that Providence has allotted to us. God estimates our lives not by the positions we hold, but by the way we perform our duty. A sense of right, together with an active faith in God, will make man courageous in the performance of his duty.

We owe the world a life of service. We owe God a life of prayer. The greater the hindrance, the stronger the temptation. Daniel's faithfulness in prayer was tested by the lion's den. In our day, our prayer life is frequently shattered by skepticism.

Not until God becomes the center of a life will it sweep the orbit of duty.

SUGGESTIONS FOR LEADER.

In every character study there are a number of lessons to be learned. So it is in our study of the life of Daniel. But underneath all his acts, there is one fundamental principle that governs his course of action.

The following are some of the traits of Daniel's character: He was blessed with determination, and he purposed not to defile himself. He was in possession of knowledge and understanding. In him was found an excellent spirit; "a spirit of the holy gods." Daniel had formed the habit of praying and giving thanks to God three times a day. He did not change his sacred custom even though the decree was issued by King Darius. Daniel was courageous in the face of stern opposition. These and many more traits may be found in his character.

Daniel's course of action was largely decided by a keen sense of his obligation to God. Faithfulness to duty will explain many of Daniel's acts. Since this is true, the leader had better speak on this phase of the topic: "Faithfulness to duty." Gather a number of illustrations out of Daniel's life that will make clear his unflinching determination to perform his duty.

Subjects for short talks and papers:

1. A life with a purpose.
2. Faithfulness to duty.
3. Faithfulness in prayer.
4. Would not defile himself.

For the Herald of Truth.

THE LEAST IN THE KINGDOM.

By Alice May Douglas.

Christ says that he that is least in the kingdom of heaven is greater than the greatest of all prophets. This must be, because the least in the kingdom of heaven is more fully developed than it is possible for one to be in this world, where one is trammelled by a body and by physical laws. The body has reached its limit of perfection. The soul—the spiritual man—is, however, but in embryo. About the only functions of which it is now capable is faith and prayer. It has an eternity, however, in which to develop. In ages to come it may take on new faculties, engage in new duties, of which we have not the slightest comprehension. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is."

Bath, Maine.

Young People's Department

Let us ever keep our eyes fixed upon Jesus.

Resting means rusting when rest is not necessary.

There is real joy, real development, real achievement only in the service of God.

To win one soul to Christ each year means an annual dividend of one hundred per cent for God.

Keep busy at useful things. Time is too short a strand to spool or spend any of it in that which brings no returns for eternity.

Let the first conscious thought in the morning be coupled with a prayer to God for grace and strength for the needs of the day.

What are your gay companions doing for you since you left them to follow your Savior? What are you doing for them? What is your life telling them?

Glorify God by reflecting the Master in your daily walk. None but a coward will laugh, none but a reprobate will sneer, but the timid will take courage, the troubled will find comfort, the lost will come for help and such service will be joyous when done for the Master's sake, and in his name.

One more instance of the fact that drink will work its ruinous results in all alike is brought to light in the announcement that James B. Hammond, inventor of the Hammond typewriter, was committed to the insane asylum at Bellevue, N. Y. Although 68 years of age, a great inventor and head of the Hammond Typewriter Co. his evil habit finally overcame him and wrecked his mind even before his physical body was fully wrecked. Ruin of mind, body and soul—what havoc strong drink does make!

For the Herald of Truth.
OUR THOUGHTS.

By Anna N. Ranck.

"Casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2. Cor. 10:5.

Our lives are controlled, to a very great extent, by our thoughts, which may seem as a small matter, but we read, "As a man thinketh in his heart, so is he." What we make of ourselves depends so much on what our thoughts are. We do not speak of a kind word or perform a christian act without a thought preceding it. We find that Christ said as one time, "Wherefore think ye evil in your hearts?" The world cannot read our thoughts as Christ can, but they read our lives which are the results of our thoughts.

If we allow Christ to reign supreme over our thoughts we will have no room for self, envy, etc., and then our lives can't help but be exemplary christian lives, willing to help mankind in many ways which we of ourselves could not think of doing.

We cannot praise God for his loving kindness without thinking what he has done and is continually doing for us.

There are many ways of doing missionary work, and could we, as young people, not help a little by thinking what our ministers, by God's help, are doing for us and give them our support and pray that they may feed us with the word of God in all its purity, and that we as christians may walk in the way Christ would have us walk.

HERALD OF TRUTH.

and that our influence may be the means of influencing many sinners to turn from the paths of sin, and cast our lot with the people of God.

Strasburg, Pa.

SIMPLICITY.

If all who profess to follow the Master would be willing to live a life of simplicity for his sake, the problem of poverty in our large towns would soon be solved. If there were only one such family in every village, living in a simple cottage home, mixing in a kindly neighborly way with those around them, such a home might be a center of light and high influence. Its perfect cleanliness and daintiness would in itself, without a word said, preach a much-needed lesson to the women. They would unconsciously learn numberless other lessons—of gentle kindly manners, of the wise management of children, of love of books and music and all elevating pursuits.

It seemed a hard saying of our Lord to the young man, "Leave all thou hast and follow me." He did not see his way to do so, and went away sorrowful. Our Lord is calling afresh to those who would be his disciples in the present day to leave all and follow him—to follow him in a life of great simplicity—to be in the world as he was, "as one that serveth." So shall we come to know the true joys of life, which are free to all; and though our earthly possessions are few, we shall know that in God "all things are ours," and shall begin to understand what Paul meant when he said, "Having nothing, yet possessing all things." (Sel.)

ITEMS.

A conference that is important in every way both to Great Britain and all her self-governing colonies, opened in London, England, on the 15th of April, when the premiers of all these colonies met in council with the Earl of Eglinton, Secretary of State for the Colonies. General Botha, the Boer war leader, who was recently elected premier of the British colonies in South Africa, was welcomed as warmly by the public as any of the officials, showing that the animosities of a few years ago have been buried. In expressing his happiness and pleasure at being thus warmly greeted, General Botha generally remarked that a few years ago he was surrounded by Englishmen in a way that he did not relish as much as he did this gathering around him. The swords of the Transvaal have been beaten into plowshares, and Boer and Briton are working side by side to develop their common country.

In a lengthy address before the foreign mission board of the Presbyterian Church in New York on the 16th of April, W. J. Bryan, in reviewing his observations on his recent trip around the world, advised that fewer young and untrained men be sent as missionaries to the foreign field. The missionaries need experience in home mission work to prove their adaptability and their strength of character.

May 1 the postage rate on newspapers, magazines and trade journals between Great Britain and Canada will be reduced from eight to two cents per pound. The letter rate between the two countries is already the same as in other countries—two cents per ounce or fraction thereof. Printer's manuscript is carried at the rate of one cent for every four ounces or fraction thereof.

An earthquake on the night of April 11 in Mexico partly destroyed the cities of Chilpancingo, the capital of the state of Guerrero, and Chilpan, a larger city in the same state, resulting in the death of several hundred people. Several smaller towns were also visited, and many houses destroyed.

The famine in China is increasing. The number of deaths from famine now average about 5,000 per day.

CONFERENCES.

The church conference for the state of Illinois will be held at the church near Morrison, Ill., on the first Friday in June, June 7. The Sunday school conference will be held at the same place on Wednesday and Thursday, June 5 and 6, preceding the church conference. A cordial invitation is extended to all. Persons desiring further information, will please correspond with Bish. John Niece, Morrison, Ill.

BENJ. HERNER, Sec.

Virginia Conference.

The spring session of the Virginia Conference will be held at Lindale, M. I. (Lower District) on the second Friday in May, being May 10, 1907. The nearest station is Linville Depot, on the Southern R. R., where those coming by rail, will be met by notifying J. J. Wenger of their coming. All are invited to be present, especially ministers and deacons from other conference districts.

C. H. BRUNK, Sec.

The Lord willing, the Annual Mennonite Conference for the state of Ohio will be held at the Martin M. H. near Orrville, Wayne Co., Ohio, May 23 and 24, 1907, as per order of exercises. Bishops will meet at A. M. Ministers at 9 A. M., and conference proper will open at 10 A. M. It is to be hoped that not only every Bishop, Minister and Deacon in Ohio will be present, but that many members of conference from other states will also meet with us. A cordial invitation is extended to all. Those coming by rail stop at Orrville. Please notify the following: Michael Horst, Jessie Good or Levi Brethren, Michael Horst, of your coming and you will be met at the station. May the Lord's blessings rest upon these meetings.

NOTICE!

The annual meeting of the Mennonite Board of Missions and Charities will convene at the Old People's Home, near Rittman, O., at 9 o'clock A. M., on Tuesday, May 21, 1907, for the purpose of electing eight trustees, and to transact such other business as may be deemed necessary. All who are interested in the mission and charity work of the church are cordially invited to meet with us.

J. S. SHOEMAKER, Sec.

5-1105-18.

MARRIED.

Sauder—Wimer.—On April 18, 1907, at the home of the bride, in Manor Twp., Lancaster Co., Pa., by Bish. Abraham Herr, John G. Sauder and Leah E. Wimer, both of Manor Twp. God bless them in the new relation they have assumed.

Schlatter—Kauffman.—On April 9, 1907, by D. G. Lapp, at the home of Bro. J. J. Kauffman, near Ayr, Neb. Bro. Daniel Schlatter of Buffalo Co., Neb., and Sister Emma Kauffman of Ayr, Neb. They moved to near Buda, Neb., where Bro. Schlatter has been farming. May God bless them in their labors for the Master and make them a blessing wherever they go.

DIED.

Gehman.—On April 6, 1907, near Farmersville, Lancaster Co., Pa., Eli Henry, son of Bro. Jonathan and Sister Ella M. Gehman, aged 24 days. Funeral on the 8th at the house, conducted by Bish. Benj. Weaver. Text: Isa. 11:6. "A little child shall lead them." May the mission of the dear little one accomplished, be the means of bringing its parents and relatives into close communion with God and thus prepare to meet it in heaven. Buried in Weaversburg.

Weaver.—Died on April 22, 1907, at the asylum in Logansport, Ind., of the effects of a stroke of paralysis, Isaac Weaver, of Harrison Twp., Elkhardt Co., Ind., aged 70 Y., 5 M., 4 D. He was born in Juniata Co., Pa., on Nov. 18, 1836, and came to Indiana many years ago. He was united in marriage to Elizabeth Musser, in 1852. The fruit of this union was one son, who died in infancy, two brothers and three sisters survive him. His remains were brought to his home and the funeral services were held at the Yellow Creek Mennonite M. Ch. on the 25th. Services were conducted by John F. Funk and John Martin, assisted by Frank Kreider, from 1 Cor. 5:17. We hope our loss is his eternal gain. May God comfort the sorrowing ones and lead them all to make their calling and election sure.

Mast.—Laura Emma, daughter of Samuel and Emma Swartzentruber Mast, died in Holmes

HERALD OF TRUTH

Thursday, May 2, 1907.

J. F. FUNK and A. B. KOLB, Editors.

Entered March 4, 1906, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

The Herald of Truth is the organ of the following Mennonite conferences:

1. Lancaster, Pa.
2. Eastern District (Franklin).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania.
7. Ohio, Mennonite.
8. Northwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas and Nebraska.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada.
17. Pacific Coast District.

Co., Ohio, April 16, 1907, aged one year and twenty-four days. The mother preceded her to the spirit world March 27, 1906. The bereavement of Bro. Mast is certainly a very sad affliction, but the grace of God is sufficient to comfort the mourning hearts. Funeral was held on the 19th. Services were conducted by S. H. Miller, from Rev. 22:12. The grandparents, S. J. and David Swartzentruber from Ray Port, Mich., accompanied by their son, attended the funeral. A large concourse of people were present at the funeral.

Blosser.—On April 21, 1907, in Rockingham Co., Va., Anna Blosser, wife of Jonas H. Blosser, aged 57 y., 3 M., 18 D., of slow paralysis which commenced more than a year ago, gradually growing worse until the end came. Medical skill was of no avail. She bore her affliction with patience. She leaves a husband but no children. She has left a bright hope that she went to her eternal rest. She always attended church services when ever she was able, and desired to meet her Savior in peace. In her last days when she could not speak any more, and we had a minister to see her, she would point to the minister and to the Bible, desiring him to read a scripture lesson and pray with her. She was a consistent member of the Mennonite church for more than 35 years. Buried at the Weaver M. H. on the 23d. Funeral services by Jos. F. Heatwole and Christian Good. Text, Ps. 55:6.

Frank.—On April 22, 1907, near Little, Pa., of Bright's disease, Amos H. Frank, aged 48 y., 4 M., 26 D. He had been ailing for several years, but was seriously ill only a week. He was a member of the Old Mennonite church. He is survived by his wife, one daughter, one brother. Funeral services on the 25th at the Petersburg Old Mennonite M. H. Services by Christian Lefever, Louis Landis and Frank Kreider.

Witmer.—On April 16, 1907, in Goodville, Lancaster Co., Pa., Cyrus Witmer, aged 38 years, of typhoid fever. He was a member of the Mennonite church. His wife was down with the same disease at the time of his husband's funeral, and two children also of B. W. Witmer, residing at the house, were sick at the same time. He was a son of Cyrus and the late Mary Witmer of Goodville.

Herr.—The late Pre. Jacob M. Herr of Boiling Springs, Pa., of whose death a brief mention was made in our last week's issue, was widely known in Lancaster county, as well as in other counties of the state. He was married to Annie Hertzler and was the father of ten children, all of whom with their mother survive. He was an active, earnest minister of the Churchtown congregation where he preached the gospel for a period of about twenty-five years and was well established in the doctrines of the church of his choice. The surviving family, though they deeply feel their loss, need not mourn as those who have no hope, but may fully realize that the husband and father has been gathered into the home of the faithful in peace.

Garber.—Oliver F. Garber was born in Miami Co., Ind., Feb. 4, 1838; died in Indianapolis, Ind., April 16, 1907; aged 18 y., 2 M., 12 D. He united with the Mennonite church two years ago, and has proven himself a worthy member and a true follower of the Lord Jesus Christ. Olie was the only living son in the family of seven children of Bro. and Sister Silas Garber, four of whom have preceded him to the spirit world. Bro. Olie

HERALD OF TRUTH.

became ill in February while attending college at Goshen, Ind., and was brought home March 8, but failing to improve under the care of their family physician, he was taken to an Indianapolis sanitarium, where everything possible was done for him, but to no avail. He continued to grow worse until death relieved him, which was due to an abscess on the brain. Bro. Olie was an exceptionally bright young man, and his untimely death is deeply regretted by many. Funeral services at the A. M. meeting-house on the 18th, conducted by Niles Slabaugh, from Heb. 9:27, and E. A. Mast, from Rev. 20:6. He was laid to rest in the Herrs'—grace cemetery. He leaves a father and mother, two sisters and a host of relatives and friends to mourn his departure. His last request to his mother was that all his friends should meet him in heaven. The writer of this notice, while at Goshen March 4, stopped there to visit him. He seemed to be getting better and told me how much he enjoyed his studies while he was able to be in his class. He also said that he never so fully realized what Jesus was to him until he came to Goshen.

G. W. N. Yoder.—Sarah Yoder was born in Holmes Co., Ohio, July 2, 1847; died in Miami Co., Ind., April 23, 1907, of lung trouble; aged 65 y., 9 M., 21 D. Funeral at the A. M. M. H. on the 25th. Services by N. M. Slabaugh, from Job 5:26, and E. A. Mast, from 2 Tim. 4:6-8. She leaves a husband and many relatives and friends to mourn her departure. She was a true and obedient member of the Amish Mennonite church. Buried in the Mast cemetery.

Johnson.—On April 18, 1907, at her home, 581 W. Adams street, Chicago, Ill., of bronchial pneumonia and heart failure, Louise M., wife of Sidney B. Johnson, at an advanced age. She leaves a sorrowing husband and one daughter to mourn her departure. She was a staunch member of the Presbyterian church from her early years, and a devout Christian. She always took an active interest in the needs and sufferings of those around her. In Sunday school work she was always active while health and strength permitted, both in teaching, tract distribution and visiting among the sick and neglected ones. Both she and her husband were intimately associated in Sunday school work in the Milwaukee Depot Mission in Culeago with the senior editor of the Herald of Truth (who was the superintendent of the school) nearly fifty years ago, and their devoted and faithful support was highly appreciated.

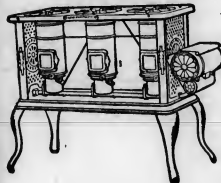
as the care of the school rested almost altogether upon the superintendent and his few faithful helpers. Her friendship was without variation, "without partiality and without hypocrisy," and her home was a place where without ostentation and vain formality her friends and the friends of the family met with a hearty welcome and could enjoy the hospitalities extended to them. While she did not aim for the high things of this life, she left impressions for good in the hearts of all who looked forward for the better things of the life to come, and we are sure that the pleasant little class of girls she taught in the Sunday school so many years ago, though no doubt some of them have gone to the home beyond, those still living will remember the faithful teaching given them in their girlhood by their kind teacher who had the welfare of their souls so much at heart and who has now gone to her eternal reward. A number, at least, of our readers will remember the familiar initials L. M. J. associated with many excellent sections that appeared in the Herald and also with a few original articles. "Be thou faithful unto death, and I will give thee a crown of life."

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HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, MAY 9, 1907.

Vol. XLIV. No. 19.

NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

EDITORIAL NOTES.

Rather strange, is it not, to pick up a denominational organ week after week and see a column devoted to styles.

As a cloud that on the horizon seems no bigger than a man's hand may hold a cyclone in its grasp, so a little sin, unnoticed, uncollected, may develop into a power for evil that will destroy many souls.

April 25, 1907, will be remembered as a stormy day; rain and snow fell during the larger part of the day in the vicinity of Elkhart, and some distance farther north, in the state of Michigan, a snow nine inches deep is reported.

Success consists in simply being faithful. "Be thou faithful unto death, and I will give thee a crown of life." Work may be left unaccomplished, but it is not compromised, nor shirked, and God rewards for faithfulness alone. He sees results with keener eye than we do, and he is the final judge.

A man once wrote to Spurgeon making some demand with the threat that if the demand were not complied with he would publish to the world something he had learned about Spurgeon's life which would injure his reputation. Spurgeon, in declining to comply with his demand, replied, "Write it on the sky."

Usually those who are so very broad in their views are correspondingly shallow. Such a mind may attract more attention, reflect more carnally attractive light; but while a pool after a summer night's rain may reflect more stars than does a well, the purest, best water for the thirsty mortal comes from the deep narrow well.

There are about 40,000 Chinamen in South Africa. Although several American denominations have established missions there, they have done but little for the Chinese. Now, however, a large number of Chinese Christians have left their native country to do missionary work among their countrymen in the South African gold mines.

On Sunday, April 21, at the home of Henry M. Nissley, in Mt. Joy, Pa., Bish. J. N. Brubacher administered the communion of the Lord's supper to a number of aged members of the church, among whom was Grandmother Lehman, now in the 103rd year of her age. She is probably the oldest member of the Mennonite church in the United States.—New Era.

In "The Mennonite" of last week we have the following very apt and timely item: "If the brethren of the same denomination (Mennonites) would truly forgive one another, as Joseph creditably practiced forgiveness and loved his brethren after they had sinned so greatly against him, undoubtedly we would see and experience marvelous things." We say, Amen.

Saturday, April 27, baptismal services were held at the Holdeman M. H., Wakarusa, Ind., when twenty-nine persons, including the converts at Nappanee and Holdeman's, were received into church fellowship by the sacred rite, Bish. David Burkholder officiating. On the 28th communion services were held at the same place. The congregation is greatly encouraged.

Change of Address in Kansas City Mission.—Heretofore the Kansas City Mission, which is situated on the corner of Pacific Ave. and South Seventh St., has had as address 701 Pacific Ave. As it is now numbered on the other street it will hereafter be known as 200 South Seventh St. The mission has not changed locality, only the street address has been changed.

A certain writer aptly says, "He that refuses to forgive an enemy, or one who has wronged him, breaks down the bridge over which he himself some day wants to cross." We are afraid there will be many in the day of his coming, who will find that they have not burned the bridge behind them, but the bridge before them. Lord, help us to labor to save men's souls, and not to destroy them.

There are many lives who are so engrossed with the cares and turmoils immediately around them that their spiritual vision becomes impaired. To such David's words should appeal when he says, "I will lift up mine eyes unto the hills from whence cometh my help." The sight of the everlasting hills where God dwells is restful and refreshing to the soul and gives new strength for the duties and trials always clustering around every life.

A man is not what he seems to his enemies. They will magnify his failings and hide his virtues until he will seem to be a devil incarnate. Likewise a man is not always what he seems to his partial friends. They will laud his goodness and decorate his weaknesses and gild his follies, till he almost feels the wings begin to sprout. Between the two is the class that bestows its praises wisely, that utters its criticisms lovingly, and that speaks of all men kindly.

"Father, forgive them, for they know not what they do." So prayed Jesus for his enemies and those who put him to death, while he was passing through that awful hour of suffering that gave eternal life to the world; and so must we forgive our enemies and pray for them which despitefully use us and persecute us, and so will we if we have the mind of Christ, even if we have to make great sacrifices of self and selfish things in order to be able to do it. The Lord help us to be more Christlike every day.—F.

It has often been said that the Chinese, who, as a rule, are so hard to reach, will, when once they are converted, make the staunchest of Christians. One of the greatest longings in Nanking was brought about through the labor of a native Chinese evangelist, who gave up a very lucrative government position to warn his people of their lost condition and lead them to Jesus. The spirit of conviction spread from house to house until scores came confessing their sins and accepting the terms of salvation.

Probably the most dangerous form of skepticism is the theory that Jesus is merely an exemplary or model man, but not an atoning Savior. And this form of skepticism is developing some fine specimens of esthetic beliefs. But their foundation is only a philosophy, and they are after all no better off than were the ancient Greeks, in that they reject Christ as a personal Redeemer, and expect to lift themselves into heaven by their own efforts. Only after we have accepted Christ as the atoning Savior does the following of his example become a real blessing to us. Obedience to his will is then not a philosophy, but it is our meat and our drink, our very life and deepest desire.

Brotherly love always manifests itself in a way to help, edify and encourage others. The apostle tells us, in honor to prefer one another and to do good to all men, especially to them of the household of faith, and how much good indeed could we do to our fellow-men—how much to our brethren and sisters and to the church—if we had less delight in parading upon every opportune occasion the faults, mistakes and wrong doings of our brethren. Jesus says, Pull out first the beam in thine own eye; then shalt thou see clearly to pull out the mote in thy brother's eye. Brethren and sisters, let us try to have charity for others, remembering that we, too, have our faults. "Let brotherly love continue."

Preach the whole gospel. Men will be offended when the truth is preached, but others will be converted. Peter did not throw bouquets at the Jews on the day of Pentecost; if he had, there would have been no conversions, and, later, no persecutions. The whole gospel alone is a healing gospel. The patent-medicine sort of preaching—the same dose for every case—will act as a temporary stimulant, but it will not build the church or bring sinners to Jesus. We have a glorious gospel to preach. The doctrines we teach are the doctrines of the church only because they are the doctrines of the Bible. What is not of the Bible is worse than useless; what is less than the Bible is reprehensible, and an insult to God. Better offend pleasure-loving, faithless church members by preaching the whole gospel than to offend God by preaching only a part of the gospel.

In a well-written booklet of ninety-six pages, entitled, "Baptist and Congregational Pioneers," by J. H. Shakespeare, the fact is once more brought forth that the early English Baptists were not immersionists. These English Baptists are shown to be the descendants of the Baptists of the Continent, who were also known by the name of Anabaptists, and these were against immersion. Pouring was almost universal. Huberman, the great evangelist of central Europe, called his followers together, and, having sent for a pall of water, baptized 300 persons at one time. The book further says that "Baptism was in agreement with the Mennonites, which was by affusion or pouring, until in 1629 a section called the Collegianten, at Lynsbarg, began to immerse." Shakespeare is an eminent English Baptist official and scholar. Whether his church will expel him for heresy as was done to another Baptist minister and scholar a few years ago for bringing to public view practically the same historical evidences, remains to be seen.

HERALD OF TRUTH.

A writer in the Gospel Messenger, the organ of the Dunkard denomination, in discussing church and school relations, says: "Our aged brethren do not like to donate money to tear down a religious principle which they labored a lifetime to uphold," and no one should expect it. Church and denominational schools are beneficial only when they are maintained in full harmony with the teaching of God's word and the doctrines and teachings of the church, and as soon as they fall in this particular they become a negative instead of a positive element, and the sooner the church is rid of schools of this kind the better she is off. But a school maintaining the doctrines, teachings and practices of the church, and working in full harmony with the church, is a means of wonderful blessing to the cause of Christ and the spreading of the gospel, besides being a means of uniting existing differences both in doctrines and practices. The subject of church and gospel education is one of wonderful breadth and importance, and from this fact arises the importance of having men and women at the head of our educational institutions, who are sound in doctrine, zealous for the church and the old landmarks which the fathers have set, and who are willing to make any required sacrifice for the maintenance of the principles and practices which through centuries of trial our forefathers advocated and maintained.—F.

PERSONAL MENTION.

Bro. J. F. Funk spent Sunday, April 28, with the Olive Cong., where he preached in the morning. Bro. S. Yoder conducting services at Elkhart.

Bro. Daniel Shenk of Denbigh, Va., spent Sunday, April 14, with the congregation in Norfolk Co., Va. Three meetings were held during the day and the congregation felt much encouraged.

Bro. C. Unzicker and wife of Cullum, Ill., spent several days in Elkhart and vicinity, visiting among friends and also attending to some business. They visited the Publishing House and took home with them one of our slightly damaged twelve-dollar family Bibles at the reduced price, \$4.50. A few more similar bargains are left if called for soon.

Bro. and Sister Elmer Hess and wife of Lancaster Co., Pa., whose appointment to the new gospel mission in Chicago has been announced, expected to leave for their field of labor the latter part of last week. On account of illness they were unable to go as soon as they had expected. May God make them a great blessing to the poor and lost of Chicago.

Bro. S. F. Coffman of Vineland, Ontario, writes us that his brother-in-law, George Mann, who has his home with Bro. Coffman, has been seriously ill with typhoid fever; Sister Coffman is not strong enough to do much work since the advent of a little daughter, and help is hard to get. The neighbors, however, have been kind and called to their assistance and on April 29 Sister Malinda Mann arrived from Fort Wayne, which will be a great relief under the trying circumstances in which the family has been placed. We trust with God's blessing and the pleasant sunshine of spring everything will be brighter and more cheering as the days pass along.

Sunday, April 28, was a day of joy to our Sunday school at Elkhart. Sister Mary Burkard and her little family, Esther, Samuel and Anna, whose visit had been looked for with happy anticipations, were with us. They were accompanied by Sister Yoder, who is Sister Burkard's mother, and Bro. Samuel Plank and wife of Goshen. After class recitation, all the departments reassembled in the public meeting room and Sister Burkard gave an interesting description of Sunday school work as conducted at Sundarandj, Rudri, Baloghahan and other places, by the American Mennonite Mission. In the afternoon a sisters' meeting was held which Sister Burkard attended, and in the evening she attended and took part in the Young People's meeting. She spent part of Monday in Elkhart

with friends, returning to Goshen in the evening. Her plan is to leave for Nebraska next Thursday, and after visiting with her husband's parents and other relatives there, she will go back to her former home in Ohio in June. God bless her and her little ones.

Bro. Cornelius Jansen and wife, who have been spending some four months in traveling through different parts of the country, spent Sunday, April 21, in Philadelphia and are now on their homeward trip. Bro. Jansen came from Russia with his father and family about thirty years ago. On account of his activity in creating sentiment for emigration to America among the Mennonite people of Russia, his father was banished from the country and compelled to leave on short notice. Bro. Cornelius, Jr., was married some months ago and with his companion has enjoyed a prolonged wedding tour. They reside in Beatrice, Nebraska. He has spent many years as a teacher in the public schools of his adopted state.

For the Herald of Truth.

THE TRANSFORMING POWER OF THE WORD AND SPIRIT.

By Anna Lapp.

...and be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God" (Rom. 12:2).

Jesus says, "My words are spirit and they are life." The Spirit penetrates the heart by the searchlight of God's word, and extinguishes the light of self-will by pouring on a stream of the living water which quenches the natural desires of the heart and renews the spirit of the mind by its life-giving power.

Paul says, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and the renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Savior." The natural man needs the right kind of food to subsist on, or he will relax in strength; just so with the spiritual man. He must be fed daily with the heavenly manna, by the renewing of the Holy Spirit, thus enabling him to grow in grace and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now forever.

If the Holy Spirit is the ruling power within our minds, he will lead us out into green pastures and beside the living waters, where the heavenly sunlight gleams, and in this land of wondrous beauty we can daily feed on the word of God and drink of the living water which imparts to us a real satisfying peace that destroys the desire for worldly pleasure and worldly adornment.

The Holy Spirit ever leads us upward in the strait and narrow way, toward the heavenly city, where joys immortal reign.

The more our hearts are filled with the Holy Spirit the more we see the folly of conforming to the world in its enticements and allurements, which abound almost everywhere, making shipwreck of so many dear souls.

The Holy Spirit, proceeding forth from the throne of God and possessing all the divine attributes of the God-head, ever seeks to lead us into the truth as it is contained in the Scriptures, for his blessed office is to take of the unsearchable riches of Christ and show them unto us and to transform us into the very beauty and glory of our Lord (John 16:13, 14).

To have the spirit of our minds renewed, our wills must be daily upon the altar of sacrifice, so the Holy Spirit can have free access through the gateway of our minds to strengthen and renew our spiritual life and impart the mind of Christ, thus conveying the truth to the heart and establishing the word of God within us.

In our Father's tender care for his spiritual plants he has provided the way for the renewing of our minds that we may know "what is that

good and acceptable and perfect will of God," by giving us an experience which worketh hope, and hope maketh not ashamed because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us.

May we give heed to the "Word of God which is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

As the spirit of our mind is renewed and the light of God's word shines more brightly into our hearts, and as we acquire more knowledge of the truth as it is in Christ Jesus, may we humble ourselves and be willing to pass through any experience by which our heavenly Father, with unerring hand, can pluck off the dry leaves and trim down the dead branches, that we may fit into the place which God hath chosen for us in his spiritual temple and thus be prepared for the work the Lord wants us to do. Jesus said, "Without me ye can do nothing."

"Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

Ridott, Ill.

For the Herald of Truth.

A SIGNIFICANT MEETING.

Some time ago my wife and I went to see a sick brother. When we arrived at the place we found the brother very ill. The bishop of the district was present also and told me that the sick brother desired to have communion. We sang a hymn, read a chapter from the word of God and had prayer, and then while the bishop was speaking about heaven, another minister came in and we had together a congregation consisting of a bishop, a minister, a lay-brother and eight sisters, besides the sick brother. The bread was broken and given to the sick brother by the bishop; the wine was given by the minister, and foot-washing was observed, but a closing prayer omitted.

Now, what made me think was this: Would it not have been more in accordance with the spirit of love and Christian fellowship for the bishop and minister and all the brethren and sisters present to have communed together with the sick brother, and also observed foot-washing? It is true the sick brother could not have washed another's feet, but another could have washed his feet.

It seems to me it would have been more appropriate and more in accordance with the spirit of the gospel and therefore more pleasing to God if on such occasions brethren and sisters would commune with the sick one. It would seem more like communion. Should not our people be instructed that when father, mother, brother or sister are sick and desire communion they not only invite the bishop, but also a few brethren and sisters to come and have a season of communion together with the sick person? This would seem like a heavenly feast that would cheer the heart of the afflicted one and help him on in his way to heaven. I have not written this to find fault, but more as a suggestion out of love to God and the church.

Johnstown, Pa.

We hope the brother has made these same suggestions to the bishop and minister who were present. Perhaps a word to them would have been all that was necessary.—A. B. K.

For the Herald of Truth.

THE COMMAND—ARE WE OBEYING IT?

By Claude Culp.

"And he said unto them, I must preach the kingdom of God to other cities also; for therefore am I sent" (Luke 4:43).

These are the words of our Savior, who is our great Example. In his last commission to his disciples he commanded them, saying, "Go ye,

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therefore, teach all nations." Are we doing in this direction what he commanded us to do? Are you doing your part, my brother and sister?

We well know that all cannot go, but all can pray the Lord of the harvest to send more laborers into his vineyard.

Let us look at the different countries around us. South America, Africa, Asia and others that need help. What will our answer be in the day of judgment? "So much to do at home." It is true, we have lots of missioners and others; but does this altogether excuse us from taking part in the foreign field? A kind word, a pleasant smile may lead some weary wanderer to the feet of Jesus.

The heathen are not all in far-away heathen lands. We have some idol worshippers in our own lands; some of them worship money, houses, homes and other such like things. But, dear reader, if you hear the command to go, obey it.

If you do not want to go because you do not like to leave your father, mother, brothers and sisters, or even your home, you will no doubt find upon examination that you love these temporal things more than you should.

While millions in heathen lands are crying for the bread of life, shall we who are able and have the inclination and the qualifications and who feel the great need of this work—shall we refuse to go? We should not hesitate if the way opens for us. Shall we not in the name of the Lord go forth to this great work of preaching the gospel of salvation to the perishing multitudes who know not God? The responsibility is upon us. Ask yourself the question, Why do I hesitate? Would not the answer be, Because I love my surroundings better than I love God and the perishing heathen souls? God give us grace to be faithful unto the guiding hand of our heavenly Father.

Goshen, Ind.

For the Herald of Truth.

THE CHRISTIAN'S COMPANION.

By Henry B. Kauffman.

The Christian's companion is the Holy Bible, and this blessed book should be read every day in every Christian home. It is a great mistake for persons, in any condition in life, to neglect the reading of God's word.

God wants us to read his holy word that we may learn of his love and peace, of his commandments, and that from these blessed teachings we may receive encouragement and inspiration to walk in his fear and obey all his precepts. But this is not all that needs to be done. We need continually the help of God in all that we do and in all God wants us to do, and God wants us to ask him for all our needs. Jesus taught his disciples that men ought always to pray and not to faint. The apostle teaches us that men should pray without ceasing, and our own experience tells us that we need to pray that God may strengthen us in every good work and word. We need to pray that he may sustain us in every trial and temptation and guide us into all truth, and he will surely hear and answer our prayers when we ask him in faith believing.

Prayer is an evidence of our devotion to God, when on all occasions we give thanks to him for his mercies and for all temporal as well as spiritual blessings. Even at meals we should never partake of daily food without recognizing the Giver of all things. The Incense of prayer should rise up daily in recognition of all these mercies. God sends the sunshine and the rain to make the earth fruitful that we may have her products for the sustenance of our natural bodies, and all these things being the gifts of his almighty hand we should daily thank him for them.

He is our God and we are his children, and we have the promise of his love, mercy and care, even to the end of the world. Let us therefore live near unto God. Let us study his blessed

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word. Let us learn from him the precious precepts he has given us in his word and be watchful unto prayer that we be not led into undue temptations and that we may be preserved from the snares of the world; that we may follow him in his footsteps and thus work out our salvation with fear and trembling in the accepted day of grace.

Johnstown, Pa.

For the Herald of Truth.

CHOOSING FOR CHRIST.

By Anna Snyder.

In making a choice for life we should be careful to choose the things that are upbuilding to moral and Christian character.

There are many things, as we go on through life, in which it is necessary to choose, and the greatest of all this is the choosing of eternal life—the choosing of following Christ, rather than ways of sin and worldliness.

We should be very careful about our choice in this important matter. Upon it depends our eternal happiness, and, as we all have our influence, the salvation of others may also depend upon our choice and the way we live.

Let us for a moment look at the persons who choose to live for the world. They do not realize how much their present life depends upon their future life and the future life of others. They seek after pleasure, amusement, display, gaiety and worldly gain. In the light of the gospel and eternity the future is dark before them, but they do not think of that. Their choice is after the example of the sinful world; those who choose the enjoyments and pleasures of the world rather than the good things of heaven.

Those who choose Christ will try to influence others also to choose Christ and live for him. The true Christian has a life of true happiness, but his happiness is not the same as the happiness of those who seek the enjoyments of the world. The true Christian happiness is an enduring happiness, an eternal happiness. The person who chooses Christ has a great responsibility resting upon him, as some are always influenced by one's example. This then makes it necessary to walk circumspectly. This is the wise choice; let us be careful that this may be our choice.

Roseland, Neb.

For the Herald of Truth.

WHAT HAS THE DAY BROUGHT THEE?

By Chas. Doran.

Men figure up results in the amount of money made. The standard for every calculation these days with countless thousands of men is the dollar. It is not: "How well have you passed the day?" so much as it is: "How much money have you made to-day?"

Time is reckoned to be worth so many dollars; failing to make it yield these dollars, the hour or day is considered to have been lost. It is not: "What benefit has this day been to you? What good has it afforded you a chance to perform? What kind words to speak, what sunlight to make?" Opportunities to do good, to say a word of love, to bless one less fortunate than ourselves by the gift of that which will dispel the gloom, lift the burden and gladden the poor in his life, is lost sight of in the thought of what money the opportunity might have brought to you had you seized it and availed yourself of all its possibilities. The man whose day has brought him not a single dollar but has been fraught with blessings in the way of comforting the sorrowing, succoring the troubled and relieving the distressed is considered to have lost that day. The bank account shows no entry for the hours of toil—therefore the day has been a loss.—

What has the day brought thee? Ask this of a hundred men and the answer you will receive from ninety-nine of them will be: "So much money or so many dollars." Will one say: "The chance to lead a fellow man away from his sins," "the opportunity to brighten a sad face with the smile of hope?"

We live to-day too much for to-day. The world, to many of us, is all of life. There is no thought of a higher, nobler and grander life beyond, no thirsting after the waters of love, sweet and strengthening waters of spiritual life—those waters that refresh the weary and foot-wearies of sand and desert through which he has journeyed under the scorching of the noon-day sun.

We consider not the day as having been fruitful to us in that it has blessed us with opportunities to spread the light, proclaim the truth and turn a sinner to God, which we have embraced, but wherein it has allowed us to add another dollar or two to our bank account or acquired some more land or other property. Man reckons life with its money-making powers, and chances to accumulate dollars and cents, and while all these are right and permissible, yet are we not sinning when we consider our time but wherein it offers to us chances and possibilities to do no more than enrich our purses. Should we not think of what this time can permit us to do in the way of bettering our brother's condition, bettering the world by drawing it nearer and closer to its Creator. The flowers, the trees, all close the day rejoicing, we are told, in what they have done for it. The rose in sending forth its sweet perfume to make the air fragrant, the tree its shade over a soil where seeds are planted and grow up richer and stronger in the cool where the sun's rays do not reach them. Everything God has created leaves the day behind it in the slumbers of night better for its having lived throughout it. Man alone considers his day's work by the money it has brought him. It is not, what the day has brought thee that will bring thee nearer to God, but nearer to greater wealth of earthly goods. If man would stop an instant now and then in his wild rush to make the day productive of all it has in store in earthly goods and consider that before heaven men are not reckoned with according to dollars and cents or land and other estates, but according to the good they have done in this life for God and their fellow man, how many more would seek to make the day more fruitful of spiritual blessings and less productive of earthly goods—and at night the answer to the question: "What has the day brought thee?" would be: "Greater love of heaven."

San Diego, Cal.

For the Herald of Truth.

FOR A BETTER LIFE.

By W. B. Gregory.

I'm striving for a better life,
Striving day by day;
Just clinging fast to my dear Lord—
I know no better way.

Lord, keep me in this blessed way,
Striving day by day;
Walking closely by thy side—
I know no better way.

'Thine would I be, dear Lord,
Striving day by day;
A living, working child of thine,
I know no better way.

Nearer, Lord, to thee I'd live;
Striving day by day;
My life, my time, my all I'll give—
There is no better way.

Chicago, Ill.

The best way for a boy to learn about the rigging of a ship is to rig a small one.—Alice May Douglass.

TIDINGS FROM THE CHURCH AT HOME AND ABROAD

FOREIGN MISSIONS.

India.—American Mennonite Mission, Dhamtari, C. P., India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill.

Chicago.—Mennonite Gospel Mission, Emerald Ave. and 26th Street, Chicago, Ill.

Chicago.—Hoyne Avenue Mission.

Toronto, Canada.—Home Mission, 75 Tate Street, Welsh Mountain—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.

Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa.

Fl. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind.

Lancaster.—462 Rockland Street, Lancaster, Pa.

Canton.—Mission Home, 1334 East Eighth Street, Canton, Ohio.

Kansas City.—200 S. Seventh St., Kansas City, Kan.

Argentina, Can.—

Our Amish Brethren in Oregon have arranged for a Sunday school conference in the month of June.

Bro. S. G. Shetler and Bro. Alexander Weaver conducted services at the Kaufman M. H. on April 21 from the text, "Thou art he that troublest Israel." The talks were instructive and full of interest.

On Ascension Day (May 9) the brotherhood of the Johnstons (Pa.) district have appointed a Sunday school conference. Meetings of this kind are profitable when held with pure motives, and we are glad to see that holidays which mark the great events in the life of our Savior are utilized for the edification of the people in this way.

Baptismal services were conducted at the Old Mennonite meetings-house at Massville, Lancaster Co., Pa., on Sunday afternoon, April 28, 1907, on which occasion thirty-four persons were received into church fellowship by water baptism. Six persons were also admitted to membership by letter from other congregations. The attendance was large and the services were listened to with the best attention. Bish. Abraham Herr of New Danville, assisted by Henry Havestick, conducted the services. On Sunday, May 12, at 2 p. m., the communion services will be held at the same place. May God's blessing be with the congregation here that many more may be converted to God and brought into fellowship with his people.

Wakarusa, Ind., April 29, 1907.—On Saturday afternoon, April 27, the Holdeman Cong. held baptismal services and yesterday the communion of the Lord's supper was observed. During these meetings three were reclaimed by their confession of past transgressions, one was received by letter, and twenty-eight were initiated into the visible church by water baptism. The total membership is now 184. May we also grow in spirituality as well as numbers.

Elizabethtown, Pa., April 28, 1907.—My dear Herald Readers: I again feel to praise God for the precious work of the Herald. Through this means we can mingle our thoughts with one another and give to each other words of love and encouragement.

The Herald for April 11 contains a letter by Bro. S. B. Wenger, entitled, "Something Wrong." This brother manifests in his heart the love of God toward his fellowmen by the kindness and sympathy he has for others. It is my desire and prayer that every one should read this letter written by Bro. Wenger and consider it prayerfully.

Bro. Wenger makes mention of the evil of strong drink and one of the saddest facts about the matter is that many church members (not even excepting some of our own brethren) encourage and to some extent support the use of intoxicating beverages by their voice and vote. It seems to

me that here the words of the apostle Paul (Eph. 5:11) could be appropriately applied, "And have no fellowship with the unfruitful works of darkness, but rather reprove them." J. K. LANDIS.

Imman, Kan., April 29, 1907.—Dear Brethren:—Greeting in the worthy name of Jesus. I wish you all the abounding grace of God, our heavenly Father. I am at present here in Kansas, with the brethren and sisters, and I learn from them that here as in Nebraska there is need of a new edition of catechisms, such as you printed for us in 1898, and I have been requested to make inquiries if you were in position to print them for us and how soon they could be completed. I expect to remain here until Whiteside. Kindly address me here. Your brother in Christ,

COR.

REMARKS.—Yes, we are again prepared to accept orders of this kind and get them out on short notice.—Editor.

From Johnstown, Pa.—Communion services will be held in the Thomas M. H. May 19, and in the Weaver M. H. on May 26. May God's richest blessings rest on these meetings, and may every brother and every sister in the district be present to partake of the heavenly feast.

A communion season once missed is missed forever. Brethren and sisters, should we not love the Lord Jesus to such an extent that we have a desired deep down in our hearts to partake with our brethren and sisters of the blessed emblems of the broken body and the shed blood and thus express our fellowship with them in the Lord?

We give an invitation to brethren and sisters from abroad to be with us during the above meetings.

LEVI BLAUCH.

Topoka, Ind., May 1, 1907.—Dear Readers of the Herald of Truth:—My heart rises up to God in prayer and praise for the mercies and blessings he has conferred upon me. Let us all continue in prayer to God that he may send more laborers into his vineyard; let us pray for one another and for the church and so fulfill the law of Christ. Prayer is the stepladder to heaven that brings down salvation to our hearts. May the Lord bless all his dear readers of our paper; may he keep us all in his divine love and care and help us to grow and increase in the ways of righteousness and truth and to continue on in growing until we shall be fully prepared for the glorious rest of the people of God, and inherit with our dear Savior a crown of eternal righteousness in heaven.

N. W.

Farmersville, Pa., April 30, 1907.—Beloved in the Lord:—Greeting. On the 28th of April at Groffdale we had baptismal services; eleven precious souls were received into church fellowship by water baptism. Four of them had come forward at the Ephrata continued meetings held last winter and the remaining seven came forward in Groffdale. One man from another denomination, who was baptized in infancy, was baptized upon confession of faith. One of them, a bright young boy, came from the Orphans' Home in Ohio and another bright young boy from Philadelphia, Pa. Truly, there is joy among the angels in heaven over those precious souls who break loose from Satan's chains, and so do we rejoice. May they all grow in grace and in the knowledge of our Lord, and abide in the faith until the crown be won. During the past month our meetings were again supported by our home ministers and bishop with the exception of the baptism last Sunday when the brethren Pre. S. Witzner, Dea. S. Martin and Dea. C. Weaver, all of Weaverland, were with us, also Dea. S. Metzler. We have had our preparatory and communion services at Metzler's April 13 and 14, respectively. Among

the communicants were our missionaries, Bro. and Sister Elmer Hess, who, the Lord willing, will leave this week for the mission work awaiting them in Chicago, Ill. God bless them that they may prove a blessing and thus help to fulfill the command of our Lord: "Go ye and teach all nations." "Truly the harvest is great and the laborers are few." LIZZIE WENGER.

Hubbard, Oregon, April 29, 1907.—Greeting in Jesus' name. On Sunday, April 28, we had communion services in the Hopewell congregation. There were a goodly number present and all partook of the sacred emblems. A few were not present for the reason that they had no conveyance in which to go. Bro. J. P. Bontrager had intended to be with us, but not meeting his wife at Hubbard, as they had arranged, he took the train for home, fearing there might be sickness in the home. Bish. J. D. Mishler officiated, assisted by John F. Bressler. At the preparatory services in the forenoon Bro. N. L. Hersherberger and Bro. Bressler pointed out clearly the duties of the brotherhood toward their fellow-men, how they should be bound together in love and unity if they wanted to be followers of the meek and lowly Jesus. May God's blessing ever abide with us in the far West. Your humble brother in Christ,

D. B. SHELLEY.

From the Local Mission Board of Illinois.—The Local Mission Board of Illinois met at the Home Mission April 29, in the interests of missions. We are glad to notice that the mission spirit is widening out and taking in a larger field, and in general, people are getting more and more interested in mission work, both in the city and country. The field is large, but with God's help and plenty of good, strong workers, many souls may be brought into his kingdom and many families made happy. It may take considerable time and good, patient work to bring about this result. But with the blessing of God the work becomes pleasant and interesting.

We are glad to note that additions have been made in membership; souls who have been down in sin have accepted Christ and changed to lead a new life. This especially is a very encouraging feature for the workers, when they can see the fruits of the efforts.

The Sunday schools are well attended. The average attendance of the Home Mission Sunday school for the year is 125; that of the Gospel Mission Sunday school, 70; and of the Hoyne Avenue Sunday school, 40. We will say for the two new missions, which are only in their infancy, that this is a very good average for the time they have been started.

In looking over the Home Mission building, we saw that it needed repainting, and \$125.00 was appropriated for that purpose. We would also urge on all workers to try and help to keep down expenses as much as possible without hurt to the cause.

The board also found that more workers are much needed both at the Home Mission and at the Gospel Mission. Some whose health has been impaired have asked to be relieved; so others are needed to take their places. Of course, when one or more leave it means just so much more work for those who are left. While the spirit may be willing, the body may give out. The strongest bodies will sometimes fall to bear us out in our calling.

One sister is badly needed at the Gospel Mission to help along with the work there; and one brother and one sister are needed at the Home Mission. Now, while we make this urgent call for workers, we hope and trust that some who feel themselves called to do mission work may come forth and offer their services in the work. May God's richest blessing rest on the mission work and all workers, in our prayer. COR.

Dhamtari, C. P., India, April 9, 1907.—Again the hot season has come around with its usual heat and hot wind storms filling the air with dust.

Woe to the "starchy" missionary, for he cannot now remain starchy, especially through the hot season. Perspiring abundantly will soon bring him into harmony with his surroundings and the superabundance of dust gathering on his desk, table, books, clothes, etc., and that every day throughout the season, makes him give up in despair. I had several mosquitoes hanging in my room, but just now I see none. The wind has been replaced to their former positions many times, but they do not remain long at a time, and coming in contact with the floor so frequently they soon lose their symmetry. We are beginning to close the doors of the bungalow through the day to keep the heat out. The hottest so far was 102½ degrees on the veranda.

Last Saturday we had baptismal and preparatory services. There were a number of boys under instruction for some time and from that number thirty-one were received into the church by water baptism. On Sunday communion services were held at Rudri, Baloghahan and at the Leper Asylum. Opportunity was also given at Sunday-ganj for the benefit of those who could not attend elsewhere, and a number partook. We were glad to commemorate the suffering and death of our Master and felt his presence in the meetings. May we fully appreciate the blessings he bestows upon us.

Last week the telephone line was completed connecting Baloghahan with the other stations and it certainly is a great convenience, as it saves much time in conducting important business.

The girls who had been living in temporary huts at Baloghahan on account of the plague, have been removed to Sunday-ganj to-day. Although Dhamtari is not wholly free from plague yet, it has been considered safe for the girls to occupy their houses again.

J. N. KAUFMAN.

For the Herald of Truth.

THE LORD FAINTETH NOT.

By S. E. Roth.

We often need encouragement and consolation. The strongest of us are weak at times, and many of us are so, far too often. There are so many trials and temptations, so many conflicts and tribulations that we could not hold out at all if we were left to cope with them in our own strength, but praise the Lord, we need not face our enemies unprepared. We have God on our side, and if God be for us, who can be against us?

We would say to every one of God's children who need consolation and encouragement, "Hast thou not known, hast thou not heard, that the everlasting Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding" (Isa. 40:28).

Now, then, if his understanding is beyond searching and he never grows weary, why should any one need to become discouraged or downhearted or despair or in any way yield to the weakness of the flesh? Confidence in God and a determination to remain faithful unto him gives us comfort and leads to success. This is true in natural and much more in spiritual things.

Let us, then, imitate the example of those referred to in Isa. 41:10: "They helped every one his neighbor, and every one said to his brother, Be of good courage." If we would do this more, there would be more songs of hope and praise going up daily, and less lamentation. May God help us all to live to his name's honor and glory.

Woodburn, Oregon.

For the Herald of Truth.

JESUS AND THE DOCTORS IN THE TEMPLE.

Luke 2:46.

By Eli Wideman.

Once every year all the Jews went up to Jerusalem to the feast of the Passover. When Jesus was twelve years old, his parents took him with

them on one of these journeys. When the feast was over they joined the company of those going the same way, and, thinking Jesus was somewhere in the crowd, they forgot him for a while.

They spent the time in talking and visiting with those around them and did not miss Jesus till the night came. Then they searched diligently for him, but could not find him. The next day they went sorrowfully back to Jerusalem and hunted for him three days before they found him.

On the third day as they came near the temple they saw many people hastening to it. They went into the temple with the rest, hoping they might find Jesus there, and as soon as they came in they were astonished to hear the voice of the child Jesus answering the hardest questions that could be asked by the doctors of the law which they could not answer. All the time the crowds of people were hurrying to the temple to see and hear the Child who had more wisdom and knowledge of the word of God than the learned doctors.

These doctors and scribes who were questioning Jesus had made the Scriptures their life study; but they found that this Child could teach them many things they never knew. When the mother of Jesus could get to him, she said, "Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing." Jesus answered, "Wist ye not that I must be about my Father's business?" He said this to his parents so that they should not forget that while he treated them with respect and acted the part of a dutiful son, yet he was the Son of God and had a wonderful work to do. This teaches us that we must never forget Jesus or lose sight of him for one moment. If we do, it may take days of sorrowful searching to find him again.

Mayton, Alberta.

A WORD TO DELINQUENTS IN THE CHURCH.

Every church seems to have its delinquents. Sad that it is so, but that neither proves that the Christian religion is a fake or that the true followers of Christ are hypocrites. On the above subject the editor of the "Evangelical Messenger" says the following plain words:—

There are some church adherents who hinder instead of help the cause of Christ. Some of them are busy-bodies in other people's affairs; tale-bearers, gossipers, back-biters, and strife-makers. These things have become chronic with them. Their wicked folly is their delight. They are happy when they have a chance to start some new gossip or repeat a threadbare fabrication to a willing or unwilling listener; lacking both grace and common sense, they are a source of constant annoyance and work much harm to the church. They are not fit to belong to the church. They are the "tares among the wheat."

There is another class of persons who make themselves obnoxious by their unstable ways in regard to their church life. These, if they are allowed to dictate policies and lead according to their whims and notions, are on the mountain-top as to their feelings, and are not troublesome. They are "bell-sheep" and that is enough. They attend the services of the church with promptness and regularity, quite regardless of the state of their hearts, and they are the "sheep" who are referred to in the text: "They helped every one his neighbor, and every one said to his brother, Be of good courage." If we would do this more, there would be more songs of hope and praise going up daily, and less lamentation. May God help us all to live to his name's honor and glory.

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For the Herald of Truth.

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services and to refuse to contribute to the financial needs and go about noisily criticizing the faithful and their work.

There is another class of hindrances in the church, such as claim the right to indulge sinful pleasures, such as frequenting the hall-room, the play-house, Sunday excursions and other practices not becoming Christians. In the church work they are stumbling blocks in the way of other sinners and weights on the chariot wheels of evangelism.

Behind all these and other offenses and delinquencies in Zion the measure, whom the church is striving to win, hide, saying, "Physician, heal thyself." And what can the church answer in the face of the unpleasant facts? Of course it is not fair to charge the church by her delinquents. The honest inquirer after truth will form his opinions of the power and virtue of the gospel and the value of Christianity by the legitimate fruits thereof—and not by the delinquencies, the unworthy, the faithless, the rebellious, the men are looking for excuses they find a fruitful field among the unfaithful in the church. Who is willing to bear the responsibility? Who is willing to be a refuge of lies for others?

THE TONGUE.

All those who listen to tale-bearing are as blood-thirsty as he who strikes the blow. God pronounces benedictions upon that person who "stop-peth his ears from hearing of blood," that is, he who repels the vicious reports of the public poisoners whose tongues are "set on fire of hell."

Mother Cobb, of sainted memory, would not allow any sinner, much less a preacher or professor, to deprecate any person in her presence. When the gossip began to retail their injurious reports of any individual in her vicinity, she would take the party who was peddling the pernicious stuff, and march them into the presence of the one regarding whom they were rehearsing the harmful hearsays. She insisted that they should say the same defamatory things to the person's face. Then she would pray with the parties. These worthless calumniators did not call a second time on Mother Cobb.

We never knew one of these retailers of fugitive rumors that was not a liar. The editor of "Old Time Religion," a fearless Free Methodist paper, says: "Learn to disbelieve those who have no faith in their brethren. Suspect those who would lead you to suspect others. A resolute unbeliever in all scandal-mongers will do much to repress their mischievous energies. Reports are generally false. Especially distrust reports of evil reports." The same acute and able and evil reports.

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merger of publishing interests might be good, only we wonder why this was not considered advisable or proper effort made before the second publishing interest was launched. We state these matters frankly, for they are open questions, and if they are for the benefit of the church, the church should know, for the Mennonite church is and must be more than a few in authority, followed more or less blindly by the rest. What will best serve the interests of the church, that we wish to do. A merger now, unless the General Conference would overstep its bounds, might, as Bro. Byers says, result in another publishing concern in a short time, and so on ad infinitum. The church would pay for it in more ways than one, even as she is doing now. Bro. Byers has opened the subject along broad and generous lines, and in a very brotherly spirit; let others be free to speak.

PERSONAL MENTION.

Bro. Jacob Gerig of Wayne Co., Ohio, was called to Lawrence Co., Pa., on May 1, to officiate at a funeral.

Bish. I. J. Buchwalter and wife of Wayne Co., Ohio, spent Saturday and Sunday with the congregation near Elda, Allen Co., Ohio.

Pre. Daniel Yoder and wife of Myersdale, Pa., were visiting during the beginning of the month among the A. M. brotherhood in Moutrie Co., Ill.

Bro. Jacob C. Godshalk of Montgomery Co., Pa., who has been suffering for some time with paralysis, is improving. We hope he may be speedily restored.

Bro. Jos. F. Brunk left home two weeks ago to attend the meeting of the Mennonite Board of Missions and Charities near Rittman, Ohio, and to solicit funds for the Sanitarium at La Junta, Colo.

Bro. C. B. Allebach, of the Towauncena congregation, Montgomery Co., Pa., preached at the Franconia meeting-house on Sunday, April 28. A large audience usually gathers for worship in this place.

Bro. A. C. Kolb, of the Mennonite Publishing House Book Department, left last week for a ten-days' trip to the Canadian Northwest, looking after some land interest in that locality. We wish him a successful trip.

The brethren Samuel Garber of Groveland, Ill., and Bish. A. Schrock of Metamora, Ill., officiated at the funeral of Peter Bachman, who died in Woodford Co., Ill. He (Bachman) died on the 26th in the seventy-ninth year of his age.

From S. F. Coffman of Vineland, Ont., we are glad to learn that the sick ones of his household are improving and Bro. Coffman himself could again take up his work, at least in part. May the Lord speedily restore the sick and prosper the brethren in his work.

A. Sims, the well-known preacher and author of Toronto, Ontario, on a recent visit to Elkhart, called at our office and we had the pleasure of an hour's conversation on different important topics. He also left with us a few samples of books about which we may have more to say later.

Bro. M. B. Shank, formerly of Tennessee and who with his companion and son spent the winter in Rockingham Co., Va., have settled recently in Warwick Co., Va., where he has purchased a home and will proceed with the erection of a dwelling. The Lord bless the brother and family in their new home.

Bish. Isaac Peters of Henderson, Neb., is at present spending some time with the brethren and sisters in the vicinity of Inman, Kan. He expects to remain there until Whitsuntide. The congregations over which he presides contemplate publishing a new edition of their catechism in the German language.

Bro. J. P. Bontrager of Hubbard, Oregon, is at present on an evangelizing trip in the far West. He left home on the 9th of April, expecting to

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stop at Votfax (Washington), Riverville and Prosser. He was booked to return May 7, and then make another trip to California. May God bless his efforts in the work of saving souls.

Bish. J. M. Shenk and wife, now residing in Denbigh, Warwick Co., Va., have returned for a few months' visit with their friends and former neighbors and the brotherhood where they spent and labored so many years. We hope they may have a profitable visit with the people there, which shall tend to their mutual edification.

John G. Sauder and wife of Manor Twp., Lancaster Co., Pa., on their wedding tour, after visiting at Freeport, Sterling and Chicago, Ill., came to Elkhart on May 4, and spent Sunday with the brotherhood here. On Monday they went to Goshen, and after stopping at several places in Ohio they expect to return to their home in Lancaster county.

Bro. Jacob Davidhizer, who left his former home near Wakarusa, Ind., several weeks ago, reached his destination, the home of his son, near Sumpter, Oregon. The mountains and the country in general seem to look altogether different from the beautiful and productive lands in Elkhart Co., Ind. On his way he also stopped to see Nampa, Idaho.

Bro. J. S. Hartzler of Goshen, Ind., conducted the services in the Mennonite congregation at Elkhart last Sunday. In the afternoon Bro. J. F. Funk conducted communion services with Bro. and Sister Samuel Powden and a number who had met together there on the occasion. Bro. Powden is in his nineteenth year and virtually blind, but still hopeful and patient.

M. F. Rittenhouse of Chicago, Ill., who has always been a devoted friend of the Mennonite Publishing House at Elkhart and who has taken a deep interest in its prosperity, and to whom we are indebted for favors and encouragements which have been in the highest degree helpful to us and our work, made a short visit to Elkhart last week, during which we had the pleasure of entertaining him in our home, a privilege which we highly appreciated. He has been for many years engaged in an extensive lumber business and has at the same time contributed largely to educational, agricultural and general benevolent purposes. His helpfulness and generosity will be long remembered by his many friends.

For the Herald of Truth.

PENTECOST.

By Catharine E. Miller.

The feast of Pentecost is of great importance to them that believe on the Lord Jesus. It is both memorial and typical. To the Jews it was partly in memory of the law given on Mount Sinai. Seven weeks after the deliverance out of Egypt and after they had entered the promised land and were sowing and reaping their grain, God commanded that in the Passover feast they should bring a sheaf of the first fruit unto the priest on the morning after the Sabbath and wave it before the congregation. This was a type of Christ's resurrection. So we see the feast of Pentecost was memorial and typical to the Jews. It is also the same in the Christian era, and the believers have a type in the Pentecost feast of the remaining resurrection. We keep the feast also in memory of that time "when the day of Pentecost was fully come," and the promised Comforter had come, and the three thousand souls were added to the church.

This feast was a time of great joy. There was joy connected with the Pentecost feast, but in our Pentecost we have a type of still greater joy, which will be the greatest of all events. That is the time when the wheat harvest shall be fulfilled and the dead in Christ shall rise first. The seven weeks between the Passover and Pentecost may represent the seventh age wherein the believers are gathering in the harvest.

If the feast of the Pentecost stood without an organic connection with any other rites, we should have no certain warrant in the Old Scripture for regarding it as more than the divinely appointed, solemn thanksgiving for the most fruitful sort of food. But it was as we see, essentially linked to the Passover, that festival which above all others expresses the fact of a race chosen and separated from other nations. We notice that in the Passover feast God commanded them to bring a sheaf of the first fruits unto the priest, as stated above, on the morning after the Sabbath. This brings it to our Easter morning. In the morning of the wave offering, God said, "Count ye seven Sabbaths or fifty days." During this time the remaining wheat harvest was brought in, and then at the end of seven weeks the feast of Pentecost was celebrated. It is also called "Feast of Weeks," "Feast of Harvest," and may be regarded as a supplement to the Passover. Upon this feast the people were especially exhorted to rejoice before God with their families, their servants, the fatherless and the widow. All were commanded to be present and have part in the joyful celebration and presentation of the two loaves made from the first fruit of the remaining wheat harvest baked with leaven. The two loaves represent the Jew and the Gentile believer; the leaven, Christ's kingdom (Matt. 13:34).

As the sheaf of the wave offering in the Passover feast was a pledge of the remaining harvest, so is Christ our pledge of the remaining resurrection, and the day of Pentecost is a figure of that event. "Christ, the first fruit; afterward they that are Christ's at his coming." "Blessed are they that have part in the first resurrection."

Springe, Pa.

For the Herald of Truth.

CHURCH PUBLISHING INTERESTS.

By N. E. Byers.

Several years ago I wrote an article urging that the various lines of church work be grouped into a few divisions and organized under several general boards representing the church as a whole. Since then there have been organized two such boards—the Mennonite Board of Missions and Charities, and the Mennonite Board of Education.

These, I believe, have served a good purpose in unifying the workers in the church and promoting the work with the least waste of energy and the best possible results.

There is still one very important phase of church work that is not properly provided for in our church organization and that is the publishing interests. The church owes much to the pioneers in this line of work who took all the risk and bore the burden alone when the church as a whole did not even favor the cause. All such must have due consideration, but the time has come when practically every one favors this work and there is no reason why it should longer be entrusted into private hands.

So long as the church has no voice in the matter, any group of dissatisfied persons may start up a new paper, force their own views on the people and they will be sure to get some patronage. As a result, the unity of the church is endangered, our funds are scattered and wasted, and in the end our publications are not what they ought to be.

The church does not need two general church papers. It is a fruitless waste of energy and money to publish all our news, reports and many of our articles in two papers. The same effort and money could be made to give us one better church paper and at the same time a good young people's paper. And I should like to emphasize the great need of giving more attention to our young people. We can not depend upon the sporadic efforts put forth at revival meetings and Bible conferences. Young people must have strong leadership during the entire year and one of the

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best ways to do this is by means of a good paper devoted to their interests.

We need a Mennonite Publication Board for the same reasons that we need the other boards mentioned, and I see no good reason why the church cannot have it. Some anticipated serious difficulty when consolidation of mission interests was first suggested, but prayerful courage and good sense prevailed and no true brother could stand in the way of what was so evidently the right thing to do. I am sure the same will be true of our publishing interests.

I have been waiting for older and wiser persons to urge this matter, and I am simply writing now to call forth their opinions at once, for it seems to me the time is ripe for action. There will soon be held a number of state conferences that could consider the matter, and there will be several quite representative gatherings—the annual meetings of the Boards of Missions and Charities and of Education. These will give ample opportunity for preparing the way for some definite action at the time of the meetings of the General Conference in October.

I have no definite plan to suggest, but some such method as was used to consolidate the mission forces ought to work here. There would be no need of any present interest suffering by such a plan, because whatever will bring about better conditions for our publications will be directly in the line of all their efforts, and no one who wishes to serve the church, will be unwilling to be obedient to her directions.

I hope others will consider the matter and suggest some more definite plan for proceeding in this matter.

For the Herald of Truth.

THE JUDGMENT DAY.

By Sister Maud Gregory.

We all know that Jesus will come again; "but of that day and hour knoweth no man, no not the angels of heaven, but my Father only." An angel will blow a great trumpet and Jesus will say to the people who are dead, "Come out of your graves." Those who love Christ will be like the angels; if you are alive when Jesus comes he will catch you up into the air to meet him. He will sit on a white throne and will wear a crown upon his head and everybody will stand around the throne. He will open a book in which he has written down all the wicked things that people have done. God has seen all of the wicked things that we have done. He can see in the darkness as well as in the light, and knows all our thoughts. "I know that do not love Jesus, God will bind in chains and put them into a lake of fire called hell, and there shall be weeping and gnashing of teeth."

Satan is the father of the wicked, and he and his children shall be tormented forever. They shall not have one drop of water to cool their burning tongues. Many people in hell will say, "If I had listened to the words of my teachers, but I would not mind, and now it is too late. I can never come out of this dreadful place. How foolish I have been! Once God would have heard my prayers, but now I am weeping in vain." I hope, my dear readers, that none of you will ever speak such sad words. Remember, Satan goes about like a roaring lion seeking to devour you by tempting you to disobey God. But Christ will keep you from wickedness if you pray to him.

"Oh, say, shall I be true,
To see the fearful sight,
The dreadful sound to hear,
The burning heat to bear?"

Those who love Jesus with all their hearts, he has written down their names in another book, called "the book of life." He will forgive their sins, wipe away all their tears, and let them live with him forever.

Do you hope that Jesus will write down your name in this book? If you are God's child you will not be frightened when the world is burning.

HERALD OF TRUTH.

for you will be safe with Jesus, praising him for having loved and saved you.

"Lord, by the blood he shed,
Who hung upon the tree,
Before the books are read,
May my sins pardoned be,
And then my tears shall all be wiped away,
And I shall dwell in everlasting day."

Dalton, Ohio.

For the Herald of Truth.

FEED THE FLOCK OF GOD.

By Silas Bowman.

"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. Neither as being lords, but over God's heritage, but being examples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Pet. 5:2-4).

In this text we have the charge given to the elders of the church, and the wages promised; and also how the charge should be discharged. The charge is to feed the flock and to look after them—not by constraint. A minister or elder who only performs his work because he is duty bound to do so, is not in the position Peter or the Lord wants him to be. He should have the welfare of souls at heart, and this should be the strongest power to move him to do his work. If the ministers can say, The love of Christ constraineth us, then they have the power of God on their side and are willing to declare the whole counsel of God. Now he is in a proper position to feed the flock. Now the Lord is ready to prepare him with food that he may feed the flock. If he seeks the honor of men he has to prepare his own food; and he has to prepare it in such a way that it suits the people, whether it is good for their souls or not.

The minister who is not liberal in the line of his work will not find the Lord a liberal master and has a hard task to perform. But he who freely gives what he freely receives is enjoying a service which he is paid for as he goes, not for filthy lucre, but of a ready mind. A true minister is always ready to do his part or more than his own gain, but for the gain which is in saving souls and building up of those who are saved to keep them strong and healthy.

"Neither as being lords over God's heritage, but being examples to the flock." The flock is God's heritage which he has bought with his own blood, and the minister has no right to act as a lord over them. The minister who is continually coming and holding up higher ideals and aiming after them himself, is not keeping his flock in a healthy appetite, and instead of leading the flock to the green pastures, he gets them to the idea that the minister himself is not enjoying the pastures of God's word. Christ said, "If ye but I would not mind, and now it is too late. I can never come out of this dreadful place. How foolish I have been! Once God would have heard my prayers, but now I am weeping in vain." This is the reward the true minister is aiming after. If he is aiming after those lower things, honor or earthly gain, no wonder that his flock does not prosper. Please read Acts 20:28-38.

Men as a rule are willing to pay a servant well who feeds and tends a flock so well that it prospers. Can we not trust our Lord? A well-fed and tended flock will nearly always prosper and give pleasure to the owner and him who tends it.

When we speak of prosperity we mean the building up of those who are saved, and convincing the unsaved in the church that they must be born again. Before they are born again they cannot feed on God's word, but God's word continually condemns them.

Floradale, Ont., Canada.

For the Herald of Truth.

PRAYER THE ONLY MEANS FOR REVIVAL.

By A. K. Kurtz.

There never was since the beginning of the Holy Spirit dispensation, any good accomplished without prayer. The effectual, fervent prayer of the righteous man availeth as much at the present time as it did in the days of the apostles, and is just as much in order and just as necessary to bring spiritual life to a cold, worldly Christianity as at any time in the world's history.

The first great revival of religion was preceded by a ten-days' prayer meeting, and there is no record of any great revival since that time but was brought about by earnest, persistent prayer, either by a band of praying saints or some consecrated men or women praying in their closets. Years before the great revival in Wales broke out meetings for prayer were held in many places throughout the province.

Last winter in a town in one of the Western states a most gracious revival broke out, where many of the worst characters were saved and they in turn brought their associates to the meeting and many were saved. This revival was preceded by the gathering of a few of the faithful in their weekly cottage prayer meetings, while some of the cold professors would sneer at them for attending their little meetings.

There is nothing so much needed as a general revival. When we take a glance at the condition of the church in general and notice where she is drifting to, and then the great wickedness of the world, it should awaken in us as God's children our desire for an awakening all over this land. As true Christians we feel a love for lost souls and very much desire their salvation. Prayer is the only means whereby a revival of religion can be brought about. The same efforts put forth now will bring the same results, but to suppose that God will pour out his Spirit with less prayerful effort than at the beginning is a mistake. Good angels are all right in its place, but never can take singing in its place of prayer. Yet it is sometimes used in place of prayer.

Here is what Dr. Torrey says of prayer: "The great need of our day is prayer. It was a master-stroke of the devil when he got the church so generally to lay aside this mighty weapon of prayer. The devil is perfectly willing that the church should multiply its organizations, and deftly contrive machinery for the conquest of the world for Christ, if it will only give up praying. He laughs at the church to-day and says to himself, You can have your Sunday schools and your Young People's Meetings, your Young Men's Christian Associations and your Women's Christian Temperance Unions, your grand choirs and your fine organs, your brilliant preachers and your revival efforts, too, if you don't bring the power of almighty God into them by earnest, persistent, believing, mighty prayer."

People are sometimes puzzled to know how to pray or what to pray for. Now we all know that the Lord has no pleasure in the death of the wicked. So we can come boldly before a throne of grace and ask him to grant us a gracious revival. We know this is all according to his will. And then if we have the Spirit of Christ we will always think of the poor, lost souls when we come before the Lord in prayer.

Dear brethren and sisters, let us earnestly pray for a revival that will not only bring the lost into the fold, but that will purge and cleanse the church from pride and worldliness, and get her ready to meet the Bridegroom when he comes. Smithville, Ohio.

The power of going out of one's self and seeing and appreciating whatever is noble and loving in another, is one of God's best gifts.

No one ever saves his dignity by losing his temper.

TIDINGS FROM THE CHURCH AT HOME AND ABROAD

FOREIGN MISSIONS.

India.—American Mennonite Mission, Dhamtari, C. P., India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill.
Chicago.—Mennonite Gospel Mission, Emerald Ave. and 26th Street, Chicago, Ill.
Chicago.—Hoyle Avenue Mission.
Toronto, Canada.—Home Mission, 75 Tate Street.
Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.
Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa.
St. Wayne.—1209 St. Mary's Ave., St. Wayne, Ind.
Lancaster.—402 Rock and Street, Lancaster, Pa.
Canton.—Mission Home, 1934 East Eighth Street, Canton, Ohio.
Kansas City.—200 S. Seventh St., Kansas City, Kan.
Argentina, Kan.—

The regular business meeting of the congregation at La Junta, Colorado, was held May 12. Considerable business was transacted. Bro. Jacob A. Hivatsko, formerly of near Harrisonburg, Va., was appointed correspondent for the La Junta congregation. We hope the readers of the Herald will hear from him often.

At the Skippack M. H. in Montgomery county, Pa., eleven persons will be baptized and received into church membership on Sunday, May 12. Bro. Andrew S. Mack will conduct the services. God bless the new converts and make them valiant and faithful members of the church.

A brief report from Oscoda Co., Mich., informs us that the recent meetings there have been well attended and that baptismal services were held on Saturday afternoon, May 4, and on Sunday, May 5, the communion services were observed.

Baptismal services were held in the Salem congregation in Allen Co., Ohio, on Saturday, April 27, and twenty-four precious souls received the sacred ordinance and were received into church fellowship. It is certainly an encouraging feature in our church to see so many separating themselves from the world and casting in their portion with the people of God.

From Seward Co., Neb.—We are informed that Bish. Joseph Schlegel has recently had quite a severe attack of rheumatism. We trust the Lord may speedily restore him to his wonted health and strength. During the latter part of April he visited the congregation in Fillmore county, where communion services were held on April 21.

From Woodford Co., Ill.—The Sunday schools in the Roanoke and Harmony congregations in Woodford Co., Ill., were reorganized for the summer. Bro. John J. Smith, superintendent; Benj. Shertz, assistant in the Roanoke district; Joseph Reber, superintendent, and Christian Studer, assistant, in the Harmony district. A good Sunday school is the life of Christian work among the young people in any congregation and we are glad to hear of the progress of the work in these districts.

From Lancaster Co., Pa.—The congregation at Indiantown held communion services in their meeting-house on Ascension day. A very appropriate time for such a service.

On Saturday afternoon, May 11, preparatory services were held by the brotherhood in the well-known Waverland congregation, and Sunday forenoon communion was observed in the same congregation. Usually a large congregation assembles at this place, it being one of the largest in the country.

Topeka, Ind., May 5, 1907.—To all the Readers of the Herald of Truth:—Greeting. The Lord

comfort you and strengthen you and keep you all in his love. I feel that it would be to the glory of God to tell the dear brethren and sisters in Christ of his loving kindness to me. He saved me and keeps me. Jesus said, "I will never leave you nor forsake you," and his word is true. If we remain faithful to him he will lead us safely to the end. Let us look up to him in faith believing and pray. Much prayer is the step-ladder to heaven to bring salvation to our hearts. Let us follow the Savior in all his commandments. He will give us grace to help us on in every time of need and what he has promised he is able to perform. Let us therefore especially pray for those out of the ark of safety that the Lord may draw them by the cords of his love that they may be saved before it is too late. The time of the Lord draweth nigh and we should not delay, but wisely prepare and be ready that we may enter in with the Bridegroom to the marriage feast of the Lamb.

Waverland, Lancaster Co., Pa., May 5, 1907.—Dear Herald Readers:—We were made to rejoice again when on April 28 our bishop, Benj. Weaver, baptized and received into our congregation eighteen precious young souls who have now made their confessions publicly and sealed their vows with water baptism. May the Lord bless and prosper them; may they be the means of leading many more into the way which leads to eternal bliss. The Lord willing, we expect to hold our communion services at this place on May 12.

Logan County, Ohio, May 7, 1907.—At the communion services at the South Union M. H. on May 5 the largest number we ever saw assembled at one time on such an occasion, was present, and most all of the large congregation assembled partook of the sacred emblems of the broken body and the shed blood of our Savior. After partaking of the bread and wine the ordinance of feet-washing was practiced, which took about one and one-quarter hours. A very interesting and appropriate discourse for the occasion was preached by S. E. Algier of Champaign county. May God bless the efforts put forth on this occasion and all the efforts of God's people to promote the cause of Christ among the children of men.

Ottawa, Ohio, May 6, 1907.—On Sunday, April 28, the Blanchard River congregation reorganized their Sunday school for the ensuing year by electing the following officers: Superintendents, Bro. Harry Brenneman and Bro. Lewis Strite; chorister, Bro. E. Good; secretaries, Sisters Sadie Shank and Della Brenneman; treasurer, Bro. Lon Strite. It is just about one year now since the Sunday school was started. The attendance in the beginning was not very large, but we are glad to note that the school as well as the church has increased fully one-third in attendance. The interest is also growing. Since the roads have dried up, Bible meetings are held with a large attendance. May God sustain us in our efforts.

Arrangements are completed for a series of meetings from May 20 to June 3 by Bro. J. E. Hartzler. We expect to hold two all-day Sunday services on May 26 and June 3, to which we most earnestly invite brethren and sisters from the neighboring congregations. We solicit an interest in the prayers of God's people in behalf of the cause at Blanchard.

Stony Brook, Pa., May 5, 1907.—Dear Brethren and Sisters in the Lord:—Greeting in Jesus' name. There have not been any tidings from this place in the Herald for quite a while. When the Son of Man shall come in his glory and all the holy

angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations, and he shall separate them one from another, even as a shepherd divideth his sheep from the goats. "Let none that wait on thee be ashamed; let them be ashamed which transgress without cause. Shew me thy ways, O Lord; teach me thy paths. Lead me in thy truth and teach me; for thou art the God of my salvation."

The Lord willing, we will have our communion on May 19. Blah. Jacob N. Brubacher will be here to conduct the services. We now have our Sunday school every Sunday morning at 9 o'clock. "Thou shalt guide me with thy counsel and afterward receive me to glory. Whom have I in heaven but thee? and there is none on the earth that I desire but thee. What shall I render unto the Lord for all his benefits toward me? Open thou mine eyes that I may behold wondrous things out of thy law."

On the Way to Conference, May 10, 1907.—Out under the clear blue skies of the Shenandoah Valley, where the landscape is dressed in the garb of spring, with meadows all sprinkled over with the beautiful yellow dandelion daisies, where limestone cliffs and ledges are bespangled with the crimson honeysuckle, and while the forest-clad hills and mountain sides are showing their snow-white flashes of the dogwood blossom, the writer is wending his way in company with many others to the Virginia Conference. This body is being assembled at the Lindale M. H. near the village of Edom in the Lower district. The bishops, in company with the moderator and arranging committee, met at the home of Dea. John J. Wenger yesterday afternoon, where the business intended for the conference to consider, was laid out.

Of those who are here from a distance are Pres. H. H. Good of Wolf Trap, Fairfax Co., Va., and M. H. Shank of Dealburg, Warwick Co., Va. Of the thirty members of this conference, twenty-two have already arrived. Judging from the nature of the work already arranged by the committee, some very important business will be considered in this session of the conference, the result of which is being anxiously awaited by many of our people. Trusting that all will be well and that the ministers and deacons may be encouraged and the church edified, we close with the promise to send a full report to the Herald later on.

Chicago, Ill., 562 E. 26th St., May 11, 1907.—Dear Readers:—Greeting in our Master's worthy name. The burden of this article is "Sunday School Libraries." We trust it will be carefully considered before it is finally passed by.

The situation is as follows: About a year ago steps were taken to install a Sunday school library at the Home Mission. A committee of three was appointed and as a result of several meetings the writer was appointed librarian and was given the responsibility of in some way securing money, books, methods of keeping a record of the books, etc. A little money was raised and the library opened with thirty books. To these there were afterwards added about twenty others, so that at present we have some over fifty volumes. With some over 100 pupils we need double the above number of books to properly supply the school. Two other schools have been organized since with a combined attendance of over 100. Each of these schools needs a library. We trust by next fall to have an attendance of over 100 in each of these schools. We could use several hundred books to properly supply these children with good literature.

Here is a supposition which we think is not overdrawn. We suppose that there are a number of congregations that once had a library for their Sunday school, but for some reason it was discontinued. They still have the books, but have no use for them. We suppose, too, that there are a great many brethren and sisters in the church who have in their private libraries good books that are practically of no value to them. Then

lastly we suppose that there are perhaps a few brethren or sisters who have a coin or two burning in their pockets or rusting away in the bank that could be used to purchase several good books, in fact that they are looking for a place to invest where good returns are insured.

Now, then, what is the most practical way to supply the need on our part and for you who are able—and, we feel confident, ready—to help us to act intelligently? Why not have you send us the titles of all the suitable books you can furnish and allow us to select out of that list such books as we can use? Money could be sent directly to the writer, designating that it is to be used for library purposes. May we not hear from you?

The above affects the three Mennonite missions in the city of Chicago. There is another matter that concerns only the work at the Mennonite Gospel Mission. It is this: We are aiming to place Bibles into the hands of all our regular Sunday school pupils. We had a supply of about twenty, but they are all gone and we need more. You read in last week's papers the suggestions by the Local Mission Board of Illinois, to let us workers, to keep down expenses. Perhaps you Bibles, but do not have the money to buy them. Perhaps you can help us do this. If you can and will, we will do our utmost to place them into worthy hands. Or if you want to send the Bibles direct that will be very acceptable. We trust the Lord will move upon many to help us in these which we deem worthy causes. Kindly asking an interest in your prayers in behalf of our work and workers, I remain, in Jesus' name,

A. M. EASLE.

For the Herald of Truth.

DO THEY NEED THE GOSPEL?

While many thousands of souls are reached and won for Christ in the vast population of India, there are still millions upon millions who have not yet even heard of a Savior of mankind. How can it be otherwise when there are 150,000 persons in India to every missionary? The Methodist Episcopal denomination has today a large force of missionaries in India, and a large native membership, whose influence is making itself felt for good over a rapidly widening area, and yet there are incidents here and there almost in the shadow of Christian churches that show how deeply steeped in superstition people may be when they hear not the blessed gospel message. At the village of Wisard, not far from Baroda—a Hindu priest of the village about a year ago dug a deep well, filled it at the bottom with wood, upon which he poured a liberal amount of oil. He told his people that if they would obtain glory they must leap into the burning well. The day was fixed for the event. He had assured them that the fire would not burn them. The fire was lighted, and he exhorted his devotees to jump in and "obtain the desired glory." First three men leaped in, then some women, one a mother with a babe in her arms, who entreated the husband and father to accompany her. Finally she gave the babe to the father and jumped in. Then the priest leaped in, with three more men, ten in all; but the last three men shrieked in agony that they were burning, and begged to be pulled out. They were burning, and begged to be pulled out. This was done, but it was too late to save them; they died suffering horribly from their burns. But while it was a horrible occurrence, it showed that the priest had lied when he said the fire would not burn them, and this no doubt has helped to lessen the power of the priests over the people. In this district there are now about 20,000 native Christians, out with only two church buildings, that will not hold more than twenty Christians. Many of them hardly know of any church but the sheltering shade of a wide spreading tree.

Our Mennonite people have great opportunities

in India. The American Mennonite Mission is situated at a place where there is the greatest opportunity for expansion, especially toward the south—toward Konkor State, the state which our beloved Bro. Burkhard yearned to bring under the influence of the gospel. Things more hideous than the occurrence mentioned take place among the poor, benighted heathen. Do they need the gospel?

Something is needed here. The need is men and money, more men and more money. The church likewise needs a greater measure of that spirit that makes staunch Christians. Bro. Reaser says they can use no patched-up affairs in India. In the great market place of Christian activity such persons are not needed. India needs the gospel; we need out-and-out gospel Christians, who will give, go, or let go. A young married man who earns \$1,500 a year as a clerk lives on \$400 a year, and sends the rest to India. His daily prayer is that souls may be saved in that country, and his prayers are accompanied with \$900 per year. Reader, what are you doing?

For the Herald of Truth.

A SPECIAL MESSAGE.

By E. J. Rutt.

David Livingstone might well be called the high priest of missionaries. He was of Scotch descent, born March 19, 1813. In his youthful days he showed his scientific bent of mind by collecting flowers and shells. His love for learning as also his persistency were early evinced by his continued reading in the factory while going about his usual work. At the age of twenty, influenced largely through the reading of missionary biography, especially the "Life of Henry Martyn," he resolved to give his life to the cause of missions. His preparation extended over six or seven years, during which time he studied theology, the art of preaching and the science of medicine.

He desired to go as a medical missionary to China. But Robert Moffat's declaration to him that he had "sometimes seen in the morning sun the smoke of a thousand villages where no missionary had ever been," determined for him the sphere of his godly fruitful labors. He landed at Cape Town in the early spring of 1841; was offered a good paying charge at this place, which he declined. He then pushed on to Mr. Moffat's station, 700 miles through the crust of heathenism. On this journey "the physician and the scientist, the minister and the reformer are all combined in this one man." After his marriage with the eldest daughter of Moffat, Mary, he pushed on into the interior. After eight years of teaching, preaching and healing among a number of tribes, his wife and four children left for England.

Left alone, he determined to push on toward the heart of the Dark Continent. The inhuman slave trade made him desirous of blazing a path through the interior and of opening up Africa. About this time he wrote, "Can not the love of Christ carry the missionary where the slave trade carries the trader? I shall open up a path to the interior or perish." He then set out upon that perilous journey toward the West Coast, fully expecting to meet death. The hardships of this journey are beyond belief. Thirty times smitten with fever he reached St. Paul de Loanda a living skeleton, almost consumed by dysentery and famine.

While here he was offered free passage on an English vessel, but declined, because he had given his word of promise to his black attendants to return with them again to their own country. A return with them again to their own country, two-year journey of 2,000 miles through jungles, swamp and desert brought him to Quillimane on the east coast. During this journey he made many valuable geographical discoveries, chief among them the Victoria Falls, and submitted a map of the highest value to the London Society. After sixteen years of absence he returned to

England for a sixteen-months stay. He received the highest honors on every hand. In his parting message, as he returned to Africa, he exhorted the people to forward the work he had begun of opening Africa for civilization and Christianity. On his second and third journeys he continued his explorations, submitting reports to religious and scientific societies at home, exposing the iniquitous crime of the slave trade and ministering to the physical and spiritual needs of thousands of natives. When in 1871 he reached Ujiji he had not received supplies or letters from England for three years. "His feet ulcerated, his teeth came out, he lay in his low hut for eighty days and read his Bible four times through."

The Royal Society becoming anxious to know where Livingstone was, if still alive, sent out Stanley in search of him. Then resulted that touching scene of meeting and mutual uplift which gives such a beautiful color to the closing chapters of that great medical missionary's life. Stanley tried to induce him to return to England, but Africa had his life even unto death. About two years after this separation, Livingstone laid down his feeble life to the country he loved so dearly. On May 1, 1873, at four o'clock, he was found dead in the attitude of prayer. His heart was buried under a tree at Ilaia and his body at Westminster Abbey. The last words from his pen are truly befitting words for the black slab which marks the end of his pilgrimage: "All I can add in my loneliness is, May heaven's rich blessing come down on every one—American, English, Turk—who will help to heal this open sore of the world." And it is truly coming to pass that "the end of the exploration is the beginning of the enterprise."

For the Herald of Truth.

CONFERENCE RESOLUTIONS.

At the Semi-Annual Conference of the Mennonite church of Waterloo Co., Ont., held at the Berlin meeting-house on Thursday, April 11, 1907, the following resolutions were adopted:

RESOLVED—

1. That a minister be ordained in the Latschar congregation.
2. That each congregation shall have the right to appoint at the time to hold their preparatory service previous to communion.
3. That a bishop be ordained for the Waterloo and Woolwich field to assist Bro. Jonas Snider.
4. That we advise our brethren not to hold funerals on Sunday, if possible.
5. That we recommend that each congregation hold a collection for the famine in China and Russia, at their earliest convenience.
6. That we urge the Blanchard congregation to have a minister appointed as soon as circumstances permit.
7. That the brethren Noah Stauffer, Jonas Snider and David Bergey be a committee, with power to add to their number, to draw up a form of petition to our government, and get it circulated for signature by our members and others who are in sympathy with its object, to protest against the military spirit that is being fostered by our government, and to ask that our boys may be exempted from taking part in military drill in our public schools.
8. That our different congregations be asked to take up collections for the Toronto Home Mission, once every three months.

SPEAK THE TRUTH.

Let you and me, dear reader, beware of being untrue. Let us be honest, and speak the truth. Let us pray daily that God would give us a true heart and then help us to live by that truth under all circumstances of life. Let us be too true even to speak unnecessary words. Let us follow our Master Jesus in the way of truth.

"Oh, 'tis a lovely thing for youth
To walk betimes in wisdom's way."
To fear a lie, to speak the truth,
That may we trust in all they say."
—Selected by Sister N.

YOUNG PEOPLE'S BIBLE-MEETING PAGE

TOPIC: A Pioneer Life in Central Africa—Livingstone. Isaiah 43:1-13. (Missionary Meeting) May 26; '07

THE LESSON MOTTO.

Trust in the Lord with all thine heart, and lean not to thine own understanding. In all thy ways acknowledge him and he shall direct thy steps. Commit thy way unto the Lord; trust also in him, and he shall bring it to pass.

DAILY READINGS.

20. M.—A psalm of deliverance. Psa. 34.
21. T.—Called out of Egypt. Hosea 11:1-8.
22. W.—The land of Ham. Psa. 105:13-27.
23. T.—The calling of Egypt into the church. Isa. 19:18-25.
24. F.—"So is the kingdom of God." Mark 4:26-29.
25. S.—The fruitfulness of the attempt. Matt. 13:1-8.
26. S.—Topic: A Pioneer Life in Central Africa—Livingstone. Isa. 43:1-13. (Missionary Meetings)

APT QUOTATIONS.

In the privations, sufferings, and dangers he has passed through during the last eight years, he has not been actuated by mere curiosity, or the love of adventure, or the thirst for applause, or by any other object, however laudable in itself, less than his avowed one as a messenger of Christian love from the churches.—Thompson. Traveler, geographer, zoologist, astronomer, missionary, physician, and mercantile director—did ever man sustain so many characters at once? Or did ever man perform the duties of each with such painstaking accuracy and so great success?—Blakie.

Does the African have intellect enough to receive Christianity? The reception of Christianity does not depend on intellect. It depends on a spiritual intuition, which is not the fruit of intellectual culture.—Sir James Stephen.

Mr. Waller says this concerning Dr. Livingstone: "He continued his generous services to all connected with the mission, whether white or black, till they were no longer needed; and conduct to them throughout was truly noble, and worthy of the highest praise."

You may take any point in Dr. Livingstone's character and analyze it carefully, and I would challenge any man to find a fault in it. His gentleness never forsakes him; his hopefulness never deserts him. He thinks, "All will come out right at last"; he has such a faith in the goodness of Providence.—Stanley.

His religion is not of a theoretical kind, but it is a constant, earnest, sincere practice. It is neither demonstrative nor loud, but manifests itself in a quiet, practical way, and is always at work.—Stanley.

This age presents one great fact in the providence of God; missions are sent forth to all quarters of the world—missions not of one section of the church, but of all sections, and from nearly all Christian nations. It seems very unfair to judge of the success of these by the number of conversions which have followed. These are rather proofs of the missions being of the right sort.—Livingstone.

Such a man deserves every encouragement in the power of his country to give. He has done that which few other travelers in Africa can boast of—he has fixed his geographical points with very great accuracy, and yet he is only a poor missionary.

LIVINGSTONE'S TESTIMONIES CONCERNING THE AFRICAN.

Their conceptions of the deity are of the most vague and contradictory nature, and the name "God" conveys no more to their understanding

than the idea of superiority. Hence they do not hesitate to apply the name to their chiefs. I was every day shocked by being addressed by that title, and though it has often furnished me with a text from which to tell them of the only true God and Jesus Christ, whom he has sent, it is indeed a mournful truth that man has become like the beasts that perish.

What a wonderful people the Bushmen are! Always merry and laughing, and never telling lies wantonly like the Bechuana. They have more of the appearance of worship than any of the Bechuana. When will these dwellers in the wilderness bow down before their Lord? No man seems to care for the Bushman's soul. I often wished I knew their language, but never more than when we traveled with our Bushman guide, Shobo.

I might have recommended Jesus and his great atonement more. It is, however, very difficult to break through the thick crust of ignorance which envelops their minds.

The more intimately I become acquainted with barbarians, the more disgusting does heathenism become. It is inconceivably vile. They need a healer. May God enable me to be such to them. The double influence of the spirit of commerce and the gospel of Christ has given an impulse to the civilization of men. But what for Africa? God will do something else for it; something just as wonderful and unexpected as the discovery of gold.

The Africans were all deeply imbued with the spirit of trade. Commerce was so far good that it taught the people their mutual dependence; but Christianity alone reached the center of African wants.

A FEW ANECDOTES.

Livingstone, after conversing with a certain chief concerning the religion of Christ, was struck to the heart by the chief's question: "Since it is true that all who die unforgiven are lost forever, why did your nation not come to tell us of it before now?" by ancestors are all gone, and none of them knew anything of what you tell me. How is this?"

Another story is told about Dr. Livingstone in his attempt to try to save a poor fellow's life. A party of hunters were startled by the appearance of a black rhinoceros. The furious beast dashed at the wagon, and drove his horn into the bowels of the driver, inflicting a frightful wound. A messenger ran ten miles' distance to secure medical help of Dr. Livingstone. The path was dangerous, and the doctor was advised by his friends not to go. He replied: "It is my Christian duty to try and save the poor fellow's life, and I am resolved to go, happen what may."

Livingstone was not always certain what part of Africa he was exploring. Upon one occasion when attempting to discover the source of the Nile, he remarked: "I wish I had some of the assurance possessed by others; after all, it may turn out that I have been following the Congo; and who would risk being put into a cannibal pot and converted into black men for it?"

PRAYERS OF THE MISSIONARY LIVINGSTONE.

May God in mercy permit me to do something for the cause of Christ in these dark places of the earth! May he accept my children for his service, and sanctify them for it! My blessing on my wife. May God comfort her!

O Almighty God, help, help; and leave not this wretched people to the slave dealer and Satan.

The people have done well hitherto. I see God's good influence in it. No land needs the gospel more than this miserable portion. I hope I am not to be left to fail in introducing it.

O Jesus, grant me resignation to thy will, and entire reliance on thy powerful hand. On thy word alone I lean. But wilt thou permit me to plead for Africa? The cause is thine. What an impulse will be given to the idea that Africa is now open if I perish now! See, O Lord, how the heathen rise up against me, as they did to thy Son. I commit my way unto thee. I trust also in thee that thou wilt direct my steps.

To thee, O God, we look. And, oh! thou who wast the Man of Sorrows for the sake of poor, vile sinners, and didst not disdain the thief's petition, remember me and thy cause in Africa. * * * Hear, Lord, for Jesus' sake.

O Lord, I am thine, truly I am thine—take me, do what seemeth good in thy sight with me, and give me complete resignation to thy will in all things.

My Jesus, my King, my Life, my All! I again dedicate my whole self to thee. Accept me, and grant, O gracious Father, that ere this year is gone I may finish my task. In Jesus' name I ask it. Amen. So let it be.

Thmas to the Almighty Preserver of men for sparing me thus far on my journey of life. Can I hope for ultimate success? So many obstacles have arisen. Let not Satan prevail over me, O my good Lord Jesus.

SUGGESTIONS FOR LEADER.

It is always a difficult task to make the missionary topics as interesting as they ought to be. This is true, first, because it is difficult to get the members in general to read up on the topic. Second, the source of the missionary knowledge is not always available to all. Leaders will bear in mind that this week's topic will not be interesting as well as helpful unless definite preparation is made.

Most of the time should be taken up with a prepared program. At missionary meetings the talks and papers may be more lengthy than at other times, providing they are fresh and interesting.

A word concerning our lesson motto. This is the part of Scripture that Livingstone took for his life text. Upon various occasions these words appear in his diary. Make use of the motto just at the close of the meeting. Here is a life that has trusted in God, and committed its way unto the Lord—see what it has accomplished! After impressing the members with the need of such a commitment, close the meeting with a prayer. The prayer should be characterized by the same spirit that is conveyed in the following message of Livingstone: "All I can say in my solitude is, May heaven's rich blessing come down on every one—American, English, Turk—who will help to heal this open sore of the world."

Subjects for Short Talks and Papers.

1. Life-long prayer of Livingstone.
2. In what respects does Livingstone resemble Christ?
3. What can we say about Livingstone's home life?
4. Hindrances to missionary work in Africa, and how they are being met.
5. Some advantages for missionary work among the Africans.
6. Lessons from the Bible that bear upon the Christianizing of Africa.

(Additional matter on this topic will be found in the Young People's Department.)

Young People's Department

One of the avenues by which a young man or woman may easily find a short route to spiritual degeneracy and to perdition is the vaudeville. The entrance fee to these phonograph announcing halls of evil delight is cheap, the "show" is cheap, and those who go in there are selling their souls cheap. Going along the street, past one of these places, the other day with a friend to whom the French name vaudeville was strange, he read the announcement of a "show," but got the accent on the second syllable. And yet, did he not call it by its proper name when he called it vaudeville?

Not long ago Bro. L. J. Heatwole quoted from the catechism proposed by a scientist for the benefit of school children instead of Bible study. Bro. Heatwole showed how absurd such efforts are, and how they lead the young away from faith in God. David asked the question, "What is man?" The authority (?) which Bro. Heatwole quotes gives the child a difficult answer, but look at Herbert Spencer's answer—and then take a long breath. He says: "Man is a transcendental ideation of solitary introspective autonoal reduction and organic individualization of mobilized egress and noetic and dianoetic plasticities of intellectuality; that is, an ectypal microcosmic modality of ultraneous and fusiform differentiation, spontaneously racemated into homogeneous individuality." What a relief to know all this! To such a definition one feels to say: "Maybe they did."

It is a sad sight to see school boys of tender age walk along the street, or rather the alleys, trying to make themselves and others believe that they are confirmed smokers. That the habit of smoking nine times out of ten is the outgrowth of youthful vanity is beyond a doubt. That the habit has a baneful effect upon the minds and morals of children is also established beyond a doubt. Not long ago a booklet was sent to us that purported to show, on the authority of "eminent scientists and physicians," that this talk of preachers, teachers and temperance people that tobacco even in cigarette form was injurious was all silly twaddle, and that the accounts in the newspapers of boys dying or becoming insane from the cigarette habit was all manufactured news. Upon investigation it turned out that this booklet was in reality the publication of a firm that sells enormous amounts of tobacco and cigarette paper, and that its authorities were partly misquoted and partly fictitious. (We think this is evidence that even the handling of tobacco has the same effect upon the morals of these men that the habit itself has upon the youth of the time.) Nevertheless the papers continue to publish accounts of the mad and ending of many bright boys who have become addicted to the cigarette habit and through that and the associations which it fosters have become victims of other destructive vices that speedily place them into the asylum or the tomb. Herbert Secret of Detroit, a sixteen-year-old schoolboy victim of the cigarette habit, before he died last week, made his thirteen-year-old brother promise never to touch a cigarette again. At the funeral about a dozen of his chums, as they gathered round his coffin to take a last look at the face of their friend who had died a victim of the cigarette, tearfully vowed never to smoke a cigarette again, and to ask other boys to quit. When state governments, upon careful inquiry, pass laws prohibiting the manufacture or sale of the vile "cotton ball" it is worse than silly for selfish, heartless, greedy manufacturers to try to save their nefarious business by filling the country with lying literature that says, "There is no harm in the cigarette."

God wants men who are always in a revived state.

ITEMS.

The Colonial Continental Church Society of England obtained nearly \$50,000 and promises of about \$15,000 during the past year. This money is to be used in carrying on evangelistic work in the Canadian Northwest. The work is a worthy one.

Owing to a recent ruling by which the postal rates on Canadian second-class mail matter entered the United States have been increased to a cent for every ounce or fraction thereof, many Canadian publishers will discontinue sending their publications across the lines. It is probable that the new law will be speedily changed.

The well-known English author and preacher John Watson ("Ian McLaren"), who became ill with tonsillitis while lecturing in Iowa, died in a hospital at Mt. Pleasant, Iowa, on the 6th of May. The immediate cause of death was blood poisoning. He was born of Scotch parents in Essex, England, Nov. 3, 1850. His little book, "Beside the Bonnie Brar Bush," descriptive of Scotch life, is known all over the English-speaking world. One of his best books is a life of Christ, entitled, "The Life of the Master."

San Francisco, California, is giving the world its share of news. The city had barely recovered from the earthquake shock, when high city officials were discovered at one of the most stupendous pieces of "graft" known in modern history. Millions out of the relief and other funds found their way into the pockets of these men. Next came the upheaval on account of race prejudice against the Japanese in the city, and now the city is in a state of siege on account of a union labor strike on the street railways. What next?

(Continued from Young People's Bible-Meeting Page.)

A Pioneer Life in Central Africa—Livingstone.

CHARACTER FLASHES.

I leave my cause and all my concerns in the hands of God, my gracious Savior, the friend of sinners.

I am ready to go anywhere—providing it be forward.

In my case duty would not lead me home, and home therefore I could not go.

Help me, O Lord Jesus, to be faithful to every one. Remember me, and let me not be guilty of the blood of souls.

I go back to Africa to try to make an open path for commerce and Christianity; do you carry out the work which I have begun. I leave it with you.

I have felt more than ever lately that the great object of our exertions ought to be conversion.

For the first time in my life I feel willing to die, and say, "My dear children, I leave you. Be honest Christians and never do a mean thing. Be honest to men, and to the Almighty One."

Nothing earthly will make me give up my work in despair. I encourage myself in the Lord my God, and go forward.

A LETTER TO HIS CHILDREN.

"My Dear Robert, Agnes, and Thomas, and Oswald:—Here is another little letter for you all. I should like to see you much more than write to you, and speak with my tongue rather than with my pen; but we are far from each other—very, very far. * * * Though I am far off, Jesus, our good and gracious Jesus, is ever near both you and me, and I pray to him to bless you and make you good."

"He is ever near. Remember this if you feel angry or naughty. Jesus is near you, and sees you, and he is so good and kind. When he says, 'Never man speak like this Man,' and we now say, 'Never did man love like Him.' You see little Zouga is carried on mamma's bosom. You are taken care of by Jesus with as much care as mamma takes of Zouga. He is always watching you and keeping you in safety. It is very bad state,

to sin, to do anything naughty, or speak angry or naughty words before him.

"My dear children, take him as your Guide, your Helper, your Friend, and Savior, through life. Whatever you are troubled about ask him to keep you. Our God is good. We thank him that we have such a Savior and Friend as he is. Now you are little, but you will not always be so, hence you must learn to read and write, and Jesus needs clever men to do his work. All clever men can both read and write. Would you like to work for him? Well, you must learn now, and not get tired learning. After some time you will like learning better than playing, but you must play too, in order to make your bodies strong and he able to serve Jesus."

"I am glad to hear that you are in the academy. I hope you are learning fast. * * * Pray to Jesus to deliver you from sin, give you new hearts, and make you his children. Kiss Zouga, mamma, and each other for me. Your affectionate father, "D. LIVINGSTONE."

CONFERENCES.

The Annual Conference of the Mennonite Church of Canada will be held at the Weidman Church in York City, Ont., on the 30th day of May, 1907. A Sunday school conference will also be held at the same place on Tuesday and Wednesday, May 28 and 29, 1907. The nearest station is Markham on the Grand Trunk R. R. All are cordially invited to be present. D. B.

The Second Annual Amish Mennonite Sunday School Conference of the Pacific Coast will be held, the Lord willing, at the Dunkard church near Albany, Oregon, beginning June 5 and 6, and ending the church conference on the evening of June 21, 1907. A cordial invitation is extended to all to attend. Come and help and be helped. M. H. HOSTETLER, Sec. Woodburn, Oregon.

The Church Conference for the State of Illinois will be held at the church near Morrison, Ill., on the first Friday in June, June 7. The Sunday school conference will be held at the same place on Wednesday and Thursday, June 5 and 6, preceding the church conference. A cordial invitation is extended to all. Persons desiring further information, will please correspond with Bish. John Nice, Morrison, Ill. BENJ. HEINER, Sec.

The Lord willing, the Annual Mennonite Conference for the state of Ohio will be held at the Martin M. H. near Orrville, Wayne Co., Ohio, May 23 and 24, 1907, as per order of exercises. Bishops will meet at 8 a. m. Ministers at 9 a. m. To conference proper will open at 10 a. m. It is hoped that not only every bishop, minister and deacon in Ohio will be present, but that many members of conference from other states will also meet with us. A cordial invitation is extended to all. Those coming by rail stop at Orrville. Please notify the brethren Bernard Hord, Jesse Good or Levi Mumaw, Orrville, Ohio, of your coming and you will be met at the station. May the Lord's blessing rest upon these meetings.

The twentieth session of the Annual A. M. Conference of the district of Indiana and Michigan will be held at Napoleon, Ind., on June 5 and 7, 1907. A greatly desired every member of the conference to be present as well as all others who have a desire to meet with us on that occasion from this or other districts.

S. E. WEAVER, Sec. Shipshewana, Ind.

The Lord willing, the Eastern A. M. Conference will convene May 30 and 31, 1907, at the South Union M. H. near West Liberty, Logan Co., Ohio. All are cordially invited to attend. The executive committee and other conference members who can do so will meet on the preceding day to arrange the work for the conference. Questions should be sent at once to the moderator or secretary. For further information write to the moderator, West Liberty is the nearest railroad station.

DAVID PLANK, Moderator. Bellefontaine, Ohio, R. F. D. No. 1. C. Z. YODER, Sec. Wooster, Ohio, R. F. D. No. 3.

The annual meeting of the Mennonite Board of Missions and Charities will convene at the Old People's Home, near Rittman, O., at 9 o'clock A. M., on Tuesday, May 21, 1907, for the purpose of electing eight trustees, and to transact such other business as may be deemed proper by those who are interested in the mission and charity work of the church are cordially invited to meet with us. J. S. SHOEMAKER, Sec.

The age of mud huts for our missionaries will have passed when the copper age in our missionary giving is past.—Lockhart.

TIDINGS FROM THE CHURCH AT HOME AND ABROAD

FOREIGN MISSIONS.

India.—American Mennonite Mission, Dhamtari, C. P. India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill.

Chicago.—Mennonite Gospel Mission, Emerald Ave. and 28th Street, Chicago, Ill.

Chicago.—Hoyne Avenue Mission.

Toronto, Canada.—Home Mission, 75 Tate Street, Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.

Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa.

Ft. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind.

Lancaster.—462 Rockland Street, Lancaster, Pa.

Canton.—Mission Home, 1934 East Eighth Street, Canton, Ohio.

Kansas City.—200 S. Seventh St., Kansas City, Kan.

Argentina, Kan.—

Lake Charles, La., May 11, 1907.—Dear Herald Readers:—Greeting in the worthy name of Jesus.

Since writing my article in the Herald, I have found out that there are some of our people who did not know that there were any Mennonites living in Louisiana and wish to know whether there is a church here. So, by the permission of the editor, I will give the information through the Herald.

We have a Mennonite church here of eighteen members. We have regular church service and Sunday school, and would be glad to have more of our people move in and help us along in the work. We also appreciate visits very much. I will also state that in mentioning about the rice crop the editor made it read bushels in place of dollars. Rice is not sold by the bushel here, but by the barrel. A good part of the crop last year brought from \$40 to \$50 an acre. When the crop is started and a person is in shape to give it sufficient water, it is quite safe to count on, as it has no insect enemies.

We were sorry to hear of the misfortune of the Publishing House by fire, but were glad to see that the brethren were not discouraged, but only hindered for a while, and can already again print the paper on their own press. May the Lord add his blessing that the work may continue to prosper. Yours in Christian love, J. T. NICE.

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joining, yet on the other hand we are made to feel sad when some who were so near the fold have again fallen back. May we all remember such here and elsewhere. COR.

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ated. Baptismal and communion services will be held in the Dayton (Ohio) congregation on May 18 and 19. Three young persons will be received in that congregation. This leaves us all in good health. Our sons seem to be well pleased with their new home in Texas. They were well at last writing: are holding Sunday school and church services at private houses. They have now six families of our people and expect more soon. Wishing God's blessing on your labors, I remain your brother in Christ.

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who are looking for help, but the men are unable to send them any. One day a woman came to me with her husband who was sick. They wanted to see the doctor in the house where I live.

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MISCELLANEOUS JOTTINGS.

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his disciples that they should take no thought for their lives, what they should eat, or drink, or put on their bodies. He assures them that their heavenly Father would feed them and clothe them. In another place he told his disciples that he would be with them unto the end of the world, assuring them that he would care for them under all circumstances of life. We are still under the same protecting hand.

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YOUNG PEOPLE'S BIBLE-MEETING PAGE

TOPIC: Christ Ideals and their Price. Luke 18:18-22; Matt. 5:3-11. (CONSECRATION MEETING) June 2, 1907

THE LESSON MOTTO.

Christians are called "saints," for their holiness; "believers," for their faith; "brethren," for their love; "disciples," for their knowledge.
—Fulmer.

DAILY READINGS.

May, 1907.
27. M.—The price of power. Luke 7:23-26.
28. T.—God "first." Acts 5:29-32.
29. W.—A pleasing service. Luke 1:68-75.
30. T.—Humility glorified. John 1:6-14.
31. F.—"A test of sainthood." 1 John 4:1-6.
June, 1907.

1. S.—A fulfilled mission. John 10:7-17.
2. S.—Topic: Christ Ideals and their Price. Luke 18:18-22; Matt. 5:3-11. (Consecration Meeting.)

THINGS WORTH REMEMBERING.

Christ came not to talk about virtue, but to be virtue. What we need is less speculation and more being.

"Thy will be done, thy kingdom come," ought to express the motive power of every Christian life. Our acts ought to be dedicated within a realm sufficiently large to enable us to say, "The love of Christ constraineth us."

There is a price connected with every ideal. The highest price is coupled with the Christ ideal—a cross.

To be Christlike implies mastery, and without it there can be no approach to character.

Christ demands of his followers not only their best, but their all. Our love must be sent Godward, our talents consecrated to the divine purpose, and our energies controlled by the Holy Spirit.

"He went about doing good." This Man of Galilee first sent his love Godward, then manward. And with a fixed purpose he determined to bring man and God "at one" by himself becoming a perfect revelation. In him we have ideal humanity realized.

Christ ideals always imply a capacity for suffering; goodness, gentleness, meekness, faith and temperance are perfected through long-suffering.

Bringing the world to God is a difficult task; but bringing God to the world is the Christian's greatest opportunity.

PERSONAL THOUGHTS.

Christ represented his religion purely, loftily, impressively, before the multitudes. He was a living Bible. It is not professing but living he demands of you.

In what ways am I attempting to do good? Christ's ideal of manhood is seen in the perfection of his humanity. Am I making an honest attempt to become like him?

"When he was reviled, he reviled not again." How contrary to man's natural desire! Am I pursuing a selfish course to obtain what I consider to be "my rights"?

What the world needs is not so much men who shine as men who redeem. The redemptive qualities of character are not easily attained.

BIBLE HINTS.

Luke 18:18-22. The final test to this young man's goodness depended upon his willingness to follow Christ. No one could rightly say anything uncomplimentary about him. To some he might have appeared as a worthy example of manly integrity. Others might have mentioned the fact that he was a gentleman in every particular. Still others might have been attracted to him because of his absolutely clean habits of living. Integrity,

gentlemanliness, cleanliness are certainly not to be despised. Christ surely must have seen these virtues in this young man, but unlike many, he also detected at once that his whole life was founded upon selfish ambitions. The test was a severe one, and the young man went away sorrowing.

Matt. 5:3. The poor in spirit are enriched with the fulness of Christ, which is the kingdom in substance. All those who have made an honest effort to be humble, meek and lowly, know the price of this beatitude.

Matt. 5:4. "Mourning." Evidently it is that feeling which the sense of our spiritual poverty begets. There is much of bad in the best of us, and much of good in the worst of us.

Matt. 5:5. The meekness and gentleness of Christ ought to be a sufficient incentive to create in us a desire for meekness.

Matt. 5:6. Many men do not as much as even to appreciate righteousness. But none of us can become righteous without a thirst that is constantly created by an effort to attain.

Matt. 5:7. "Mercy is twice blessed; it blesseth him that gives and him that takes."

Matt. 5:8. With what grand simplicity, brevity and power this fundamental truth is expressed! How demon-like men become when they allow the heart to be filled with vain imaginations, and yield themselves to passionate desires! On the other hand, how Christ-like humanity becomes when the very issues of life are pure!

Matt. 5:9. Before we can become peacemakers, we must have experienced the sweet, settled peace within the heart that comes from the consciousness of being right with God.

Matt. 5:10. Every child of God has at times a certain amount of opposition. It may come from well-meaning friends or from workers of iniquity. To become discouraged and to lament is unprofitable. God will care for his own and for the work he has entrusted to them.

Matt. 5:11. The cause of righteousness in the world is here coupled with the reception of Jesus Christ. The fibre of Christ's character was continually being tested. We cannot follow Christ and avoid the harsh criticism of the world.

ILLUSTRATIONS.

The Price of a Soul.

A Sunday school teacher, who had a mission class of rather rough boys, was going to give them up. Before doing so, her pastor urged her to invite the boys one by one to her home for tea. After having a pleasant chat she should have a friendly, quiet talk with him about becoming a Christian, and before sending him home she should pray with him. Her face blushed red as a bright red rose, as she replied, "Why, he'd laugh at me!" She could not bear the possible chance of being laughed at for the other more likely possibility of winning a soul.

Self Instead of Christ.

It does not always follow that the person who is most devotedly consecrated to the Christ ideal, is the most popular or even always spoken well of. Speaking about certain recreations very common in society, a certain young man remarked, "Oh, I don't care much for those things. I could easily give them up, but people think you are so queer if you decline, and you feel as if you were a back number." The desire to be well spoken of, and the dislike of being considered peculiar made "self" instead of "Christ" his master.

"The Battle of the Forks."

Here is the forking of the road. This road to the left has as its law: Yielding to self. "Yes,"

to Jesus sometimes, but at other times, when it suits circumstances and inclinations better, to do otherwise. The right-hand road knows only one law: Yes to Jesus everywhere, always, regardless of consequences, though it may entail loss of friendships, or money, or position, or social standing, or personal preference, or radical change of plans. A young woman who had lived a consistent Christian life for six months remarked to a friend, "There are so many places where the road forks."

The Price of Power.

There is an incident told of a European pastor, an earnest, eloquent man. One day the realization came upon him that he had not fully followed the Master. Self was ruling in much of his life. After a fierce battle, he got the victory. He vividly describes that battle in the language of a poem:

"Oh, the bitter shame and sorrow,
That a time could ever be,
When I let the Savior's pity
Plead in vain, and proudly answered:
'All of self, and none of thee.'

"Yet he found me: I beld him
Bleeding on the accursed tree;
Heard him pray, 'Forgive them, Father.'
And my wistful heart said faintly:
'Some of self, and some of thee.'

"Day by day his tender mercy,
Healing, helping, full and free,
Sweet and strong, and, oh, so patient,
Brought me lower while I whispered:
'Less of self, and more of thee.'

"Higher than the highest heaven,
Deeper than the deepest sea,
Lord, thy love at last has conquered;
Grant me now my soul's desire,
'None of self, and all of thee.'

SUGGESTIONS TO LEADER.

The price of Christ ideals! Frequently we hear the remark that salvation is a free gift. Christ bestows upon all who desire it the gift of eternal life. This is true, but those who have accepted his offer have also realized before going very far that there is a price to be paid. We must believe, and that is largely an act of the will. The imperial part of ourselves must vacate for Christ.

There are many pleasant things to enjoy when one comes into possession of the ideals of Jesus Christ. On the other hand, there are many things that are not so pleasant and at times even create in us a desire to rebel. God deals with the individual life and he demands that it be true to him in every detail of life. Bible teachers do not agree with Jesus, but regardless of the price, he must be true to God. And unflinchingly he fulfilled his mission. The striking feature about the ministry of Jesus is the manner in which he refers to himself, and at the same time makes us realize that he is utterly unselfish in his demands.

Again, he came to glorify the Father and in return God glorified his Sonship. "My will is to do the will of Him that sent me."

The leader, after showing that there is a cost connected with the service of Jesus, may emphasize the possibilities of a life that is truly dedicated to God.

Subjects for Short Talks and Papers.

1. The value of a fixed purpose in life.
2. The forking of the road.
3. The fear of criticism.
4. How to get possession of Christ ideals.
5. True serving and true living.

(See Young People's Department for additional matter on his subject.)

Young People's Department

Chief Shippy, the new head of the police department in the city of Chicago, proposes to carry out a practical test with the schoolboys, astrologers, fortune tellers, etc., of that city. Those who, upon a fair test, show that they can make good what they claim to be able to do will be permitted to continue their business; those who cannot, will be treated as fakirs and vagabonds. We believe there will be a large number of vagabonds in Chicago.

★ Those who were readers of the Young People's Paper probably remember mention being made in that paper of the happy ending of the difficulties between the Argentine Republic and Chile, South America, and of their jointly erecting on the boundary line at the top of the Andes Mountains a memorial of their agreement. That this has been followed in spirit as well as in letter is shown from the fact that both nations have already reduced their fleets, and that the attendance at their naval academies has been cut down fully 75 per cent. And both nations gain by doing so. They have gained the respect and admiration of other nations, and they have, by this great reduction of an unnecessary expense opened the way for using money for the development of the respective countries along various lines. May other nations go and do likewise.

For the Herald of Truth.
I CANNOT PRAY.

By Eliza Betzner.

The frosts of many winters rested upon her head.

On her pillow she lay faint and weak from shock, exhaustion, depression. In her helpless condition she felt that life's vitality was ebbing. Her mind was clear.

Her thoughts returned to the life she had lived. She said, "Many years since I was converted." There was a pause. In her mind there arose a question:

Did I spend my life in God's service as I should have done? The minister says I have been a good woman. Still there remained a doubt and a question in her mind. Could I meet the Savior fearlessly, should the messenger from the sky summon me to-day?

In a voice sounding with regret she added, "I cannot pray."

It seems wrong that the Christian should leave his prayers of faith, and trust, and gratitude, and reconciliation, and love, and most of all, of repentance—if there be need for such—until he is laid upon a bed of sickness, his body convulsed with pain and anguish, and his mind bedeviled with weakness.

A simple lesson very easily understood is herein contained for both old and young.

It is our duty, and a precious privilege it is, to live in health and prosperity in perfect understanding with the Master, against the time when we "cannot pray."

The Savior has clearly pointed out the way in his teachings and said to the apostles, "I go to prepare a place for you, that where I am ye may be also. Whither I go ye know, and the way ye know."

Berlin, Ont.

ITEMS.

Louis Brennan, the inventor of the Brennan torpedo, has turned his inventive genius into the realm of transportation, and after a study of thirty years on the project, has succeeded in developing a principle along the lines suggested by the spinning top, by which he is able to run Olneyville birds won seven battles, including the automatically self-balanced car on a single track. In an experiment shown before the Royal

Society of London, England, May 8, he roustounded the scientists present at the perfect ease and safety with which the car was put through all kinds of tests. If the car proves reliable under all conditions it will mean a remarkable change in method and cost of transportation. The purpose is to build the cars about twelve feet wide. More and more scientists and the world at large are learning that God's laws in nature hold principles which, if intelligently utilized, produce remarkable results.

At the late monthly meeting of Newtown Friends' Association of Bucks Co., Pa., the subject of "Birds" was presented in a paper read by Anna E. Worthington, in which it was shown that in this country alone are found 229 different species of birds, and many interesting facts concerning them were referred to.

For the Herald of Truth.
THE EVILS OF WARFARE.

By Alice May Douglas.

Any one who will take pains to consider the subject will readily see that warfare is altogether wrong and the evils which it countenances are such as would cause a nation to blush if committed at any other time. Property and life are destroyed, disease is spread, thousands of once healthy bodied citizens crippled for life, homes broken up and hearts broken.

The habit people have of speaking of the good of warfare shows that they do not understand the King's English. They remind one of the woman who hearing a great deal about "preserving autumn leaves," put up a few jars of them. She told a neighbor that she didn't think they would ever be fit to eat, and that she might just as well have thrown her sugar away.

Militarism is especially hard on the children, taking from them their fathers. A war robs also the children of other rights of the territory where it is waged.

A writer, in speaking of the schools of North Carolina during the war, said: "For pens we used goose-quills, unless one was fortunate enough to possess a gold one. Ink was home-made also; generally the juice of some astringent berry, like poke or elderberry, with the addition of copperas.

For pencils we sometimes used the sharpened end of a bar of lead. Schoolboys made slate-pencils by cutting a broken slate into narrow strips and whittling them round with a pocket-knife. A small bone of a chicken was burned in the fire until almost calcined and so used as a slate-pencil, but was rather too soft. To break a good school-slate by accident was quite a misfortune in those days. The school-books were those used by the former generation of children, and sometimes there would be hardly two alike in the class."

It is the military spirit which makes the public so careless about supplying the young with dry sores as the result of a typical one: arms. The following incident is a typical one:

Two boys were out gunning. They stopped at a pond late in the afternoon, and while one of the boys, aged eighteen years, was stooping over cutting a hole in the ice, his companion, who was fourteen years old, took the gun of his friend and playfully pointed the weapon at him, pulled the trigger. The gun was filled with shot and the boy fell to the ice. Help was summoned and he was removed to the cottage hospital, where it was found that the wound was as large as a silver dollar and that the shot had ploughed a deep wound, shattering the public bone. The boy was afterward removed to his home, where he died.

Militarism also makes the public less sensitive to the cruelty of certain sports. Not long ago there was a cocking main of eleven battles between birds owned in Troy, N. Y., and in Olneyville, R. I. It was fought in Cranston on Sunday for \$100 a battle and \$500 on the main. The Olneyville birds won seven battles, including the one once. There were 200 spectators and they

wagered heavily, \$10,000 changing hands during the day. The main was in progress from 11 a. m. to 5:30 p. m. Would such a game have been allowed among people who cannot conscientiously uphold warfare?

To offset the effects of militarism, let us encourage the best qualities in the children. Charles IX, of France, in his youth, was tender hearted. When his mother first proposed to him the massacre of the Huguenots, he shrank from it. "No, no, madam! They are my loving subjects," he said. These were the critical hour of his life. Had he kept that natural disgust of bloodshed, St. Bartholomew's Eve would never have been or have crazed him. To his doctor he said, "Asleep or awake I see the mangled forms of the Huguenots passing before me. They drip with blood. They make hideous faces at me. They point to their open wounds, and mock me. Oh, that I had spared at least the little infants at the breast!" Then he broke out in cries, and bloody sweat came from his pores.

Bath, Maine.

(Continued from Young People's Bible-Meeting Topic Page.)

APT QUOTATIONS.

Unlike all other founders of a religious faith, Christ had no selfishness, no desire of dominance; and his system, unlike all other systems of worship, was bloodless, boundlessly beneficent, and most marvelous of all—went to break all bonds of body and soul, and to cast down every temporal and every spiritual tyranny. —William Howitt.

It is the grandeur of Christ's character which constitutes the chief power of his ministry, not his miracles or teachings apart from his character. The greatest truth of the gospel is Christ himself—a human body becomes the organ of the divine nature, and revealing, under the conditions of an earthly life, the glory of God.—Horace Bushnell.

You never get to the end of Christ's words. There is something in them always behind. They pass into proverb—they pass into laws—they pass into doctrines—they pass into consolations; but they never pass away, and, after all the use that is made of them, they are still not exhausted. —Dean Stanley.

All Christ's public acts were consecrated by prayer—his baptism, his transfiguration, his miracles, his agony, his death. He breathed away his spirit in prayer. "His last breath," says Philip Henry, "was praying breath."—J. R. Macduff.

All is lost that comes between us and Christ.—George Macdonald.

A Christian is a man in Christ. "If any man be in Christ."

A Christian is a man for Christ. "Glorify God in your body and spirit, which are God's."—Fulmer. It is through the multitudinous mass of living human hearts, of human acts and words of love and truth, that the Christ of the first century has become the Christ of the nineteenth. —Dean Stanley.

A child of God should be a visible Beatitude, for joy and happiness, and a living Doxology, for gratitude and adoration.—Spurgeon. There is nothing that will make you a Christian indeed, but a taste of the sweetness of Christ.—Rutherford.

To have power in our lives over sin and selfishness, and passion and appetite, over tongue, and temper, and self-seeking ambition; to have power in prayer and in winning others over from sin to Jesus Christ, one must first lay down the required price.—S. D. Gordon.

Leaves and crosses are heavy to bear; but when our hearts are right with God, it is wonderful how easy the yoke becomes.—Spurgeon.

"The religious life is a struggle and not a hymn."

Love is the greatest thing that God can give us, for he himself is love; and it is the greatest thing we can give to God, for it will give ourselves and carry with it all that is ours.—Taylor.

HERALD OF TRUTH

Thursday, May 23, 1907.

J. F. FUNK and A. B. KOLB, Editors.

Entered March 4, 1903, at Elkhart, Ind., as second class matter, under Act of Congress of March 3, 1879.

CONFERENCES.

The Annual Conference of the Mennonite Church of Canada will be held at the Weldman church in York Co., Ont., on the 30th day of May, 1907. A Sunday school conference will also be held at the same place on Tuesday and Wednesday, May 28 and 29, 1907. The nearest station is Markham on the Grand Trunk R. R. All are cordially invited to be present. D. B.

The Second Annual Amish Mennonite Sunday School Conference of the Pacific Coast will be held, the Lord willing, at the Dunkard church near Albany, Oregon, beginning on the evening of June 23, 25, 1907. A cordial invitation is extended to all to attend. Come and help and be helped. M. H. HOSTETLER, Sec., Woodburn, Oregon.

The Church Conference for the State of Illinois will be held at the church near Morrison, Ill., on the first Friday in June, June 7, 1907. The Sunday school conference will be held at the same place on Wednesday and Thursday, June 5 and 6, preceding the church conference. A cordial invitation is extended to all. Persons desiring further information, will please correspond with Bish. John Nee, Morrison, Ill. BENJ. HERNER, Sec.

The twentieth session of the Annual A. M. Conference of the district of Indiana and Michigan will be held at Napanee, Ind., on June 6 and 7, 1907. We greatly desire every member of the conference to be present as well as all others who have a desire to testify to us on that occasion from this or other districts. S. E. WEAVER, Sec., Shilshewana, Ind.

The Lord willing, the Eastern A. M. Conference will convene May 30 and 31, 1907, at the South Union M. H. near West Liberty, La. All are cordially invited to attend. The executive committee and other conference members who can do so will meet on the preceding day to arrange the work for the conference. Questions should be sent at once to the moderator or secretary. For further information write to the moderator. West Liberty is the nearest railroad station. DAVID PLANK, Moderator, Bellefontaine, Ohio, R. F. D. No. 1.

C. Z. YODER, Sec., Wooster, Ohio, R. F. D. No. 3.

MARRIED.

Neff-Newcomer.—At the home of the bride's parents near Wadsworth, Ohio, Bro. Benjamin L. Neff of Philadelphia, Pa., to Sister Katie D. Newcomer, by I. J. Buchwalter. Bro. Neff is a worker at the Philadelphia Mission and Sister Newcomer has been lending a helping hand at the Old People's Home near Rittman, Ohio. May their usefulness in the church continue and may God's blessing rest upon them.

DEATHS.

Weaver.—On May 11, 1907, in Lancaster Co., Pa., near Farmersville, on the Conestoga, Pre. Moses Weaver, aged about 83 years. He had been in ill health for about two years, suffering from a stroke of paralysis. He lived on the place where he died for about sixty years. Had been twice married; his second wife and two sons of the first marriage survive; also four grandchildren. Bro. John Weaver of Elkhart Co., Ind., is a brother to the deceased. He was a minister of the Pike Mennonite congregation of Earl township. Funeral was held at the Pike Mennonite meeting-house near Reddenbach's store. Interment in the adjoining cemetery.

Swartzendruber.—Anna Swartzendruber, daughter of Jacob and Lizzie Swartzendruber, residing near Lancaster, Washington Co., Iowa, died May 12, 1907, of consumption; aged 30 Y., 1 M., 3 D. She was born April 9, 1877. She leaves father, mother, one brother and one sister to mourn her early departure, but they need not mourn as those who have no hope. She gave every evidence that it was well with her soul. Her desire was to get well and live with her parents and care for them; but she always said, "The Lord's will be done." If it would please the Lord to take her home she would be ready to go. She united with the Amish Mennonite church early in her youth, and was a faithful follower of her Lord Jesus till the death

HERALD OF TRUTH.

angel called her away. She will be greatly missed, but our loss is her gain. Before she died she said, "I will soon be at home; my Savior is near." She bade them all good-by before the spirit departed. Funeral services were held May 14 at the Lower Deer Creek M. H. by Bro. Joseph Gingerich and Gideon Yoder. Text, 2 Cor. 5:1-10. A large concourse of relatives and friends were gathered to pay their last tribute of respect.

A. R. Herschberger.—At Grantville, Md., Sister Savannah wife of P. W. C. Herschberger and only daughter of Bro. William and Sister Barbara Tressler, died May 2, 1907; aged 21 Y., 5 M., 14 D. She was married not quite one year, leaves a sorrowing husband, father, mother, brother and an infant son two weeks old, with a host of friends. She united with the Mennonite church at the age of twelve years and was a faithful follower of the Lord Jesus until death. As she realized that she could not get well, she requested that a minister be sent for, as she desired to once more observe the communion. Bro. Ed Miller visited her and held the services with her; after which she said, "I am now ready to go; I would like to stay with my family and help to bring up my little boy, but if it is the Lord's will for me to go, I am ready." She left every evidence that it was well with her soul and that she is now at rest. A short time before she died she sang the beautiful hymn, "I'm going home to die no more." How sweet is the death of the righteous! Funeral, May 4, at Spring Hill, Md., by David Miller, pastor, and H. M. Geinert, at the church and grave by G. D. and Ed Miller. Over 700 people were present. Words of last respects to one who was loved by all who knew her.

Gingerich.—On May 8, 1907, in Woolwich Twp., Waterloo Co., Ont., Moses Gingerich, aged 82 Y., 2 M., 21 D. He was born in the same village where he died, having spent his whole lifetime in that locality. In his younger years he united with the Mennonite church and was baptized by the late Bish. Benjamin Eby, who was the first Mennonite bishop residing in Waterloo county, with which body he remained faithful until death. He was married to Susanah Martin, to which union were born six sons and one daughter. After the decease of his first wife, he was married to Susanah R. Brubaker, with whom he had one son and four daughters. He died several years ago, while he since lived with his son Henry on the old homestead, Lot No. 108, German Company's Tract, Woolly township, about two miles south of Elmira, where he settled in the woods, cleared up his farm and lived the remainder of his life. He was never sick so as to need a physician until a few weeks ago, when he was killed by a horse, breaking his leg. While thus confined to his bed, he said, "I never was in bed on account of sickness more than one and a half days in my life." He still helped his son on the farm until this accident befell him. After the doctor had dressed his limb, he suffered very little pain and prospects were good for a speedy recovery. A few weeks later, however, heart failure set in, causing death very suddenly and unexpectedly to the family. He was buried at West Woolwich on the 11th, leaving an aged sister, children, grandchildren and great-grandchildren, besides a host of relatives and friends to mourn his departure. Services were conducted by Daniel Brubaker from 1 Pet. 1:22-25 and Daniel Martin from Matt. 12:30-32.

Stemen.—Elizabeth Stemen (nee Beery) was born in Fairfield Co., Ohio, May 6, 1827; died in Putnam Co., Ohio, May 12, 1907; aged 80 Y., 6 D. She was united in marriage to Daniel Stemen, Nov. 26, 1846, and they lived happily together for 60 Y., 5 M., 16 D. To this union were born fourteen children, of whom seven preceded her to the spirit world. She leaves to mourn her death an aged husband, five sons, two daughters, 41 grandchildren, 34 great-grandchildren, two sisters, besides a large number of relatives and friends, while they mourn not without hope, as we have good evidence that she lived and died in the Lord. She was a faithful member of the Mennonite church for almost forty-five years and remained steadfast to the end. In the death of Sister Stemen the husband has lost a devoted and loving wife, the children a grand mother and the kind mother and grandmother, the community a good neighbor, and the church a faithful member. She was always willing to help in any way she could in the time of need to all. In her last years, not being able any more to go to the house of worship, an occasional meeting was held at her home, which she enjoyed very much. The writer visited her a few weeks before her death, when she expressed herself as being perfectly reconciled with her God and said she was ready to whenever the Lord saw fit to take her home, and she calmly and peacefully fell asleep in the triumph of a living hope in her Redeemer. May all prepare to meet her in heaven. May the words of our Savior be heeded, "Be ye also ready." On account of the aged husband being in feeble health, funeral serv-

ices were conducted at the home on the 14th by Moses Brenneman and J. M. Shenk, from Matt. 24:44. Her funeral was largely attended. Burial at Salem. Peace to her ashes.

LANCASTER MENNONITE HOME.

Report for March, 1907.

Articles Contributed.—A. K. Diener, lard; Fanny Herr, cash, 25c; Isaac E. Hershey, clothing; Benj. B. Kaufman, 45 cans fruit; John L. Bear, sweet potatoes, 4 quarts canned fruit; Emma H. Eshbach, canned, towel, etc. In April, Henry Eby, basket cakes; Simon Garber, soap, chickens; Henry Miller, rice, crackers, canned fruit; Martin Strickler, canned fruit, cakes; Sister Henry Herr, lard, canned fruit, jellies; Anna Harsh, overcoat, coats, vests, pantaloons, shirts, hats, shoes, full suit, suspenders, mitts; S. D. Martin, cash, \$1; Amos Swartzendruber, cash, \$2; A. L. Biehman, cash, \$1; Margaret E. Leber, cash, \$1.

Services.—On March 3 Jacob Thomas and Aaron Harsh preached to us from John 14:1-7. On the 14th S. G. Shetler and John H. Moesman paid us a visit. Bro. Shetler gave us an interesting talk on Eccl. 12:1-7. On the 17th A. D. Wenger preached for us from the text, Matt. 18, and we held our usual meeting. A short time before Bro. Wenger preached for us and gave us words of encouragement. April 14 Samuel Witmer and Christ Lefever preached for us. Text, John 14:13. On the 25th Henry Weber and H. E. Longenecker preached for us from John 14.

Health.—The health through March was fairly good. Our family numbers about 100 persons. The health through April was not as good as usual. Leah Good died on the 18th, aged 83 years. Death was due to heart trouble and old age. A few are on the sick list on account of old age. We have twelve inmates in the Home over eighty years old.

Visitors.—There were about 160 visitors at the Home during March and April. All are welcome; come again.

There will be a 95-foot building added to the Home. We expect to begin digging out the cellar in eight or ten days. The Home is full and we have quite a number of applications of persons who wish to enter the Home.

A. K. DIENER, Supt.

THOUSANDS ARE CURED OR BENEFITED BY OSTEOPATHY. After every other method has failed. Private treatment.

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May 23, 1907.

HERALD OF TRUTH

Organ of Seventeen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, MAY 30, 1907.

Vol. XLIV. No. 22.

NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

EDITORIAL NOTES.

We are requested to state that a party of three Mennonites who expect to make a trip to Europe and go as far eastward as the Holy Land, desire the another to join their number, as in many instances the cost for four would be no more than for three. Any one who may wish to make this trip or desires more information regarding it will please write to A. K. Kolb, Elkhart, Ind.

An interesting article from Sister Rose Lambert of Hadjin, Turkey, on "Hadjin and the Hadjin Orphanage," appears in this issue. We are glad to note that there is prospect of getting the orphanage out of the city. Seven acres seems like a small "farm" for such a large family of over 300, but it is infinitely better for them than the conditions which Sister Lambert suggests rather than describes as existing in the city. May God bless the faithful, self-denying workers at Hadjin.

The Dr. Clarke who married the divorced steel magnate Corey to the actress Mabel Gilman, has repented of his act, returned the \$1,000 marriage fee and asked the pardon of his congregation and denomination for the act which he himself now so strongly denounces. But what the Christian world denounces, the law allows and makes legal, even though it is dishonorable. Merely keeping within the bounds of civil law is therefore by no means sufficient for the Christian. His law is God's written will and plainly implied wish in all things. If the civil law were the standard for the Christian, then such things as repenting for the unknown or unnecessary, "We ought to obey God rather than men."

In one of his loftiest moods, Victor Hugo, the great French writer, at an assembly of representative men from various nations, said: "The day will come when cannon will be exhibited in museums, as instruments of torture are to-day, and men will be amazed that such a thing could have existed." This expression has been looked upon as the fanciful dream of an idealist, or the climax of an oratorical effort. Victor Hugo was eloquent, vain, and in many respects truly Parisian; he was also a deep student, a man who studied nations as a diligent student studies his text book. And his statement does not stand at all chimerical when compared with that uttered to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow into it. And many people shall go and say, Come ye, and let us go up into the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth his law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and

their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." The Christian world—all but a small number—has looked at this Scripture askance, or as a condition that shall come in a millennium existence, but even in his time Isaiah called unto the people, saying, "O house of Jacob, come ye, and let us walk in the light of the Lord." Will not the time of universal peace among nations be God's rebuke to the Christianity of to-day and of many past centuries which have defended warfare under any conditions? Are not Christ's teaching and example the greatest rebuke to those who hold such views? But the conditions foretold by Isaiah will not exist until people quit walking in the light of human "reason," or the light of the light of the Lord, and begin to matter of warfare, self-defense, etc., and begin to truly "walk in the light of the Lord," as children of light. Until then they will not see the full use of that gospel plowshare and the pruning hook of the Spirit, neither will they be able to use these instruments as God designed them to be used. Until that time a perverted or fictitious Christianity will take up the plowshare and use it for a sword, and a pruning hook for a spear, making itself a by-word among the nations and a reproach to the Author whom it misrepresents.

While writing in another editorial on the subject of international world-wide amity, and especially its conception among the Christian world, our attention was drawn to the various efforts of peace congresses and of what followed immediately after the two most important meetings of the kind in the last century. Whether God shows his disapproval of this method of trying to establish peace upon earth, is a question which many answer in the negative, while many others look upon it as one of the most important moves of modern times. Whatever is not done in harmony with God's word and plan does not meet God's approval. What followed the peace conferences of Paris in 1849, and in which Ellihu Burritt figured so prominently? Twenty years of fierce warfare in which those nations which participated in the peace conference took part. At the peace conference they spoke with their words, then they spoke with their swords. For that same summer Napoleon III. overthrew the Roman Republic, which had driven out the pope; in 1851 the streets of Paris ran red with blood. The bloody Crimean War followed in 1855; Magenta and Solferino were remembered as the frightful international butcheries of 1859; the Civil War in the United States began in 1861 and laid a million men low, and before its close Prussia attacked Denmark, and two years later, in company with Italy, the same foe attacked Austria, and in 1870 France was humiliated by the overpowering hosts of Germany. Within those awful twenty years almost the entire civilized world had been engaged in the frightful warfare. That is not very long ago, but the awful and the learned which the various nations seem to have learned was, that the vanquished would have to make renewed efforts to bring into existence armies and navies that would be able to cope more successfully with their victorious rivals, while the latter seem to see that the only way to retain their supremacy is to correspondingly increase their efficiency on land and sea. Thus the desperate international race goes on from year to year, and toward what? The

present peace means financial exhaustion; the present method, moral decay. The second great peace conference, at the Hague, Holland, in 1899, fifty years after the first, was instigated by the Emperor of Russia. What followed? The Russo-Japanese war, the fiercest warfare of modern times. The instigator of the peace conference threw army and navy into the scale and lost. So long as peace is considered a dream, but war a necessity, so long will nations rush for the sword upon provocation, may, so long will some nations carry the proverbial chip on the shoulder, inviting certain other nations to knock it off. Only when nations will honor God by accepting his principles interpreted and exemplified by Jesus, and the wisest and best for humanity, will the principles of the Prince of Peace receive the recognition due them, that is, precedence above all present human theories and ideas and methods of national or international advancement.

PERSONAL MENTION.

Bro. Daniel Hochstetter and wife of Lagrange Co., Ind., visited with the congregation at Napanee in Elkhart Co., Ind., on May 12.

Bro. I. W. Royer of Goshen, Ind., conducted the services at Elkhart, Ind., two weeks ago. His discourse was well appreciated by the audience.

Pre. John Schmucker and wife of Allen Co., Ind., went to Pennsylvania for a short visit with friends and relatives during the early part of May.

Pre. Peter Nisley and wife, Harry Cassel and wife and John Reist and daughter, all of Lancaster Co., Pa., visited over Sunday with the brotherhood in Montgomery Co., Pa.

Bro. G. L. Bender, general treasurer of the Mennonite Board of Missions and Charities, left Elkhart for Rittman, Ohio, May 19, to attend the annual meeting of that body at the Old People's Home.

Pre. Stephen Yoder and wife spent Sunday, May 12, with the local congregation at Shellsburg, Bedford county, where, much to the edification of the brotherhood, Bro. Yoder dispensed to them the word of life.

Pre. Daniel D. Yoder and wife and Sister Peterhohl of Somerset Co., Pa., were visiting friends and relatives in Monticue Co., Ill., during the middle of the month. They also expected to visit in Pike and Davis Cos., Ind., and parts of Ohio.

Pre. Chr. Lefever and wife of Lancaster Co., Pa., visited with the brotherhood in Fillmore Co., Neb., over Sunday, May 12, and Bro. Lefever preached the word of God to the congregation assembled there. They also expected to visit in Kansas and other places.

Bro. John Bender of Springs, Somerset Co., Pa., is at present visiting with his son, G. L. Bender, at Elkhart. We were much pleased for the pleasant visit he made at the Publishing House on Friday and much enjoyed his company. He expects to stay a number of days.

On his return home from Clarence Centre, N. Y., Monday, May 20, where he spent Sunday, Bro. S. P. Coffman found his wife dangerously ill, with the prospect of an operation for the removal of an obstruction in the bile duct. Our earnest hope is that she may have a speedy recovery.

TIDINGS FROM THE CHURCH AT HOME AND ABROAD

FOREIGN MISSIONS.

India.—American Mennonite Mission, Dhamtari, C. P., Ind.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 13th Street, Chicago, Ill.
Chicago.—Mennonite Gospel Mission, Emerald Ave. and 26th Street, Chicago, Ill.
Chicago.—Hoyne Avenue Mission.
Toronto, Canada.—Home Mission, 75 Tate Street.
Weish Mountain.—Weish Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.
Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa.
Pt. Wayne.—1209 St. Mary's Ave., Pt. Wayne, Ind.
Lancaster.—462 Rockland Street, Lancaster, Pa.
Canton.—Mission Home, 1934 East Eighth Street, Canton, Ohio.
Kansas City.—200 S. Seventh St., Kansas City, Kan.
Argentina, Kan.—

From Texas we have the information that Pre. J. M. R. Weaver, who recently moved to Lee county from Kansas, is now living in the new house which he built this spring; that David R. King preached at Telata on Sunday, May 12; that Pre. P. Unzicker preached at Pettus on the same day a sermon that was much appreciated. We are glad to hear that our brethren in this new country are not idle in the Master's work. It is said, also, that occasionally a few Mexicans attend the Mennonite services.

The annual meeting of the Mennonite Board of Missions and Charities held at the Old People's Home near Rittman, Ohio, last week was well attended. The reports of the various institutions conducted by the Board were very interesting. During the year about \$40,000 was contributed for the various mission and benevolent interests in the church, aside from that contributed by the congregations for home evangelization work, the total for which would probably be not far from \$150,000, making a grand total of not far from \$160,000.

Bish. C. M. Wall of Henderson, Neb., writes us under date of May 21, 1907: "We feel thankful to God that we are still enjoying reasonable health, and wish you the same blessing. On the 11th of April Bro. Isaac Peters and I went to Kansas, where Bro. Peters is still staying, though, as we hear, he expects to return by to-morrow. I wish you all God's abundant blessing, and remain yours truly, C. M. Wall."

The congregation worshipping in the Thomas meeting-house in Somerset Co., Pa., held communion services on Sunday, May 26. The Amish people in the same vicinity had their communion at the Kauffman meeting-house on the same day.

Elkhart, Ind., May 22, 1907.—Baptismal services were held here on the 19th inst., when nine persons were received into church fellowship by the sacred rite, Bish. David Burkholder officiating. One member was reclaimed. We rejoice in the Lord for his love and goodness. All of the converts are members of our Sunday school and we are all encouraged. May God lead others into the way of life and keep us all faithful. COR.

Hesperia, Ont., May 17, 1907.—Dear Readers of the Herald:—Greeting in Jesus' name. On May 12, baptismal services were held at the Wanner M. H., where one precious soul was received into church fellowship by water baptism. The same day communion services were also held and quite a number of brethren and sisters partook of the sacred emblems. We were glad to have with us Bish. E. Weber, Bro. S. Gebman, Bro. A. C. Snyder and Bro. I. A. Wainbold, who preached unto us the truths out of God's word. On March 3, one precious soul was also received into church fellow-

ship by water baptism. We feel to rejoice in the Lord that there are still souls willing to confess Christ and trust in the promises of God. We have also reorganized our Sunday school, with Bro. Edwin Shantz, superintendent; Bro. Herbert Groh, assistant; Bro. J. S. Shantz, chorister, and Sister Martha Snyder, secretary. Though our number is not so large, the attendance is good. The interest taken will be richly blessed. May the Lord bless the work at this place and grant that we may be more fully determined to do his holy will. COR.

Bowen, Mich., May 15, 1907.—Bro. J. P. Miller of White Cloud, Mich., came to us May 13 and held communion services at the Bowen M. H. on Sunday, May 19, when sixty-six members partook of the sacred emblems and observed the ordinance of feet-washing. COR.

From Upland, Calif.—Dear Readers of the Herald:—Greeting in the blessed name of Jesus. God be praised that a number of the brethren and sisters were permitted to listen to the precious Word as it was delivered unto us. Bro. J. P. Bontrager of Albany, Ore., came to Upland on May 10, and remained until May 17, preaching five sermons at the General Conference Mennonite M. H. and two at the River Brethren. Sinners were warned to "flee from the wrath to come," and believers were encouraged to press on in the work for the Master. We can truly say, "It was well for us to be there." How glad we were to meet with those of like precious faith, as some of us have not had that opportunity for nearly two years. I trust the Lord will open the way that some day we may have a church established in this land of "sunshine and flowers." On the evening of May 17 Bro. Bontrager took the train at Los Angeles for Redley, Calif., where he could meet with all of the Mennonite people. May the Lord bless him as he goes from place to place, and may he win many souls for Christ, is my prayer. In His name, ANNA L. MILLER, Pasadena, Calif.

Goshen, Ind., May 20, 1907.—Dear Readers:—Bro. J. F. Brunk of La Junta, Colo., stopped here last week while on his way to the annual meeting of the Mission Board in Ohio. Bro. J. S. Hartzler left last evening for the same place. Bro. I. W. Royer is at West Liberty, Ohio, at present and will remain there until after the Eastern Conference, which will meet there soon. We expect to hold our communion services on the 9th of June. Next Sunday we will have an all-day missionary meeting. We have had another very practical evidence that mission work is necessary. Mr. Hanson, who with a number of others, were in the city over Sunday in the interest of young men, and made a canvass of the streets and saloons on Monday evening, related that they had found about 1,100 men in their eighteen saloons. At one place they found an old man playing pool with a five-year-old boy. He estimated that there were about 1,400 of our men and boys in these places during the afternoon and evening. This appears rather a dark picture, and yet Goshen is no mean city, having a population of about 11,000.

Bro. N. E. Byers and several of the students attended the Intercollegiate Peace Conference at Cincinnati, Ohio, last week. They report a growing interest in the work. Our school year at the college is drawing to a close. Commencement week is close at hand. The baccalaureate sermon will be preached in the evening of June 9, and the commencement program will be given during the following week. We extend a hearty welcome to you to attend these meetings. Our College Bulletin is just coming off the press and is ready for mailing. RUDY SENDER.

HADJIN AND THE HADJIN ORPHANAGE.

It should be remembered that Hadjin is situated in the Taurus Mountains about 120 or 130 miles from the sea coast and about ninety miles from Tarsus, Paul's birthplace.

The city covers a rocky mountain and is immediately surrounded by high mountains. It has a population of about 20,000 Armenians. These people generally live intermingled with the Turks, but not so in this city. There are not more than seventy Turkish families residing here. There is always a garrison of Turkish soldiers and officers stationed here, amounting to several hundred in all.

This is supposed to be one of the poorest (if not the poorest) cities in this country. The ignorance is also considered to be greater than elsewhere, and few of the natives born in this place are free from syphilis or its effects.

Many of the men go to the Adana plain to work during the winter months and return when the weather becomes hot.

Physicians say that 75 per cent. of the infants die before they are two years of age. Natives of this place consider themselves fortunate if three-fourths of their children live, and speak as if nothing more could be expected. Even if only one-fourth live it is not so bad.

There are two Protestant churches with about 600 adherents. The remainder are Gregorians. Some time ago I asked an ignorant old Gregorian friend whether she went to church. She answered with a shrug of her shoulders and laughed, saying, "Why should I go? My husband goes, that is enough for us. If I cook for him and keep the house swept, God does not expect more of me."

There are three Gregorian primary schools, a Catholic school, and the Protestants have four primary schools, a Girls' High School and a Boys' Academy.

So while speaking of the poverty and ignorance of the population, as a whole, let us remember that here and there, all over the city, we meet some who are educated, and it is generally very easy to detect who have been under the missionaries' influence during the past years.

Hadjin is 3,500 feet above sea level. The air is ideal, but on account of the lack of sanitation the air in the city is dense at times, especially is this noticeable during the summer months. Shakspeare must have thought of a place similar to this when he said it was fortunate that the streets were narrow, for they now contained all the stench that human beings could endure.

In the midst of this city, well up toward the highest point, our orphanages are found. The boys are in a separate building and about two blocks or less from the Girls' Home. In this short distance the elevation is sufficient that the fifth flat of the Boys' Home is on the same level with the first flat of the Girls' Home.

Yards are unknown luxuries, but we do praise God that last year the Girls' Home was enlarged so that we now have a large and airy dormitory, besides a small yard, which is enclosed by a wall. Instead of purchasing the house which the boys now occupy, we have purchased a plot of about seven acres outside of the city where we hope to be able to put up a home which will be more satisfactory in every way.

Bro. and Sister Barker and Bro. Maurer live in the Boys' Home with two men as helpers. Sister Tehami and I live in the Girls' Home with two women teachers as helpers. Each Home has a night watch.

At present we have 260 orphans, making a family of 300 including the workers and helpers in every department and the missionaries. Including the families of our workers and of the poor widows to whom we give work, we have about 350 people who depend upon us for their daily bread.

God is good. God is great and his mercy endureth forever.
"O Lord, thou art my God; I will exalt thee, I

will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth."

Thanking God for the privilege of helping to relieve the needy, I am, your unworthy sister, ROSE LAMBERT.

INTERCOLLEGIATE PEACE CONFERENCE.

By N. E. Byers.

The Intercollegiate Peace Association, organized at Goshen College three years ago, held its third annual meeting at Cincinnati, Ohio, May 16-18. A new feature this year was an oratorical contest in which the students of the thirty-six colleges of the association were asked to participate. Students in twenty-two of the colleges made a careful study of the subject and wrote orations. Of these fourteen were sent in and the best eight delivered their orations at the conference. Among these eight was Bro. Homer B. Kied of Goshen College.

To get colleges to buy peace books and get the students to become students and advocates of this great cause, promises to be one of the most fruitful lines of work undertaken by the association. Too many schools have fostered a false patriotism and the spirit of militarism, and such a movement is needed to counteract this vicious influence.

Another line of work advocated by prominent professors of history at the conference looks toward improving courses in history and government so as to give less attention to war and more to the peaceful activities of men and to the movement looking toward a federation of the races.

The attendance at the meetings was not large. A military parade, some fourth of July jingoism or even a college football game would have attracted many more college and Cincinnati people, but this only shows that there is still need for concerted and persistent work among our Christian colleges and in our Christian nation to show people the better way.

Goshen, Ind.

HISTORY OF THE TORONTO (ONT.) MISSION.

For a number of years there were brethren in our Canada conference who looked to the Queen City as a probable place for our people to open a mission. In May, 1906, the Canada conference appointed the brethren S. F. Coffman, I. A. Wainbold, N. Stauffer, D. Bergoy and the writer, a committee to open home mission stations. Toronto was selected and after considerable searching for a suitable building, the present site at 75 Tate street was chosen. Bro. Coffman went to Toronto twice to help consider the matter of location, and Bro. Milton Bergoy also gave valuable assistance in this connection. Because we were unable to secure a hall with living rooms connected, an eight-room dwelling, was rented. Since several partitions have been removed, there is now an audience room where about seventy-five persons can be seated. This place no doubt will be used until more suitable quarters can be found.

The Mennonite Board of Missions and Charities secured Bro. Samuel Honderich and wife of Goshen, Ind., to work at this place. Sister Lena Weber and Bernice Devitt of Waterloo, county volunteered their services. These four constitute the regular working force of the mission, with Bro. Honderich as superintendent. Since March 1 the workers have labored faithfully and are happy in the work. All that is given for their services is a living and a few times that was rather meager because the funds were low. They willingly forego many ordinary comforts and often walked several miles in a day to save street car fare. A number of individuals and a few churches have sent liberal contributions of money and other useful articles, while others, probably, have many. All can pray and also give at least a

little, that this worthy cause may prosper. The cost of living has been slightly increased by the forty-five meals given to visitors, but as a rule the extra cost by their practical remembrances. Let all who can do so visit the mission and acquaint themselves with the work. To distinguish this one from other city missions the workers have chosen to call it the "Faith, Hope, Charity Mission."

Condensed Financial Report for the Quarter Ending April 30, 1907.

Received cash contributions, \$212.24.
Paid out for furnishing hall and living rooms, \$59.17; fuel and light, \$13.45; groceries, \$8.61; car and street car fares, \$28; rent, three months, \$36; freight, cartage, etc., \$10.83; sundries, \$24.02. Total, \$210.08. Balance on hand, \$2.16.

L. J. BURKHOLDER.

For the Herald of Truth. CONFERENCE IN VIRGINIA.

The Semi-Annual Conference of Virginia met at the Lindale M. H. on Friday, Nov. 10, 1907. The opening exercises were conducted by A. P. Heatwole. The meeting was presided over by the moderator, Chr. Good. There were present three bishops, twelve ministers and nine deacons.

The conference granted permission to Bish. R. J. Heatwole to ordain one or two ministers in his district; to Bish. A. P. Heatwole to ordain a minister and a deacon in his district. In the resolutions adopted we find, among others, the following:

Question 1. Is it not in accordance with the Bible that all members at council meeting be asked to express peace with all men as well as with the church? Luke 23:54; Acts 7:60; Rom. 12:18, etc.

Resolved, That the Bible teaches us to live peacefully with all men as much as lieth in us, and therefore we think it according to the Bible.

Question 2. Wouldn't it be right and proper to consider the subject of "ministers visiting the sick" more in the future than has been done in the past?

Resolved, That it is the duty of every Christian to visit the sick frequently (Jas. 1:27).

Question 3. The sentiment of our people, as a rule, being strongly against the liquor traffic, is it consistent for our members to take orders from and deliver goods to saloonkeepers, such things as milk, groceries and other household supplies?

Resolved, That as the Bible teaches us to abstain from every appearance of evil, therefore we believe it our duty to stay out of saloons as well as other questionable places.

Question 4. What is the feeling of this conference toward our members wearing clothing so as to expose their arms and a portion of their body to public view?

Resolved, That as the Scripture plainly teaches that women adorn themselves in modest apparel, and therefore such clothing is improper and not becoming to women professing godliness (1 Tim. 2:9, 10).

Memo.—A certain doctor complains that too many people call upon him for treatment on Sunday, seemingly to avoid taking the time in the weekday, hence the following inquiry:

Question 5. Is it in harmony with the Scriptures for persons to delay going to a doctor until on Sunday for the treatment of chronic cases?

Resolved, That to make it a point to go to a doctor for treatment on Sunday is not in harmony with the teaching of the Scriptures.

Question 7. What is the sense of this conference with regard to adding a goodly number of workers, especially ministers, in the Upper and Lower Districts, in order to more thoroughly work the mountainous and outlying sections?

Resolved, That this conference feels to encourage the work of sending ministers and laborers to outside or mission points.

Question 8. Would it not be in harmony with the teachings of the Bible that at our communion

meetings during the time of feet-washing the washing commences with those in the pulpit, thence back bench after bench until each tier of benches are through, and so on, in harmony with 1 Cor. 14:40?

Resolved, That the same be granted where the membership is sufficiently large to require it.

The moderator stated that the time to adjourn had not fully arrived, whereupon the bishops gave short talks on matters pertaining to conference and its relations to the church.

It was announced that the next conference will be held at Springdale church, Upper District, on the second Friday in October, being the 11th of the month.

Conference minutes, together with the financial report, were read and approved. Conference adjourned with prayer and the benediction.

(Continued from Young People's Bible-Meeting Topic Page.) PERSONAL THOUGHTS.

What am I doing to impress my friends with the fact that I have faith in them?

There are two classes of men. The one class is attempting to develop society; the other debases it. If you stop to compare your sonship with the Sonship of Jesus, would all your acts be classified under the first heading?

What effort are you putting forth to combine in your life self-sacrifice and love?

The only way to find out the marks of sonship is to see them, first of all, in the "Son of Man." Personally, what is your sonship? Faith in humanity, devoted to its service, and actuated by a love for it, ought to partially explain the acts of a Christian man. Are you paying the cost of sonship?

For the Herald of Truth. MORNING SONG.

By Fannie Landis.

Father, to thee we raise
Our song of grateful praise,
For the kind mercies thro' the night
And for the morning light.

Oh, keep us thro' this day,
Lest from thy side we stray;
Help us to do thy holy will,
Thy work in us fulfill.

Make us thy servants true,
That all our journey through
Thy glory we may seek with care;
In heaven a crown may wear.

THE CONSECRATED LIFE.

Jesus disappointed the Pharisees. They expected him to take a throne. He took a towel! They looked for a kingdom; he found his highest estate upon a cross. They wanted a leader; he came as a servant.—And so he disappointed them.

He did it willingly. He joined himself to the poor, the humble, the socially outcast, lived in their homes, ate with them, and took them into the ranks of his disciples. He broke through caste traditions and religious formula, and for love's sake touched the Gentile world, despite the regard for his own disciples. So little did he regard the predictions of Israel that he disdained to win his way into the tardy affections of his people with signs and wonders. He had come with a spiritual message, and he refused to compromise it "to save his own life." He came to least in a nation of self-seekers. He came to empty himself and to pour forth his soul unto death.

It was God's plan. This was enough for him. He wanted no higher compensation than the consciousness that his life pleased God. He came not to do his own will, or to fulfill the expectations of the Jews. His meat, his life, was to do the will of God.

This view of life—complete enough for him—is broad enough for us. The ultimatum of the consecrated life is to set the heroic measure in the prayer, "Not my will, but thine be done."

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YOUNG PEOPLE'S BIBLE-MEETING PAGE

TOPIC: Christ, the Son of Man. Matt. 20: 28-34; John 13: 31. June 9, 1907

THE LESSON MOTTO.

It is our opportunity to follow the "Son of Man." True sons fear not the bloody sweat, the thorny crown, and the cross. They combine self-sacrifice and love.

DAILY READINGS.

2. M.—The mark of discipleship. John 13:1, 31-35.
3. T.—Jesus proving his Sonship. Matt. 9:25-38.
4. W.—A manly act. John 8:1-11.
5. T.—Considerate of his mother. John 19:25-27.
6. P.—A worthy exhortation. Luke 10:17-20.
8. S.—A faultless Man. John 18:37-40.
9. S.—Topic: Christ, the Son of Man. Matt. 20:28-34; John 13:31.

APT QUOTATIONS.

Jesus Christ is, in the noblest and most perfect sense, the realized ideal of humanity.—Herder.

The incarnation of God is a necessity of human nature. If we really and truly have a Father, we must be able to clasp his feet in our penitence, and lean on his breast in our weary sorrowfulness.—Charles F. Deems.

Every unfulfilled aspiration of humanity in the past; all partial representation of perfect character; all sacrifices, nay, even those of idolatry, point to the fulfillment of what we want, the answer to every longing—the type of perfect humanity, the Lord Jesus Christ.—F. W. Robertson.

Christ's whole life on earth was the assertion and example of true manliness—the setting forth in living act and word what man is meant to be, and how he should carry himself in this world of God—one long campaign in which the "temptation" stands out as the first great battle and victory.—Thomas Hughes.

The absence of sentimentalism in Christ's relations with men is what makes his tenderness so exquisitely touching.—Phillips Brooks.

Oh, wonderful Teacher! Oh, favored disciples! Oh, famous school—that built no marble halls, and collected no grand library, but turned all life into opportunity; made houses and streets and seaside and mountain tops, places of discipline and recitation and delight! Oh, best example—stringing this day on the pages of history—our example, our dream, our desire!—J. H. Vincent.

When Jesus knew that it was not possible for the cup to pass from him, with love to God he held it fast, and with love to man he drank it all.—Alexander Dickson.

Christ wrought out his perfect obedience as a man, through temptation and by suffering.—Alexander MacLaren.

"Having loved his own which were in the world, he loved them to the end." Often had they been faithless; and now, while addressing them, he knows that they will all in a few hours forsake him. Yet he trusts them; he commits his cause to their keeping. And we must love as he loved.—Richard Puffer.

A SPECIAL MESSAGE.

There is so much of beauty, strength, sacrifice, endurance and achievement found in the Christ of man that we pronounce his name with the tenderest tone of love and veneration. Christ gives to humanity an exemplary life. He becomes "the Son of Man," and in so doing he makes possible to all humanity a similar life. The possibilities of human souls can never be fully comprehended. How responsive man becomes to divine truths when actuated by right motives, impelled by high thinking and animated with a love that takes root in the ground of self-sacrifice!

Again and again we have been humiliated by the unsympathetic attitude we have taken toward unpromising souls. How frequently we have been confounded when we beheld come out of that which we considered nothing, a true son of man. Every soul has the possibility of administering to humanity's needs.

Dare we speak disparagingly of that which is destined to such great possibilities? Should not our study of the "Son of Man" teach us the folly and sin of depreciating that which God has made holy? It takes humanity to glorify divinity.

What then is the message of the "Son of Man" to the sons of men? Have faith in each other. Let sympathetic co-operation establish a living truth—there is a brotherhood of men, and because of it, humanity is glorified.

THINGS WORTH REMEMBERING.

We should never lose sight of the fact that Christ came to give life. And by himself being life, he teaches us how to live.

"Wanted—A man." How familiar these words look! We see them in newspapers, magazines and in various publications. It is a simple message—some man is needed to supply a felt want. To be a true son, one must administer to the needs of humanity.

To behold the manliness of Jesus does not make him a less divine character. Neither does it rob him of his attractiveness. It brings added beauty, strength, hope and victory.

"The Son of Man came not to be ministered unto, but to minister." And like a true son he stops at an old well to help a poor, unfortunate woman to an appreciation of right and virtuous living.

The life and name one bears ought to harmonize. Jesus was true to the title he assumed. His life corresponded to the life of the "Son of Man." He always lifted man, never pushed him downward. What an example of brotherhood!

The final test of sonship is the spirit in which we attempt to serve humanity. The largeness of the achievement will not atone for any of the selfishness that may have stimulated its performance.

ILLUSTRATIONS.

Unpromising Material.

It was during the world's fair at Chicago when Mr. Moody was conducting a special religious campaign in that city, that a Christian young man was led to enter more fully into active service for Christ. One afternoon as he was passing along West Madison street he spied a poor unfortunate man lying in an alley. After lifting him up and setting him on the curb stone, he took from his pocket a clean linen handkerchief and wiped the filth and dirt from the poor drunkard's face. Then reading to him a bit of God's word, he passed the Testament into the man's pocket, and went on his way. The thought of such tenderness drove the man to Him who is all compassion and there "I found one," he remarked, "who for the first time fully understood me." Several years passed by and the last time I met this converted drunkard he was superintendent of a city mission in this same city.

"My Brother."

At a Sunday school convention over which the evangelist Major Whittle presided, a Presbyterian minister was present, a Mr. Frame, who rather prided himself on being able to tell, after a very short acquaintance, to what denomination a speaker belonged. Major Whittle was a puzzle to him. One night, after having retired, the minister's wife asked, "My dear, to what denomina-

tion does Mr. Whittle belong?" "Oh, I'm tired—let's go to sleep!" was the reply. The next night his wife repeated the question, and the good man confessed, "I don't know—can't tell." And it was so throughout the whole convention; not a word fell from any one that indicated to what particular denomination he belonged.

On the closing day Mr. Frame was asked to make some remarks. He stated the facts as above related and said, "Now, before we part, I want to know to what denomination you do belong. What are you anyhow?" Major Whittle stepped up to him, took him by the hand, and said, "My brother, I am a sinner saved and kept by the grace of our Lord Jesus Christ."

Mr. Frame, extending both his hands, took the Major's in his own and said: "My brother!"

BIBLE HINTS.

Matt. 20:28. Sonship implies a willingness to service. "The Son of Man came not to be ministered unto but to minister."

Matt. 20:29. A life that is truly sympathetic to the needs of its fellows will have a following. It will attract weary, downcast souls, it will inspire ambitious young men, it will cheer the hopeless, and bring comfort to the needy. "And a great multitude followed him."

Matt. 20:30, 31. To be considerate is a virtue that needs to be cultivated. Sonship has blessing for all who pay the price. To be inconsiderate and even thoughtless of needy souls about us will deprive us of the sweet charm of life. It is in perfect keeping with the "Son of Man" to hearken to the cry of the two blind men.

Matt. 20:34. The kind of men needed to-day are men who possess something of the compassion of the "Son of Man," whose eyes have been opened to the real needs of humanity, and who after seeing have the ability to supply the need.

John 13:31. Power over sin and unrighteousness glorifies the "Son of Man." We owe it to ourselves, as well as to God, to keep ourselves unspotted from the world and worldly desires.

SUGGESTIONS FOR LEADER.

The topics for this month's study are directly connected with the life of Christ. They have been selected because the committee felt sure none of us were too intimately acquainted with this matchless life. The leader may well introduce the meeting by emphasizing the need of studying the many qualities of the Christ.

None of us have too lofty a conception of what comprises true manliness. If Christ is the "realized ideal of humanity," then he must have been the most manly of men, and by a careful study of these qualities, we shall have arrived at a larger conception of true manliness.

Make use of some illustrations where Christ is dealing with men, and note how intensely human he is in feeling, how naturally he performs his duty, and with what devotion he stands for the right.

Subjects for Short Talks and Papers.

1. Lessons to be drawn from the story of the tempted Christ.
2. Unpromising material: How to deal with it.
3. Being considerate of others.
4. The manliness of Jesus.
5. The importance of pleasing the proper value on manhood.

(See preceding page for additional matter on this subject.)

Our grand business is not to see what lies dimly at a distance, but to do what lies clearly at hand.

Young People's Department

How can we honor God when we honor not our parents?

Ray E. Strong, a bookkeeper of Cleveland, Ohio, is insane from the use of cigarettes.

The boy who gets angry when his father corrects or instructs him is about as wise as the man who smashed his watch because its hours were not long enough to suit him.

You say a tree cannot grow unless the roots are in the ground. How can a boy or girl grow into usefulness unless the life is rooted in some kind of moral soil that will develop true manhood and womanhood? Watch the roots, and the tree will take pretty good care of itself.

It would be well for all to do with books that are only partly good, what a friend did some time ago. A book was sent him that had some very beautiful teachings in it, but part of it was vile. He weighed its merits, found them wanting, and threw the book into the stove when the fire was at its best.

One of the sweetest of all the sayings of our Master is contained in the three short words, "Come unto me." The coming means self-denial, but it also means rest, and there comes a time when nothing that earthly joy can give will be worth one-thousandth as much to us as rest of mind. Self-denial is a small price to pay for what Jesus gives those who come.

Examination, graduation, exaltation, situation, small remuneration, etc. Or after graduation, what? Graduation should be simply an incident, not the aim of school life. Our schooling continues, or should continue, along broader lines after graduation. The real graduation comes when we achieve true success in things that prove our lives useful to those around us. That diploma may not be written on vellum or handed to us in sight of the admiring hundreds or thousands, but God's diploma of "Well done, thou good and faithful servant," is after all, the great thing that makes time and eternity happy. Strive that that diploma may be yours, student friend.

Sobriety, earnestness and thorough preparation, are three characteristics that show prominently in the Japanese people. It explains their rapid rise and advancement. All their energies are conserved and concentrated toward the attainment of the end sought, and their success is amazing the world. They are physically, and perhaps mentally inferior to Americans, but they do not dissipate their energies in the pursuit of vanities, but husband every resource for the purpose of using it to the attainment of the thing desired. Under such conditions success is one of the most natural things in the world. Learn from the little Japs, even as Solomon told his generation of sluggards to learn from the ant.

ITEMS.

For the third time in four months an explosion of ammonia in the plant of Armour & Co., Chicago, has occurred. The last, on the 23d of May, killed four and injured fourteen.

Mrs. McKinley, wife of the martyr president, is seriously ill of diphtheria at Canton, Ohio. With the other complications of which she has been a sufferer, she is not expected to recover.

The steamer Naomi of the Crosby Transportation Company, plying between Grand Haven, Mich., and Milwaukee, took fire on the night of May 20 and burned to the water's edge. Several passengers saved all of the passengers and crew except four firemen who were unable to escape the companion way. Their shrieks for

help as they pushed their faces through the small portholes at the sides were heartrending to the helpless rescuers.

Over 3,000 priests and curates of the Romish Catholic church in France have sent a petition to the pope to abolish celibacy among the Romish priesthood. In the petition they declare that to do so would mean an immense step forward for the church in France; not to do so, they fear, will witness the ruin of religion and the church in France. Obligatory celibacy of the priesthood was first ordained by a fanatical pope, and more than half the Catholic church to-day believes it a grave mistake.

CONFERENCES.

The Annual Conference of the Mennonite Church of Canada will be held at the Westminster church in York Co., Ont., on the 20th day of May, 1907. A Sunday school conference will also be held at the same place on Tuesday and Wednesday, May 28 and 29, 1907. The nearest station is Markham on the Grand Trunk R. R. All are cordially invited to be present. D. B.

The Second Annual Amish Mennonite Sunday School Conference of the Pacific Coast will be held, the Lord willing, at the Dunkard church near Albany, Oregon, beginning on the evening of June 21, 1907. A cordial invitation is extended to all to attend. Come and help and be helped. M. H. HOSTETLER, Sec. Woodburn, Oregon.

The Church Conference for the State of Illinois will be held at the church near Morrison, Ill., on the first Friday in June, June 7. The Sunday school conference will be held at the same place on Wednesday and Thursday, June 5 and 6, preceding the church conference. A cordial invitation is extended to all. Persons desiring further information, will please correspond with Blah, John Nicks, Morrison, Ill. BENJ. HERNER, Sec.

The twentieth session of the Annual A. M. Conference of the district of Indiana and Michigan will be held at Nappanee, Ind., on June 6 and 7, 1907. We greatly desire every member of the conference to be present, and we earnestly hope to have a desire to meet with us on that occasion from this or other districts. S. E. WEAVER, Sec. Shipshewana, Ind.

The Lord willing, the Eastern A. M. Conference will convene May 30 and 31, 1907, at the South Union M. H. near West Liberty, Logan Co., Ohio. All are cordially invited to attend. The executive committee and other conference members who can do so will meet on the preceding day to arrange the work for the conference. Questions should be sent at once to the moderator or secretary. For further information write to the moderator, West Liberty is the nearest railroad station. DAVID PLANK, Moderator, Bellefontaine, Ohio, R. F. D. No. 1.

C. Z. YODER, Sec., Wooster, Ohio, R. F. D. No. 3.

DEATHS.

Means—Mary Leutherman was born in Medina Co., Ohio, Oct. 29, 1822, died at the home of her daughter, near Wichita, Kan., May 12, 1907, aged 74 Y., 6 M., 22 D. She was married to Abraham Means, who died in 1851. They moved to Wichita, Kan., in 1854, and in January, 1884, to near Arkansas City, Kan. Their family consisted of four children: Malinda, David, Frank and Anna. Malinda died in infancy and David about five years ago. Frank lives three miles west of Arkansas City, and Anna, married to S. J. Garber, lives near Wichita, Kan. Twelve grandchildren and two great-grandchildren also survive. The funeral was held in the M. E. church, five miles southwest of Arkansas City, on May 14, conducted by T. M. Erb of Newton, Kan., from Psal. 32:1, which verse she quoted shortly before she died. She was buried in the adjoining cemetery beside her husband, who died ten years ago. Sister Means was converted and with her husband joined the Mennonite church in Indiana. Pro. Means later joined the River Brethren church. She was a consistent and devout Christian woman, always loyal to her church, and remained faithful to the day of her death.

With the congregation in Harvey Co., Kan., there being no other members of her faith where she resided.

Shelly—On the 10th of May, 1907, at the Lancaster (Pa.) Asylum, Wm. Shelly, aged 40 Y., passing steamers saved all of the passengers and crew except four firemen who were unable to escape the companion way. Their shrieks for

help as they pushed their faces through the small portholes at the sides were heartrending to the helpless rescuers.

Over 3,000 priests and curates of the Romish Catholic church in France have sent a petition to the pope to abolish celibacy among the Romish priesthood. In the petition they declare that to do so would mean an immense step forward for the church in France; not to do so, they fear, will witness the ruin of religion and the church in France. Obligatory celibacy of the priesthood was first ordained by a fanatical pope, and more than half the Catholic church to-day believes it a grave mistake.

Conferences.—The Annual Conference of the Mennonite Church of Canada will be held at the Westminster church in York Co., Ont., on the 20th day of May, 1907. A Sunday school conference will also be held at the same place on Tuesday and Wednesday, May 28 and 29, 1907. The nearest station is Markham on the Grand Trunk R. R. All are cordially invited to be present. D. B.

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C. Z. YODER, Sec., Wooster, Ohio, R. F. D. No. 3.

FINANCIAL REPORT

Of the Mennonite Board of Missions and Charities for the Month of April, 1907.

RECEIVED.

Evangelizing—Mo. and Ia. Conf. Mission Board, \$5.22; Rebecca F. Huber, \$1. Total, \$6.22.

Chicago Mission—Som. Ely, \$5; A. R. Miller, \$5; Mrs. C. A. Holdeman, \$5. Total, \$15.00.

India Mission—State Hill S. S., Pa., \$16.76; Goshen College Y. P. C. A., \$75; a Young Sister, Elkhart, \$5; Maple Grove Conf., Ind., \$33.49; Mo. and Ia. Mission Board, \$25; Providence, Worcester and Shippack Congs., Pa., \$46.25; N. D. Mast, \$2; Mattie Nisley, \$2; from Rosefield, Mo., \$1; Mission Friends, Sheridan, Kan., \$8; Rosefield S. S., Neb., \$28.74; Goshen College S. S., \$50; John S. Nisley, wife, \$5; Saint Union S. S., Ia., \$12.50; a Brother, \$1; Kan. and Neb. Conf. Dist., \$23.25; A. M. S. S., Albany, Ore., \$13.30; Zion Cong. Goodland, Ia., \$4.17; S. S., \$1.50; J. K. Miller, \$115.56; Friend of the Heathen, \$10; Arthur (Ill.) Cong., \$37.75; Friend, North Lima, Ohio, \$20; Kan. and Neb. Conf. Mission Board, \$3. Total, \$484.62.

India Orphanage—A. M. S. S., Belleville, Pa., \$16.45; Henry V. Albright, \$15; N. S. Burkholder, \$15; A. R. Zook, \$15; S. Z. and Leah Hartzler, \$15; Mattavanna S. S., Pa., \$7.50; Harmonia S. S., Ill., \$15; Rebecca F. Huber, \$2; Kan. and Neb. Conf. Dist., \$8.59; I. G. Wenger, \$5. Total, \$114.54.

Port Wayne Mission—Mattavanna S. S., Pa., \$5.32; A. R. Miller, \$5; F. J. Summers, \$5; H. and D. Fletcher, \$5; Mary Funk, \$10. Total, \$25.82.

Old People's Home (Ohio)—H. and D. Fletcher, \$5.00.

Orphans' Home (Ohio)—H. and D. Fletcher, \$10. La Junta Sanatorium—J. J. Summers, \$5.00; Kansas City Mission, \$5.00; Mattie Nisley, \$2; S. F. Wenger, \$2; a Friend, \$10; J. J. Summers, \$5; Mrs. C. A. Holdeman, \$5. Total, \$25.00.

South America—Goshen College Y. P. C. A., \$100.00.

Next New Station—Kan. and Neb. Conf. Dist., \$10.00.

Russia Sufferers—Daniel Ohrendorf, \$5; Kan. and Neb. Conf. Dist., \$5. Total, \$10.00.

China Sufferers—Mahoning and Columbiana Cos. (Ohio) Congs., \$34.93; Mahoning Cong. and S. S., Pa., \$21; Daniel Ohrendorf, \$5; John S. Nice

HERALD OF TRUTH

Thursday, May 30, 1907.

J. F. FUNK and A. B. KOLB, Editors.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under act of Congress of March 3, 1879.

and wife, \$5; collected by R. J. Heatwole, \$41.50; A. Friend, Albany, Ore., \$5; Martha Nisley, \$2; Kan. and Neh. Conf. Mission Board, \$26.70; Sister Zimmerman, Jewell City, Kan., \$5; A. Friend, \$1. Total, \$147.13.

General Fund—Levi Blanch, \$3; John Ammon, \$1; A. Friend, \$15. Total, \$19.00.

Philadelphia Mission—Mrs. C. A. Holdeman, \$5.

EASTERN TREASURER.

S. H. Musselman, New Holland, Pa.

India Mission—Howmansville Mission Friends, \$50; A. Slater, Millersville, \$4; Paradise S. S., \$43.75; Kinzer Mission Meeting, \$22.85; O. H. Shenk, \$25; Jacob Metz, \$50; Delaware S. S., \$2.77. Total, \$198.57.

India Orphans—A. Bro., \$10; Lizzie Moseman's B. Class, \$26.88; B. F. Herr, \$2; collected by B. F. Herr, \$2.25; C. H. Musselman, \$15; Anna Shauh and C. Neff, \$15; Emma Hershey, \$15; Lizzie Doner, \$15; J. H. Mellinger and wife, \$15. Total, \$110.13.

Chicago Mission—O. H. Shenk, \$25.00.

Philadelphia Mission—O. H. Shenk, \$25.00.

Kansas City Mission—O. H. Shenk, \$25.00.

Mary Burkhard—A. Sister, Millersville, Pa., \$1.

General Fund—Delaware Cong., \$12.00.

WESTERN TREASURER.

Jos. R. Stauffer, Milford, Neb.

India Orphans—Jos. R. Stauffer, \$15.00.

Kansas City Mission—Widow Haeder, \$50; Joseph Haeder, \$1. Total, \$150.

LOCAL INSTITUTIONS.

Chicago Mission—A. H. Leaman, Supt., 145 W. 18th St.—Mrs. Nafziger, Metamora, Ill., \$10; Mrs. Stride, Metamora, Ill., \$5; Bro. Rupp, Plaquemine, Ill., \$1.45; Bro. E. B. Grady, Ill., \$1; Lizzie Grove S. S., Ill., \$6.85; Joe Geric, \$1; Phebe Bachman S. S. Class, \$1.25; Emma Orvis S. S. Class, \$2.35; Mabel Groh, \$1; M. S. Groh, \$2; Sterling Cong. S. S., Ill., \$18.67; Kan. and Neh. Conf. Dist., \$40.96; Plaquemine S. S., Ill., \$13.70; Metamora (Ill.) Cong., \$24.03; White Oak Men's S. S., Ill., \$20; Reuben Moser, \$25; Bro. Rocky Graymont, Ill., \$2.25; Bro. Ill., \$1; from Minn., \$25; rent, \$22. Total, \$237.31.

Fort Wayne Mission—J. M. Hartzler, Supt., 1209 St. Mary's Ave.—Lena Conrad, \$1; Holdeman S. S., Ind., \$13; Working Girls' Missionary Society, \$10; Brother and Sister, Goshen, \$5. Total, \$29.00.

Old People's Home (Ohio)—J. D. Mininger, Supt., Rittman, Ohio.—D. C. Amstutz, 64c; Mrs. D. C. Amstutz, 58c; Susanna Ginterich estate, \$24; Rebecca Rohrer, \$140; Kan. and Neh. Conf. Mission Board, \$16.50; payment on note, \$142.54; Frany Kauffman, deceased, \$28.62; Mrs. Mary Clapp, \$225; Anna M. Graybill, \$5; D. P. Yoder, \$5; Theresa Zook, \$106; Jonathan Schrock, \$1; Fanny M. Weber, \$1; Hannah Lantz, deceased, \$6.17; profits on Year Book, \$2.26; sale of Seulings, \$2c. Total, \$669.12.

Orphans' Home—Salome Strawn, \$25; Anna Hughes, \$5; Bible Reading, Fairview, Mich., \$6.37; Mary Kelley, \$10; Bro. and Sister, Goshen, \$5; Kan. and Neh. Conf. Mission Board, \$15; M. M. Cong., Martin's Creek, Ohio, \$7; Sister, Rheims, Pa., \$2; E. Miranda, Lippencott, \$3; B. Plank, \$4; Martinsburg (Pa.) S. S., \$6.90; Anna M. Graybill, \$5; J. J. Sumner, \$10; preacher, \$2.25; Auditor Paulding Co., Ohio, \$22; Nellie Scott, \$6; J. S. Schrock, \$1; Bro. Bellefontaine, Ohio, \$1; Reuben Moser estate, \$25. Total, \$161.62.

Kansas City Mission—C. A. Hartzler, Treas., 200 S. Seventh St., Kansas City, Kan.—J. B. St. A., \$1; Mt. Zion Cong. Mo., \$10.13; Esther Good, \$1; Sister Boyer, 40c; Martin Buck, \$1; Salome Levanhill, \$4; per J. G. Wenger, \$46.65; Pleasant View Y. P. M., \$2.50; nursery, \$6.55; R. D. Miller, \$10; Clarion Cong., Ia., \$18; J. G. Hartzler and wife, \$2; Pleasant View S. S., Kan., \$3; Mrs. St. A., 50c; Amos Neff, \$2; Union S. S., Ill., \$6.80; Desta Wilson, \$1; C. A. Wagner, \$5. Total, \$120.53.

Kansas City Mission Building Fund—Pleasant Valley Cong., Kan., \$45.75; Roseland Cong., Neb., \$23.30; Sycamore Cong., Mo., \$112; per Jos. Schlegel, \$57.80; J. M. Neuenmeier, \$10; David Garber, \$5; Ten Members, Peabody, Kan., \$5; M. E. Hort, \$2; Amos Geighley, \$5; G. D. Schenk, \$5; Jacob Ebersole, \$5; Christian Rich, \$15; Elizabeth Rich, \$5; Oranogo Cong., Mo., \$18.95. Total, \$221.90.

Sent direct to India, January, February and March Reports—Eli D. Yoder, \$15; Lillie Minnich, \$5; Amanda Nisley, \$30; Anna S. Litwiler, \$18; A. Slater, \$10; a Brother, Elv. L. H., \$70; A. M. Cong., Garrett Co., Md., and Somerset Co., Pa.,

HERALD OF TRUTH.

May 30, 1907.

\$38; from Bureau Co., Ill., \$25; Upper Deer Creek S. S., Ia., \$15; Brethren West Union S. S., Ia., \$16; Ernest Berghman, \$1; Geo. Miller, \$1; Upper Deer Creek Cong., Ia., \$14; C. W. Vorles, \$40.41; West Union S. S., Ia., \$17.50; J. F. Brunk, \$30; Bertha Detweiler, \$6.25; Donor Unknown, \$21.22; Government, for School, \$58; West Union Cong., Ia., \$50. Total, \$2,588.05.

PAID.

Evangelizing, \$30; Chicago Mission, \$154.79; Ft. Wayne Mission, \$71.78; India Mission, \$400; India Orphans, \$135; Kansas City Mission, \$166.13; Old People's Home, Ohio, \$32.30; Orphans' Home, \$88.17; Old People's Home, Pa., \$2.75; China, \$112.43; Russia, \$5; Philadelphia Mission, \$5; General, \$26.62.

GEORGE L. BENDER, Gen. Treas.

The St. Joseph Valley Bank

Pays 3 Per cent Interest on Savings Accounts

Offering its depositors, as security, the well-known integrity and business ability of its officers and directors, who are in direct touch with every important transaction of the bank.

It is not only one of the oldest (organized in 1872, Charter No. 12) but is the LARGEST BANK in the county and one of the largest state banks in Indiana.

Capital & Surplus \$150,000.00
Assets over \$700,000.00

OFFICERS & DIRECTORS

JOHN W. FIELDHOUSE
HERMAN BORNEMAN
WALTER S. HAZELTON
THOMAS SNELL
T. T. SNELL

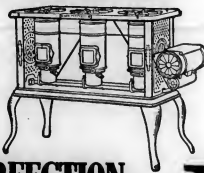
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The load seems lighter—Wagon and team wear longer—You make more money, and have more time to make money, when wheels are greased with

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—The longest wearing and most satisfactory lubricant in the world.
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Don't swelter this summer with the temperature at 110. Get a New Perfection Wick Blue Flame Oil Stove and have a cool kitchen. The



NEW PERFECTION Wick Blue Flame Oil Cook-Stove

produces a working flame instantly. Blue flame means highly concentrated heat, no soot, no dirt. Oil is always at a maintained level, ensuring a uniform flame. Made in three sizes. Every stove warranted. If not at your dealer's write to our nearest agency for descriptive circular.



The Rayo Lamp is the best lamp for all-round household use. Made of brass throughout and beautifully nickel-plated. Perfectly constructed; absolutely safe; unexcelled in light-giving power; an ornament to any room. Every lamp warranted. If not at your dealer's write to our nearest agency.

STANDARD OIL COMPANY,
INCORPORATED

HERALD OF TRUTH

Organ of Seventeen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, JUNE 6, 1907.

Vol. XLIV. No. 23.

NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

EDITORIAL NOTES.

Blessed is the man whose delight is in the law of the Lord, and in his law doth he meditate day and night.

How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things (Rom. 10:15).

Give yourself to the Lord and live as his word and his Spirit lead you, and you will never need be afraid; he will prove a very present help in every time of trial, and in every temptation make a way of escape.

The next annual Sunday school meeting for the Cumberland county district meets at Churchtown, Cumberland Co., Pa., on June 13. All Sunday school workers and friends of the cause are cordially invited.

"The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also are they than honey and the honeycomb."

A heart that still craves after the forbidden things of this world cannot be pure and needs to be renewed and changed by the operation of the Holy Spirit, cleansed from all its impurities and filled with divine love. This is what Jesus means when he said to Nicodemus, "Ye must be born again."

Following the letter from Hadjin, Turkey, in last week's Herald, we bring this week an interesting program for a day in the Hadjin Orphanage, by Sister Rose Lambert. As in India, this program shows that the Hadjin missionaries' life is an exceedingly busy one for the Master. God bless the noble efforts of every missionary worker at home and abroad.

The greatest comfort, the deepest satisfaction, the strongest stay of the soul of man, is faith in an Almighty Being. And coupled with this fact is the other, that the deepest want in the soul of man is rest. Not all desire pleasure, not all wealth, not all fame, but all want rest. And true faith brings rest. "Ye believe in God, believe also in me. In my Father's house are many mansions." Those who believe shall enter into the rest prepared for the people of God. Let us strive that we may enter into that rest.

Neckties.—At the annual meeting of the Dunkard people during last week at Los Angeles, Cal., the question of men wearing neckties and fashionable hats was discussed and the standing committee presented the matter in these words: "We advise our men against the wearing of neckties and fashionable hats; yet we do not see our way clear to make this a test of fellowship. At the

same time we urge our members to guard against giving offense, according to Rom. 1:19 and 1 Cor. 10:32, 33." This recommendation by the committee was rejected on the ground that it was not stringent enough.

The Chinese Famine.—From an exchange paper we learn that the Red Cross Society has formally announced that it will no longer receive contributions of money or provisions for the relief of the Chinese famine sufferers, the famine having been broken by the ripening of the new crops. Altogether the society has collected for these famine sufferers in China \$320,000.00, besides a large quantity of seed and flour. What our Mennonite people have done in this line has been but a very small amount, yet it has no doubt done its share in helping the sufferers. We are glad, however, to learn that the new crops make it no longer necessary for further means to be sent on account of the famine.

Do not fail to read Bish. Isaac Peters' very interesting article on the Sunday school. What he says is probably a revelation to many. We have in our library a copy of a little book that was used in the early Sunday schools in our church in the early times of which he speaks. We Mennonites have every reason to make much of the Sunday school, since our forefathers were in reality the pioneers in that great movement, as they were pioneers in the great peace movement, the separation of church and state, and liberty of conscience and of speech. It would be well if this fact were given more prominence at our Sunday school conferences and other public gatherings in that it would enlighten the public mind on this historical fact and inspire our people to greater effort to make the Sunday school what our martyr forefathers intended it to be.

Home influence.—It is difficult, perhaps altogether impossible, for human science or wisdom to trace all the influences that shape the lives of children, but some of these influences are not at all hard to trace. The law of association has most to do with it. We are very much like the company we keep. The old saying, "Like priest, like people," has its virtues; it also has its faults. A more potent and reliable maxim is, "Like mother, like child." When this immutable, divinely established law becomes more generally and thoroughly known in all its phases, many seeming mysteries will be made plain. We know that a little child is very impressionable—perhaps we do not begin to realize how much that means, or how far-reaching that term is when applied to the child mind or the child act. It is certainly not enough to say that the parents' words and example usually form the child's ideal. That the parents' mental condition forms the child's mental attitude is perhaps nearer the whole truth. Children go where angels fear to tread, for the power of discernment is often little short of divine. But the fireside, the dinner table, is often the place where people and things are discussed in a confidential, open-hearted, unrestrained way. Here is danger. Here is mischief. Children naturally think older people wise, good, exemplary. At the same time the statements of parents are not to be doubted. When these statements convey to the child-mind the idea that so and so is a —, a —, and a —, the child

eyes bulge with surprise and the ears become alert with curiosity. Hence in no place can there be greater necessity for extreme caution and thoughtful consideration than at the fireside. A little girl was asked why she had such a strong dislike to the minister. Her answer was significant: "Because mamma does not like him." And why? Because that minister in his sermon had spoken very strongly, several years before, on bridling the tongue and the desire for display. The mother was greatly in need of brides with a special bit in each of these cases, and the sermon was an affront; she was angry with the pastor and her child heard of it almost daily. Is it a surprise when such children, after they grow up, are seldom seen in the church which their parents attend? They have been daily taught to despise the minister, the deacon, the bishop, the Sunday school superintendent, the teacher, or even the janitor, or this, that or another member. The child cannot consistently go to church there if it believes what the parent says; certainly the idea of uniting with the church becomes preposterous. The plea that wrongs exist and that silence is sinful, is one of the weakest, poorest, meanest excuses that can be made in the attempt to cover the evils committed by an unbridled, unruly tongue. Surely we should watch the door of our lips, lest we sin with our tongue. The lesson I wish to convey is, never speak disparagingly of ministerial or other church work or of any minister or other officer or member of the church, especially in the presence of our children. Rather pray for them in the presence of our children. This alone would mean a great change in the children, in the one who prays, and in the one prayed for.

PERSONAL MENTION.

Bish. David Schlachab of Osceola Co., Mich., held communion services in the Fairview district on Sunday, May 19, and at Pre. Daniel Miller's on the 26th.

Bro. D. C. Hershey of Lancaster Co., Pa., is doing mission work during the present summer in the pines of Maine (Washington county). May the Lord bless his effort.

Bro. David Garber of La Junta, Colorado, is on a trip through Kansas, Iowa, etc., preaching in the different congregations and making collections for the building of the La Junta Sanitarium.

Bro. Henry Linebach and wife of the Weaverland congregation, Lancaster Co., Pa., visited the Publishing House last week and spent Sunday with the brotherhood at Elkhart and attended services there.

Bro. G. L. Bender, treasurer of the Mennonite Board of Missions and Charities, spent Thursday of last week in Marion, Ind., attending a convention of United States post office representatives. He returned Thursday night.

Pre. Amos A. Yoder of the A. M. congregation in Lagrange Co., Ind., visited with his family in Monticore Co., Ill., during the latter part of May and dispensed the word of God to the congregation there. May God bless his work.

Bro. Andrew Schrock of Metamora, Ill., visited the congregation near Mauston, Calhoun Co., Iowa, in the recent past; communion services were held on Sunday, May 19, and he also conducted a number of meetings on other occasions in the vicinity.

HERALD OF TRUTH.

Bro. M. B. Fast, editor of the Mennonitische Rundschau, our German periodical, expects in the near future to go to Watertown, N. Y., to consult a specialist on stomach diseases with regard to his health. He has for some time been suffering more or less.

We sincerely sympathize with Bro. Jonas Loucks, minister of the Yellow Creek congregation, Elkhardt Co., Ind., in the sad and sudden bereavement which befell him in the death of his wife. The Lord comfort and bless the dear brother in this affliction.

Pre. George Ross spoke to the La Junta congregation in Colorado on Sunday, May 19, from the important text, "My Spirit shall not always strive with man." This is one of the most far-reaching and important texts the word of God presents to our consideration.

A brother in eastern Pennsylvania writes under date of May 20: "Enclosed find \$2.00—one dollar for the Herald of Truth for one year and one dollar to help cover your loss by fire. I am nearly seventy-five years old and falling in health and strength." The Lord bless our dear brother for his kindness.

Bro. S. F. Coffman writes us that his wife, of whose illness mention was made last week, underwent an operation on the 21st of May, when about 140 gallstones were removed. She passed through the ordeal bravely, and although the immediate improvement did not come as expected, she is now doing very well. May God speedily restore her to full health.

Bro. John Spiegel of Somerset Co., Pa., who has been spending some time in different localities of the Middle West, spent several days in looking over improvements and business plants in Elkhardt. He also spent some time in the Publishing House and we had a very pleasant visit with him. Incidentally he met with Bro. John Bender, of the same vicinity, and together the two brethren left on Friday noon of last week for the East, stopping over in Ohio before reaching their homes.

Bro. A. C. Kolb, who has been employed in the book department of the Mennonite Publishing Company for seventeen years, has resigned his position and gone to Northwestern Canada, where he has land interests to develop and where he will engage in wheat raising and breaking prairie with a large steam plow, with a capacity of breaking forty acres per day. We wish him success in the new enterprise and trust that the blessings of God may attend him wherever he may go.

For the Herald of Truth.

OBJECT AND ORIGIN OF THE SO-CALLED SUNDAY SCHOOL.

By Isaac Peters.

In the histories of the church we read that our fellow-believers in the Netherlands and in Germany soon after the Reformation in the sixteenth century established some kind of Bible study or Bible school beside the usual church services, in which, according to 2 Pet. 3:16, they took opportunity to discuss and edify one another in the perusal of Scriptures that were hard to understand (see 1 Thess. 5:11; Heb. 10:24, 25; Jude 20:21); and of which several ministers testified that these Bible studies had proved to them a preparation for the ministry, and by which the members of the church were qualified for the work of the ministerial office, whereby the body of Christ was edified, in that that they were led to a diligent study of the word of God, according to John 8:39, 40; Eph. 4:11-14.

These congregations also, even in those early times, had some sort of Sunday school, in which they met Sunday afternoons to give instruction to children and young people from the Bible. But because they as the "Stillen im Lande" (Silent ones in the land)—because of their unassuming, unpretentious lives—kept themselves separate, as the non-resistant followers of Christ,

from the state, they were often harshly represented to the state as dangerous subjects by opposing sects and were therefore requested to render to the government a statement of their religious principles. Consequently in 1535—one year before our reformer Menno Simons united with the then so-called "Taufgesinnten" (also known as Anabaptists)—they submitted to Ferdinand, king of Austria, a statement of their principles of faith, as found in their confessions of faith and their catechisms. They had a well-organized church with discipline and rules of order. Religious instruction for children and young people was conscientiously conducted, for which purpose they met every Sunday afternoon. They likewise conducted weekday schools. After finishing their course in school the young people were placed in charge of the ministers, to receive further religious instruction in the faith and the new life, according to 2 Tim. 3:15. The ten commandments and the Lord's Prayer were taught the children very early.

In consequence of the many persecutions of our forefathers because of their faith, this Scripturally enjoined custom of theirs gradually disappeared from among our Mennonite congregations, and as a result moral restraint grew more and more lax among the young people, until finally in 1782 in the city of Gloucester, England, a noble man, Robert Raikes, observing with sorrow the large number of children who spent Sunday in holierous sport on the streets and in indulgence in vile practices, began to gather them together and give them moral and religious instruction. Soon afterward a pious woman of the common classes became his assistant, and when the success of this effort became evident, other men and women took hold and assisted as teachers. Others were ready to help with their means, and in course of time the great movement now known as the Sunday school blossomed forth and spread until it has found a place in almost every community where there is a Christian church. But how strange that the re-establishment of such a great and good work should have met with so much opposition! The Sunday school work that on account of the persecutions of our forefathers was abandoned, found deep prejudices, objections and hindrances among the very ones who should have recognized and welcomed it as a work that had been, but should never have been, discontinued. But in spite of prejudice and opposition the work, once resumed, could not be stopped. But it is to be regretted that among the workers are always found those who are not entirely subject to the will of God and therefore can not discern between the mere appearance of godliness and the power of true piety.

With the introduction of the Sunday school the need of Bibles for the use of children and young people to commit passages of Scripture to memory became very evident, but which was lacking in many houses and families. And although in the city of Halle, Germany, the well-known publisher Von Canstein had begun in 1712 to print and publish Bibles, these Bibles and Testaments were so expensive that only a few families of means aside from the ministers had or could have them. (This old publishing concern is still in existence, and the Mennonite Publishing Company has large numbers of Bibles and Testaments there.—Ed.) This universal need moved an English minister named Charles to bring into being a Bible society and collect funds for the publication of Bibles and Testaments by means of these voluntary contributions, and thus enable the people to obtain a copy of the Scriptures for a small amount of money. This effort was crowned with success, for in 1804 the British Bible Society was founded, through whose now world-wide work the Bible can be had cheap in almost every known language.

In view of these facts, how precious are the words of the prophet Jeremiah (6:16) in connection with the religious instruction of our children and young people, when he says: "Thus saith the Lord, Stand ye in the ways, and see,

and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

Henderson, Neb.

For the Herald of Truth.

MARTIN LUTHER'S ATTITUDE TOWARD THE PRINCIPLE OF LIBERTY OF CONSCIENCE.

By John Horsach.

The principle of liberty of conscience was given the foremost place in Luther's program of reforms after the Leipzig Disputation (July, 1519). But when a few years later the reformer decided that the new church should be united with the state, he did not hesitate to call upon the secular arm to come to the aid of the church in the attempt to suppress heresy. In later years he reaccepted the view which he had held before he assumed the role of a reformer—that capital punishment is to be inflicted on heretics. (Cf. Theologischer Jahresbericht, Vol. XXIII, p. 515.)

If the testimony of Leo X. as stated in the bull "Exsurge Domine" (June 15, 1520), may be relied upon, Luther held at that time the damnable heresy that "to burn heretics is against the will of the Spirit." The famous book, "To the Christian Nobles," which he wrote in June, 1520, is an eloquent plea for religious liberty. The reformer shows that every Christian is a member of a spiritual priesthood, and that there can be no earthly authority, either ecclesiastical or secular, to rule over the Christian conscience. In the book "Of the New Bull and Falseness of Eck," Luther refutes the insinuation of his opponent that his disapproval of the burning of heretics was due to his own love of life, since he realized his tenets to be heretical. "The Papists in Rome," he observes, "when they find themselves unable to resist the truth, slaughter the people and by killing solve all arguments." (Erlangen edition of Luther's works (German), Vol. XXIV, p. 19.)

But how strange that the re-establishment of such a great and good work should have met with so much opposition! The Sunday school work that on account of the persecutions of our forefathers was abandoned, found deep prejudices, objections and hindrances among the very ones who should have recognized and welcomed it as a work that had been, but should never have been, discontinued. But in spite of prejudice and opposition the work, once resumed, could not be stopped. But it is to be regretted that among the workers are always found those who are not entirely subject to the will of God and therefore can not discern between the mere appearance of godliness and the power of true piety.

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In view of these facts, how precious are the words of the prophet Jeremiah (6:16) in connection with the religious instruction of our children and young people, when he says: "Thus saith the Lord, Stand ye in the ways, and see,

June 6,

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hand, mouth and heart, and should be unconcerned about it. If you can persuade the government to proceed and give a command, you may do so. If the government be not willing, neither should you be. But if you proceed, you are in the wrong and are far worse than the other party (the Romanists)." (Ibid., Vol. XXII, p. 43.)

This book, it is worthy of notice, Luther addressed to his followers in the states where the cause was expected ultimately to triumph, although a new church had not yet been organized. He did by no means propose that the subjects of a Roman Catholic ruler should forever shroud within the fold of that church. For Lutherans in Roman Catholic states he demanded toleration. One year after the publication of the "True Admonition," when his translation of the New Testament was put under the ban in several states and the authorities, he wrote a tract on "How Far is a Christian under Obligation to Obey the Magistrates?" He warns his friends against surrendering the book. Conscience should be free, he contends, and "no one may have authority over the soul but God." (Ibid., p. 37.) In the same year (1523) he wrote a tract, "That a Christian Assembly or Congregation Has the Right and Authority to Decide in all Questions of Doctrine and to Call and Depose Ministers." From these books it is obvious that the reformer found it difficult to discard the great principle of liberty of conscience. He attempted to maintain it in theory at a time when with his approval heretics were persecuted in Saxony.

After he had decided that Lutheranism was to be introduced by the Saxon government, and the organization of the proposed new church should consequently be deferred, Luther returned from the Wartburg to Wittenberg and discarded the reforms which had been introduced by Carlstadt. Mass in the Latin language was restored, and the communion sub utraque was abolished. The fact, on the other hand, that the restoration of Romanism caused great offense was ignored. When Frederick the Wise died in May, 1525, and his brother John, a staunch Lutheran, succeeded him, the new church was organized and the Lutheran creed made compulsory for the whole land, the protests of the weak being considered out of place at this time.

Dr. Carlstadt, the former dean of Wittenberg University, was banished from Saxony, September 16, 1524, by Duke (afterward Elector) John. This severe measure has sometimes been justified on the supposition that the persecuted reformer was a revolutionary disturber of the peace. His crime, however, consisted in this, that (at Orlamünde) he proceeded with the introduction of reforms independently of Martin Luther. In a standard work, Dr. Herman Barge, in a standard work, which is indispensable for the study of the beginnings of the Reformation (Barge, "Andreas Bodenstein von Carlstadt," 2 vols., Leipzig, 1905), portrays him as the first representative of evangelical Puritanism, and shows that he has been persistently misrepresented by the historians of the established church. Two other ministers, Dr. Gerhard Westerberg and Martin Reinhold of Jena, both friends of Carlstadt, were banished with him. In his book, "Against the Heavenly Prophets," Luther informs us that Carlstadt's banishment had his full approval. "Now tell me, my pious reader," he says further, "have the princes of Saxony not had enough patience with the mad spirit? Yes, alas, too much." (Erlangen, Vol. XXIX, p. 174.) Later he advised the elector that in his opinion the proper penalty to be inflicted on Carlstadt was imprisonment.

The first instance, however, of Luther's invoking the aid of the magistracy in the interest of "pure doctrine" seems to be that of the minister of Oelsnitz (his name is unknown). This brave man, in all proba when Luther had restored it in Wittenberg. About one year before Carlstadt's banishment the Wittenberg reformer wrote

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to Michael von der Strassen, "Geleitmann" at Born: "My petition therefore is that you advise the Schoeesser of Oelsnitz that he should command the preacher to go slowly and first of all preach Christ properly, putting off his fanaticism, or leave the place." (DeWette, "Luther's Briefe," Vol. II, p. 423.) Again, on December 5, 1523, he wrote to the same officer, admonishing him earnestly "to use force and either drive the preacher of Oelsnitz away or compel him to talk this awkward notion out of the people and to recant." He advises the authorities to "take one or six by the neck and cast them into prison." (Ibid., p. 438.) A few weeks later the pastorate of Oelsnitz was vacant. (Ibid., 455, 460.) Whether the minister had fled or been removed by force is uncertain.

In a tract which Luther wrote in 1528 on the Anabaptists and their principles, and in which he speaks of them as "the devil's sure messengers," he disapproves of capital punishment, but is of the opinion that they are not to be tolerated in the land. A few years later, in 1532, he wrote another little book against the dissenters, giving it the title, "Concerning the Sneaks and Hedge-Preachers." He urges the magistrates to make it everybody's duty, by severe penalties, to report promptly concerning the wandering preachers who are not of the established church. The civil authorities, he says, should permit strangers to preach only after the state church pastor of the parish has examined them and pronounced them orthodox. These preachers ought to labor in public announcing their appointments beforehand. If they will not do this, they are surely the devil's messengers. "Whoever tolerates and hears them should know that he hears the devil himself, as he is speaking out of a possessed person." (Erlangen, Vol. XXXI, p. 226.) It is worthy of notice that at the time when the Lutheran propaganda was carried on by what the reformer now chose to designate as sneaks and hedge-preachers was past. The further extension of the Lutheran Reformation had become dependent upon the goodwill of the ruling princes.

In the writings of Melchior Hofmann, the Anabaptist, there is found a remarkable passage indicating the mood in which this book of Luther's was received by the dissenters. Since they were severely persecuted in Saxony and were arrested as soon as they could be found by the authorities, Luther's insistence that they must call upon the parish pastor before beginning to labor in a given place sounded in their ears like cruel mockery. Says Hofmann in the same year in which this book was published: "Many cry out against the hedge-preachers and desire to have them come to the light, not with good intention, but to drink their blood." (Cornelius, "Muenst. Aufbruch," Vol. II, p. 225.) (To be continued.)

Cleveland, Ohio.

For the Herald of Truth.

"IS THY HEART RIGHT?"

By A. K. Kurtz.

"Beloved, if our heart condemn us not, we have confidence towards God" (1 John 3:21).

It is of the utmost importance that we know the true state of the heart. The oft-repeated phrase, "if the heart is right, all is right," is, as a certain writer says, "but a half truth," and is a kind of consolatory expression used to vindicate one's own spiritual condition. The fact that the life is the test of true discipleship and reveals the true condition of the heart better than words, verifies the folly of this and similar expressions. The heart that is free from sin is free from condemnation, and according to Rom. 8:21, we must be in Christ Jesus to be thus free. This takes place in regeneration or the spiritual birth, when God gives the new heart, "A heart to know him" (Jer. 24:7), or when God creates in us a clean heart (Psa. 51:10).

This confidence toward God that the apostle mentions must come from a knowledge of God's saving power coupled with his wonderful love. We have confidence in a person when we know, by experience, that he is as good as his word and is able to fulfill his promises. So in our experience of justification and regeneration we have learned to know "that God is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Eph. 3:20). Knowing then that God has heard our prayers and saved us, our confidence and faith toward him is established so that in after life when trials, temptations and disappointments come we go to Him who has heard and helped us in the past—yes, who has saved us and delivered us out of temptation and the snare of the devil. A heart saved from sin, that confidence is established which is the groundwork of that joy and peace in the Holy Ghost which is the blessed heritage of God's children and is that state of grace where God reveals himself as he does not to the world (John 14:22, 23).

It is possible for a person to be free from condemnation and at the same time live in sin. The seared conscience knows no condemnation. Ignorance of what God's word in regard to salvation teaches debars many from knowing the true state of the heart, "the heart being deceitful above all things" (Jer. 17:9). It becomes necessary that we try our hearts by the searchlight of God's word. So long as God's word condemns us in place of being food to the soul, we may know that the heart is not right. May the poet's prayer be ours for

"A heart in every thought renewed
And full of love divine,
Perfect, and upright, and pure, and good,
A copy, Lord, of thine."

Smithville, Ohio.

For the Herald of Truth.

A CALL TO SINNERS.

May the blessed Lord be with all his churches and all the followers of Jesus Christ. He will give his followers grace to conquer if they will only put their trust in him. He has promised that he would send his comforting Spirit to all who would accept it. He is ever ready to receive all who come willingly unto him. Oh, then let us come to Jesus, and ask him to bless us; and pray that he might lead us safely through this world of sin and sorrow. When our sins rise before us like mountains and our way looks dark and gloomy, we have the blessed hope that he will lead and guide us safely through and bring us into his fold. Oh, dear sinners, whoever you are, turn, Oh, turn, and come to Jesus before it is forever too late. Come, while the door of mercy is open. Come, while it is yet called to-day; to-morrow it may be forever too late. When once the door of mercy is shut, we may cry for mercy, but Jesus will say, Depart, I know you not. Let us then flee to Jesus and seek refuge for our weary and never-dying souls.

While in this world we are often pressed down with grief and sorrow, troubles and trials. Let us then come boldly to the throne of grace, repent and mourn over our heavy load of sin, and ask Jesus to forgive us. If we truly repent we have the promise that we shall be saved. Let us walk in the path that leadeth to true happiness; then if we lay our bodies down to rest and slumber in the grave, our souls may take their flight and be with Jesus at home. Let us lay hold on the good work; let us not be so slothful, but let us be persevering and skilful in the cause of Jesus. We shall then be crowned with a crown of righteousness that shall never be taken from us. Therefore, I say, take warning in time. The day of life may soon be past and then if we are not prepared, it will be forever too late. O happy day, when my soul shall take its flight and dwell in peace at home and be forever blessed!

N.

TIDINGS FROM THE CHURCH AT HOME AND ABROAD

FOREIGN MISSIONS.

India.—American Mennonite Mission, Dhamari, C. P., India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill.
Chicago.—Mennonite Gospel Mission, Emerald Ave. and 26th Street, Chicago, Ill.
Chicago.—Hoyne Avenue Mission.
Toronto, Canada.—Home Mission, 75 Tate Street.
Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.
Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa.
Ft. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind.
Lancaster.—162 Rockland Street, Lancaster, Pa.
Canton.—Mission Home, 1504 East Eighth Street, Canton, Ohio.

Kansas City.—200 S. Seventh St., Kansas City, Kan.
Argentina, Kan.—

Baptismal services were held in the East Chestnut Street M. H., Lancaster, Pa., on last Sunday afternoon. Services were also held in the Mountville M. H. at the same time, and communion services at the Muddy Creek meeting-house.

From Montgomery Co., Pa., May 28, 1907.—Pre. Peter Nissley and wife of Lancaster Co., Pa., in company with Bro. Amos Hershey and wife, Henry Cassel and wife, and John Reist and daughter, all of Lancaster Co., Pa., spent Sunday, May 19, among the brotherhood in the vicinity of Franconia, and Bro. Nissley conducted services in the Harleysville Chapel on Sunday evening. Among the families visited were Pre. Henry S. Bower, Henry C. Delp and others. Sister Nathaniel G. Landis of Franconia is suffering from a stroke of paralysis.

COR.

From Sugar Creek, Holmes Co., Ohio.—On Sunday forenoon, May 26, baptismal services were held in the Walnut Creek M. H., on which occasion twenty-nine young souls were received into church fellowship, and in the afternoon the communion was observed. Several hundred members participated in the sacred emblems. May God add his blessing.

A. W. H.

Newkirk, Okla., May 23, 1907.—Dear Readers of the Herald:—Greeting. On Sunday, May 12, we had our communion services at this place; also received one soul into church fellowship by water baptism. Bro. T. M. Erb of Newton, Kan., officiated. Bro. Christian Reif of Newton, Kan., was also in our midst during the meetings. There are fifteen members at present and we have prospects of others moving here in the near future.

COR.

Brutus, Mich., May 27, 1907.—Dear Editors and Christian Friends:—It is a long time since I have written for the Herald of Truth. In March, 1896, I with my family left Mayton, Alta., Canada, for Michigan. It was very sad for us to leave the brotherhood, who were so very dear to us, and we have not heard from them for a long time. We hope, however, before long to see a letter in the Herald from some one from that place.

We are all well, for which we feel very thankful to our heavenly Father. My dear old father was very sick some time ago, but is better now. He had lung fever. Indeed God's ways are not our ways. Therefore let us prepare to meet our God, while we are in the accepted time and in the day of grace. God shows us his power in many ways. He sends great storms and hurricanes, cyclones, earthquakes, famines, fires and shipwrecks, contentions and dissensions in churches here and elsewhere. Satan is constantly putting forth his best efforts and is succeeding so well in his work that we must believe that we are in the last days of the world and the Scriptures are rapidly fulfilling, and the end may be at hand very

soon. Let us therefore seek to walk circumspectly and follow closely in the Master's footsteps and watch and pray that we may be ready when he comes.

We have a cold spring. The woods are not yet green. The farmers are done seeding, but it is too cold for the grain to grow. But we do not complain. Our heavenly Father has promised to provide for his creatures and we have plenty for the necessities of life, though my costs \$24.00 a ton. The Lord bless us all and make us fit for every good work and word, and finally gather us home to the rest of God's people.

JOHN BRUBAKER.

Farmerville, Pa., May 26, 1907.—Beloved in the Lord:—Greeting in his worthy name. Oh, the realization of his wonderful works, and how great is his compassion toward us! Oh, how sad to see many follow after the rudiments of the world! Few are they that follow after piety, but we are thankful to God even for them. The Holy One is not willing that any should perish, but that all should come to newness of life. My brother and sister, can we not do God service and obedience in all things, according to his revealed will that thousands may be led to cry for mercy and find sweet peace? We are responsible! During this month we received spiritual blessings bestowed through the efforts of our ministers, Bish. J. Weaver, Bro. Noah H. Mack and Bro. John Souder of Goodville, Pa. The latter preached for us today at Metzler's. I rejoiced greatly when the brethren came and testified of the truth. "We therefore ought to receive such, that we might be fellow-helpers to the truth" (3 John 8). God bless us all.

LIZZIE M. WENGER.

Wakarusa, Ind., May 23, 1907.—Dear Brother:—Greeting in Jesus' name. I so heartily agree with Bro. N. E. Byers that I feel there should be more said. I have often been made to wonder why the two church papers could not be one paper. The same effort put forth in one would enable us to have a larger paper, even if the price would be \$15.00 a year, and then if each family in the seven conference districts would take the paper they would still have fifty cents left over and above what it costs them to take the two papers; and by adding a little more the church could buy the Mennonite Publishing House at Elkhart, and there would then be no need of employing men outside of the church to manage the Publishing House, on account of which a good many seem to be dissatisfied.

There is no need of two publishing houses with two church papers, Sunday school lesson quarterly and Sunday school supplies published at each place and thereby getting our young people confused that they don't know to which place to send for what they need, causing hard feelings among the older brethren. As Bro. Byers says, we need a Mennonite publication board for the same reason that we need other boards.

My dear brethren, let us stand by our old pioneers, and if the Publishing House is not what we think it ought to be, let us put forth our efforts to make it so. But first let us examine ourselves and see if we are right or not. As for me the Herald of Truth is good enough. It found its way into my parental home when it was first published and is always welcome in my home.

Though there are several advertisements in the back part of the paper that I think would better not be in a church paper, this could be easily remedied. If I have presented any thoughts that are worth publishing you are at liberty to do so. In my way of looking at things the publishing interests at present make the church appear as if it were divided. If you will allow me to say this much.

COR.

Marion, S. D., May 23, 1907.—Dear Brethren:—I was sorry to hear of the great loss to you sustained by a recent fire, but such are the ways of God and whatsoever he doeth is well done and all things shall work together for good to them that serve him and fear him. Oftentimes we cannot understand his ways; notwithstanding they bring about blessed results.

We have had a peculiar spring. During the month of March the weather was fairly pleasant, but often cold, and we hoped that during May we should have fine spring weather, but were, to some extent, disappointed, as we have only had a few days of warm weather. Sometimes we had a few real warm days and then again cold. On the 14th we had a heavy snowstorm and many frosty nights. In consequence the people are much behind and are working busily planting corn, and there is little pasture for the cattle. The fruit trees are just beginning to bloom, but it does not appear that they suffered any injury. If we put our full trust in God he is able to bring all things about to his glory and to our good. With kindly greetings, your brother,

CHR. MILLER.

Arnold, Kan., May 20, 1907.—Dear Brethren and Sisters and Christian Friends:—I wish unto you all the grace of God and the sustaining influence of the Holy Spirit. May we, as his children, submit ourselves fully to God and be wholly consecrated to his service, who admonishes us to cast all our cares upon God who careth for us and will help us to bear our sorrows and share with us all our cares. The death angel has again come into our home and taken away a little daughter to the bright and beautiful home above, and we feel very sad indeed over the loss, for we loved her dearly, but we know that Christ is ever near us and sympathizes with us and helps us to bear our burdens, and we take comfort in the words of Jesus when he says, "Of such is the kingdom of heaven." He knows what is best for us, and does all things well. Indeed he gave her and has taken her away, and if we live for him and for his cause we can meet our dear little angel child in heaven. Blessed be the name of the Lord.

COR.

Elk Park, N. C., May 20, 1907.—Dear Brother Editor and all the Readers:—I will herewith write you a few lines. I greet you all heartily with the words of the twenty-third psalm. I have also in my life of faith experienced that Jesus is indeed a good shepherd. He hears our prayers and gives his children strength enough to overcome all that opposes us in this life, and often we feel that our Shepherd makes us to lie down in green pastures and leads us by the still waters, and we are strengthened by his blessed word. Oh, that we may all be able to fight against sin and the devil to the glory of God! Then we shall also be crowned as victors with the incorruptible crown of eternal life. But he that will not fight will never obtain a crown.

In Gen. 8:22 we read that while the earth remaineth, "seed time and harvest, cold and heat, summer and winter and day and night shall not cease." So we see it again fulfilled that God is a faithful God and still reigneth. The heavens declare the glory of God and the firmament sheweth his handiwork. The great hills, with their thickly covered forest trees, have again assumed their summer garb; the fruit trees are blooming the birds sing and praise their Maker. Everything seems to begin to live. Much seed is sown, and if God will prosper and bless it, many bunsels will be gathered in at the appointed time; but he who does not sow shall also not reap, and yet God has decreed that in the sweat of thy face shalt thou eat bread, and we shall labor with our hands that we may have to give to the needy.

For the brief life of the present all is well provided for; but it is so often the case that for the long eternity before us so little is done and the important work is ever deferred until it is too late, and after death there will be no more par-

don. This we see in the parable of the rich man and Lazarus, and whatsoever a man soweth that shall he also reap. Indeed our work and our words will be weighed and, like King Belshazzar's, they may be found too light. Therefore seek ye the blessed Savior. And what I say unto you, I say unto all. Watch, for possibly very soon the Lord may come, with the great day of judgment, and every secret thing shall be revealed, and he will also bring with him the reward of all, both saint and sinner.

I will also inform you that we and Sister and Brother Wiebe and the orphan children are enjoying reasonably good health, and we are still comforted and encouraged in our work, both physically and spiritually. We also have our little land all planted, after the manner they plant here in the hills. There is not much farming done here. The people work mostly in the iron mines, and everywhere we hear the sound of axes and saw in the woods, and then comes the crash of great trees falling, which are then hauled with oxen to the mills and sawed into lumber.

I will also further inform you that we recently received \$105.00 from Bro. Paul Tschetter, of the Hutterische Brethren congregation near Bridgewater, S. Dak. We, of the Mission here, heartily thank all the dear brethren and sisters who contributed to this fund, for their brotherly help of provisions and clothing from the Salem congregation near Bridgewater, S. Dak., for which we also sincerely thank the kind donors; and also from the congregation near Beadle we received 160 pounds of clothing and lard, for which we also return our sincere thanks. God bless you all, and if there are still other congregations or persons who desire to give something for this mission we shall be glad and will receive it thankfully, and the Lord will without fail reward each sincere giver; so the great book of books tells us.

J. M. TSCHETTER.

Surrey, N. Dak., May 21, 1907.—Dear Brethren and Sisters in Christ:—Greeting. We are all well and enjoying the gracious privileges of the Lord's blessing upon us. We are now having warm weather. Grain and garden vegetables are now coming up and growing.

We had our counsel meeting on the 5th of May, and on the 12th we had the privilege of observing the Lord's supper. Peace and harmony prevailed. Bish. Lapp could not be with us this spring and Bro. M. Mast officiated in his stead. On last Sunday, May 19, Bro. Mast went to Portal, N. D., and held communion there, and in a few weeks he will go to Baden and have communion with the brethren there. Some time in the near future he expects to go to Colgan to visit a few brethren there. He also has calls from other places, but cannot go for lack of time, being alone on his farm and no minister to assist him. Des. Israel Zook fills the appointment in the Lord. Mast is away. Surely the harvest is great, and the laborers in this great harvest field which is already white for the harvest are few. Pray for us that more laborers may be enlisted in the great work of bringing in the sheaves.

D. F. MILLER.

Nappanee, Ind., May 30, 1907.—Editors of Herald of Truth:—Brethren. I received a telegram from Mr. Vernon, Iowa, announcing the death of my brother-in-law, Henry Bucher. I had received a letter from him last Monday, stating that he was not well and that the physician had told him the only remedy (ulcer in the stomach) was an operation, and that he intended to go to Iowa City this week for that purpose. I expect to leave tomorrow morning, May 31, to attend the funeral. The work in the Holbrook congregation consequently had to be postponed.

DAVID BURKHOLDER.

La Junta, Colo., May 28, 1907.—Bro. Jacob E. Heatwole and myself and some of the sisters went to the jail here in La Junta last Sunday to hold services for the prisoners. There were three

teen of them and we expect (the Lord willing) to have a meeting there again. To help us on in the work we need some of your tracts on "Repentance" to pass round to those behind the bars, as they reach out their hands to bid us farewell and invite us to come again. I promised them some tracts when we came again, and as I have only two of your tracts left on "Repentance" I feel moved to give you the opportunity to send a few more if you wish to do so.

R. J. HEATWOLE.

La Junta, Colo., May 28, 1907.—The congregation here is in good cheer and in good spirits. We held our annual business meeting on the first of this month. Next Sunday, June 2, we expect to hold our semi-annual Sunday school meeting at La Junta. Our bishop, Bro. David Garber, is on a trip eastward and will be gone several weeks in the interest of the sanitarium. He expects to visit Kansas, Iowa and Illinois. Last Sunday I conducted services in the county jail at La Junta. Bro. R. J. Heatwole opened the way for us and now we hope to have some meetings there at least once a month. The work on the new house of worship at Holbrook is moving along nicely. Most truly yours in Christ.

JACOB A. HEATWOLE.

For the Herald of Truth.

THE HADJIN ORPHANAGE.

Hadjin, Turkey, April 25, 1907.

How do you manage so many children? What is your program for the day? These are questions asked very frequently.

5:30 A. M.—The rising bell rings.
5:30 to 6:00 A. M.—Morning toilet. The larger children are each responsible for one, two or three of their little brothers or sisters, and we for them all. Each child must be dressed, washed and combed and ready for the next bell.

6:00 to 6:30 A. M.—Study.
6:30 to 6:45 A. M.—Bedmaking. Each child making its own and taught how to do it properly.
6:45 to 7:00 A. M.—Morning prayer, consisting of committing Scripture verses and a hymn and prayer.

7:00 to 7:30 A. M.—Breakfast.
7:30 to 8:00 A. M.—Household duties. This includes clearing the tables, dish washing, sweeping, dusting, setting each room in order, the yard cleared and dozens of other little tasks that are at liberty and, naturally, play.

8:00 A. M.—School bell. There is only one Protestant school in Hadjin which none of our orphans attend. A number also attend the Girls' High School and the Boys' Academy. Those attending the schools near the Orphanage come home for dinner. About 140 carry their lunches. The trade boys go to their trade, and the house girls, after having one-half hour gymnastics, begin their sewing, mending, preparing the evening meal, etc.

Before the school children leave the house, the teacher stands at the door and inspects each child to see if their faces and hands are clean, their hair properly combed and their garments properly mended.

9:30 A. M.—The whole house ready for inspection.

12 M.—Dinner.
4:00 to 4:30 P. M.—Returning from the schools.
4:30 to 5:00—Household duties and games. The work is so arranged and appointed that each child that is large enough has a duty and yet none are busy during the three periods of household duties.

5:00 to 5:30 P. M.—Supper.
5:30 to 6:00 P. M.—Household duties and games.

6:00 to 7:00 P. M.—Evening services.
7:00 to 8:00 P. M.—Study hour. One evening during the week the study hour is given to mending their garments, as about fifty-five girls mend their own clothes, and each one must see that the holes that appear in the garments of the little

ones for whom they are responsible are mended sufficiently to last to the end of the week.

Another evening is given to scrubbing the dining room, tables and play room, so that they will dry before the hundreds of little feet run over them again.

8:00 P. M.—The bell rings for the smaller ones to retire.

8:30 P. M.—The bell rings for the older ones to retire.

10:00 P. M.—Missionaries and teachers supposed to have retired, the house having been inspected and the night watch now being on duty.

Thus you can see how our time is occupied. It keeps the few missionaries busy to see that the program is properly carried out. We can forgive the orphans for not coming up to the mark when we find that some of us do not always retire at the proper time ourselves.

This program is more especially that of the Girls' Home, but the program of the Boys' Home varies very little, if at all.

When the children are at school we are free for correspondence, buying the necessities, waiting on callers, accounts, overseeing the sewing, caring for the sick, preparing for convalescing, inspecting the wood as each donkey-load appears, visiting the poor, etc.

On Sunday we have Sunday school in each Home and attend church services in the afternoon and evening.

Friday evening we have workers' prayer meeting; Thursday afternoon, missionaries' prayer meeting. Sunday noon our Bible woman has women's meeting. The missionaries and workers have family worship in each Home daily.

Thus the days come and go. The same hours bring the same respective duties. The only change is in seeing the transformation in the lives of those for whom we labor, work and pray.

God grant that as they increase in wisdom and stature, they may also increase in favor with God and man. Yours among the fathers.

ROSE LAMBERT.

THE LIFE DIVINE.

Selected by Emma Rittenhouse.

Is life enough for you?—I mean, can you be satisfied With nothing else beside The bright To-day, and afterwards—To-morrow, And nought beyond their happiness and sorrow?

I could not dare to fall asleep to-night, Not knowing, if my eyes should see the light Of morning break again, but that I know— Beyond these restless years that come and go, All interwoven with their peace and strife— Sunlight and shade—there is another life: I know—I know—that death is not to be The end of life—of all—to you and me.

Here we must love and lose, or love in vain— Must dream of happiness and wake to gain— Must crush our dearest hopes beneath our feet— Must toil, yet never find our work complete.

Somewhere—dear hands shall clasp our own—dear hands that touched our hearts long years before.

Shall come to meet us in the morning land; And there, at last, our souls shall understand How, though he hid his meaning from our sight, Yet God was always true and always right; And now, though smiles were often changed for tears.

Along this tangled pathway of the years, Yet only so these lives of yours and mine Have caught the likeness of the life divine.

(From "A Believer's Thoughts," by Edith Hickman Dwyer. By permission of Fleming H. Revell Company.)

We cannot love what is pure and beautiful and continue to practice what is base. Set your affections on heavenly things and not on things of the earth, and your life will be lifted heavenward.

You do not learn that you may live—you live that you may learn.

YOUNG PEOPLE'S BIBLE-MEETING PAGE

TOPIC: Christ, the Son of God. John 8: 12-19; 26-29. June 16, 1907

THE LESSON MOTTO.

The Son of God is Christ at the head of all things. His divine life gives him a just claim to the kingship of men's lives. His personal love for them puts him at the head of the majestic march of generations, and makes him the one leader and true shepherd.

DAILY READINGS.

- June, 1907.
10. M.—Christ identifying himself. John 9:26-37.
11. T.—Willing to be put to a test. John 10:33-42.
12. W.—Evil spirits confess the truth. Matt. 8:28-34.
13. T.—We have a record. John 1:32-34.
14. F.—The testimony of a disciple. Matt. 16:13-17.
15. S.—"Sons of God." 1 John 3:1-9.
16. S.—Topic: Christ, the Son of God. John 8:12-19; 26-29.

A SPECIAL MESSAGE.

"Whom do men say that I am?" Some say, "He is a good man; others say, 'A great interpreter of life. Some admit his historical reality, but assert that his virtues have been magnified until we have a realized ideal of humanity. Others class him with the great religious founders as the greatest.' Just as long as we ask men we shall have a diversity of opinions. One of the striking characteristics of Christ is the way he presents himself to man. His life is a challenge. We must somehow meet it. What he has to say comes as a challenge. When he tells us that God is a Father, he does so because he expects us to make him our Father. This is true of all he has to say; his whole gospel is a challenge.

There are a great many honest, thinking people who cannot answer Christ when he says, "And whom do you say that I am?" And yet each one must answer for himself. Sometimes we undertake to answer before we place ourselves in proper position for an acquaintance with him. The first essential is to seek an acquaintance.

After living with him and learning to appreciate what he appreciates, we shall discover a richness of soul in him that will allow but one answer. The knowledge is not a flesh-and-bone knowledge, but spiritual because it is the great God and Father who has taught us to say, "Thou art the Christ of God."

BIBLE HINTS.

John 8:12. It is a fact that the Galilean Carpenter has become the great illuminator of the modern world; not only so, but at this very moment he is exerting in it a vivifying influence. He is "the light of life." Any particle of knowledge which may be gained that will enable one to rightly interpret life, will also help us to rightly answer the great question of the Son of God.

John 8:15. Many of us do not fully appreciate the whole gospel, all sides of Christ's life, because we judge after the flesh. It is that which we can handle with our hands, see with our physical eyes, which somehow appeals to us as real. The unseen spiritual forces become realities only after considerable effort on our part to live as though they were real and not imaginary.

John 8:17, 18. The person who gets the most satisfaction out of life is the one whose acts are performed in that spirit which will bring the Father's witness upon them. Jesus says, "I am not alone. I bear witness of myself, and the Father that sent me beareth witness of me."

John 8:26, 29. There is something remarkable in the manner with which Christ refers to the Father. He has the courage to say what none have dared to say before or since him: "I do always those things that please him." Some

men get a great deal of enjoyment out of the fact that they can handle men. There are others who find satisfaction in this that they have power to bring things to pass. Still others enjoy the ability of how to amass a fortune. But where do we find a joy so rich, full, and satisfying as that which comes from a knowledge of always pleasing Him?

ILLUSTRATIONS.

Look around you and behold!

If you were a visitor at St. Paul's Cathedral, and were to cast your eye over the northern doorway, you would see a marble slab upon which is inscribed the name of the architect, Sir Christopher Wren, with the date of his birth and death; if you look carefully you will discover the following Latin inscription: "SI monumentum requiris, circumspice," which, rendered into English, means: "If you seek his monument, look around you." You will notice the inscription says not one word about his genius, or the grandeur of the work he executed, but simply tells you if you wish to form an estimate of his powers as an architect, to look around you and contemplate his work. A similar course I ask you to pursue with respect to the affirmation of the Jewish Carpenter that he is "the light of the world." Do you ask me, is it true? I reply, Look around you and behold.

"He that followeth me."

Christ at this moment is a divinely attractive power, acting mightily in the spiritual and moral world. Most of you know something of the Patagonian savages. Mr. Darwin after one of his voyages expressed the opinion that these savages were irremediably brutalized. After this statement was made, Christian missionaries visited these savages. Later when Mr. Darwin read of the results of their attempt, he candidly confessed his error and sent the society a subscription. Christ day after day by his unmistakable moral evidences proves himself to be the Son of God. "He that followeth me shall not walk in darkness."

APT QUOTATIONS.

Christ was either the grandest, guiltiest of impostors, by a marvelous and most subtle refinement of wickedness, or he was God manifest in the flesh.—Herrick Johnson.

If Christ is the wisdom of God and the power of God in the experience of those who trust and love him, there needs no further argument of his divinity.—Beecher.

Whatever Jesus is, the glorious God-head is; and to have fellowship with the Son is to have fellowship with the Father. To know the love of Christ is to be filled with all the fullness of God.—James Hamlin.

The tears of Christ are the pity of God. The gentleness of Jesus is the long-suffering of God. The tenderness of Jesus is the love of God. "He that hath seen me hath seen the Father."—Maclaren.

The life of Christ concerns Him who, being the holiest among the mighty, and the mightiest among the holy, lifted with his pierced hand empires of their hinges, and turned the stream of centuries out of its channel, and still governs the ages.—Jean Paul Richter.

The sages and heroes of history are receding from us, and history contracts the record of their deeds into a narrow and narrower page. But time has no power over the name and deeds and words of Jesus Christ.—W. E. Channing.

What Jesus spoke was truth; the way he spoke

was gracious. He spoke the truth in love. God is love, and the Son of God spoke lovingly.—James Hamilton.

The world cannot bury Christ. The earth is not deep enough for his tomb, the clouds are not wide enough for his winding-sheet; he ascends into the heavens, but the heavens cannot contain him. He still lives—in the church which burns unconsumed with his love; in the truth that reflects his image; in the hearts which burn as he talks with us by the way.—Edward Thomson.

My Savior! fill up the blurred and blotched sketch that my clumsy hand has drawn of a divine life, with the fulness of thy perfect picture. I feel the beauty I cannot realize; robe me in this immutable purity.—F. W. Robertson.

PERSONAL THOUGHTS.

If you were asked by a follower of some other religion besides Christianity, to give the evidences that make Christ the Son of God, what would you give?

Sometimes in forming a new acquaintance, it is materially changed because of a former acquaintance of some relative or friend. What part ought you to make Christ perform in seeking to acquaint yourself with God?

"Christ wants to lead men by their love, their personal love to him, and the confidence of his personal love to them." In what ways are you responding?

In what ways may I hope to become like the Son of God?

Do you consider that that which makes Christ the true Son of Man is the same as that which makes him the Son of God?

What are some of the dangers in humanizing too much our religion?

SUGGESTIONS FOR LEADER.

In our last Sunday's study we looked at Christ as a man among men. We see him heal the sick; we see him in his struggle with temptation. We watch him with interest when he meets with the Rabbinical and the religious leaders of his day. We sum up all by saying, He came to minister, not to be ministered to.

But the topic of this evening's study considers Christ's relation to God. "Christ, the Son of God." First, he is the Son of God because he asserts this truth. Study John 9:26-37. Second, he is the Son of God, since his works are in keeping with his assertion. Study John 10:33-42. In the third place, evil spirits testify of the same truth. Read Matt. 8:28-34. Again, John bears record of the same. Look at John 1:32-34. Turn to Matt. 16:13-17, and you will have the testimony of a disciple. These and other references may be used in giving the Bible proof that Christ is the Son of God.

The personal influence of his life to turn man toward God is another proof of this claim that he is the Son of God.

His prayers indicate the same truth. He knows God as his Father.

The consciousness that he always pleased God is another evidence of this close relationship of Son to Father.

Subjects for Talks and Papers.

1. The benefits of knowing God as a Father.
2. In what respects can we share Christ's experiences?
3. Lessons to be learned from Christ's love to God.
4. "Sons of God" (1 John 3:1, 2).
5. Living to always please him.

(See page 208 for additional matter.)

Young People's Department

The sociology club of Ann Arbor, Mich., has ascertained that from 50 to 75 per cent. of the students of Michigan University indulge in intoxicating liquors to some extent. We need more colleges where drinkers are not allowed.

Bro. Leroy Good in his acrobatic makes and comment on the evils of liquor. We have witnessed the awful evils of the liquor and morphine habit within the past few days here in Elkhart when a young man, in the frenzy of such debasing influences, took the life of another young man. May God drive home the truth of Bro. Good's article to every reader and help all to shun the deadly cup.

For the Herald of Truth:

LESSONS LEARNED FROM NOBLE MEN AND WOMEN OF THE BIBLE.

Essay read by Mrs. I. A. Wambold at the Breslau Young People's Meeting May 5.

The term "noble" in this case, we believe, does not mean to attain to a high social standing, but that excellent Christian character which we find exemplified in such Bible characters as Noah, Abraham, Moses, David, Nehemiah, Ruth, Queen Esther, Daniel, Dorcas, Paul and many others. However, we can but briefly notice a few.

Noah teaches us an excellent lesson in obedience. He was a just man and perfect in his generation. Noah walked with God. We do not find him questioning God's commands and arguing that it would be impossible to cover all the high hills with a flood, and building for himself a mansion there, but, taking God's command and according to goes to work at God's command and according to God's directions, and the result was the saving of himself and his house. "By faith Noah, being warned of God of things not yet seen, moved with fear, prepared an ark to the saving of his house, by the which he condemned the world and became heir of the righteousness which is by faith" (Heb. 11:7). Obedience meant salvation to Noah. It means the same to us. "Blessed are they that do his commandments that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14). Obedience is a proof of our discipleship (John 14:21). "He that hath my commandments and keepeth them, he it is that loveth me." Again, "But whose keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him."

In the life of Abraham we learn lessons of faith in God. Though God allowed him to wait a quarter of a century ere he fulfilled his promise, Abraham staggered not at the promise through unbelief, but was strong in faith; therefore it was imputed to him for righteousness (Rom. 4:20-25). Abraham's peace-loving nature is also worthy of notice, and is a pattern for us when trouble arises in the family or between servants. Instead of quarrelling with Lot about the pastures and standing up for his rights, he says to Lot, "Let there be no strife, I pray thee, between thee and me, for we are brethren" (Gen. 13:8). He willingly took what in man's opinion was the worst of the bargain, but God richly blessed him, and when Lot was in danger we find Abraham ready with his servants to lend a helping hand and they delivered Lot with his goods.

Moses is a truly humble man and teaches us humility. "Now the man Moses was very meek, above all the men which were upon the face of the earth." Though raised in a king's palace as a king's son, and learned in all the wisdom of the Egyptians, he willingly left this high position and worldly honors to be God's servant, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. When he had left his sinful surroundings God

met him and gave him a great work to do (Ex. 3). And herein Moses realized his weakness and inability to carry out God's commands. God supplied a helper. His life is a standing rebuke to all who are aspiring to high positions in life. He sacrificed a brilliant earthly career for God's work and God rewarded him and commended him in these words, "My servant Moses is faithful in all mine house."

The life of Joseph stands out without a blemish. His pure life is worthy of imitation. Though deeply wronged by his brethren, he saw God's hand in it and freely forgave all, and when he had opportunity he returned good for evil. He was a type of Christ who says, "Love your enemies; do good to them that hate you, and pray for them that despitefully use you and persecute you, that ye may be the children of your Father which is in heaven."

From the life of Ruth we learn that God will abundantly bless and provide for those who are willing to leave home and friends for his cause. Her choice should be the choice of every person to-day. Let us cling to Christ through favorable and unfavorable circumstances and rest assured that he will bless in his own good time.

From Job we can learn lessons of patience in trials and afflictions, also unshaken trust in God. Though God permits his flocks to be destroyed, his family taken away, and his own body deeply afflicted, yet his confidence in the goodness and wisdom of God remains unshaken. Job's words, "Though he slay me, yet will I trust in him," should reach into every heart.

From the life of Daniel we learn, first, that temperate living is good for body and mind, while temperance weakens. His noble example and firm decision should inspire us to be courageous, to stand for the right, even in the face of higher authorities. Paul says, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." May we have courage like Daniel, be firm to conviction, and God will bless and keep us from all evil.

God grant that the lessons learned from these noble Bible characters may be made practical in our lives. But above all, let us take Christ as our example, his word as our guide, ever yielding our lives in strict accordance to his will; then we can look forward in joyful anticipation of a glorious eternity.

For the Herald of Truth:

LAURETTA.

By Eliza Betzner.

It was on a cold, wintry afternoon in December. We were very busy. About three o'clock the telephone rang. We answered. The reply was an order: "Get a bed ready immediately. A patient will be sent in directly."

We were in charge of the Isolation Hospital. An epidemic of diphtheria raged in the town and one patient after another was sent in until we had more work to do than we knew how to accomplish. In due time a cash drove to the door. The driver opened the door of the cab and from within emerged the well-known form of our sanitary inspector, in his arms, a bundle. We opened the door; the inspector hastened in and hurriedly placed his charge into our arms.

"Is the child very ill?" we inquired.

"She's got it bad," he replied. "We lost no time, but hastily undid what seemed to be a bundle of filthy rags. As we unfolded them, to our surprise there looked up from within a pair of exquisite blue eyes, a fair brow encircled with golden curls, a fairy-like creature, a most beautiful child, a mere baby, whom they called Lauretta.

A glance told us—at death's door—apparently hopeless—a fierce case of diphtheritic croup. We hastened the filthy garments from the neg-

lected little body and in a few minutes the warm bath was given, a clean white gown covered the little form and we laid her in a snug white cot which had been previously prepared to receive the little visitor.

For two long days and so many weary nights we watched by the little sufferer, expecting each succeeding moment to release the restless little spirit. During these days of waiting we realized more perfectly the singular beauty of this child. The physician paid his regular visits. He looked admiringly and sympathetically upon sweet little Lauretta. "Beautiful child," he would say. "She will not live. How well for her!"

"Beautiful child," was all we could say. In our hearts we felt a gladness and a joy that we needed not hope for her recovery—that wretched home, that mother, who would teach the now immaculate one profanity, perhaps with the tongue's first slip—instead of the way to her Maker. How much more fitting to have the wee innocent go to be among the angels!

On the morning of the third day there was an unmistakable change. Our little charge had taken a turn and was really getting well! We were glad to see the sweet little sufferer released. But in our hearts there was sorrow.

In a few days beautiful Lauretta would be claimed by her lawful parents and the little innocent one would go to—instead of a fit home—we dared not think where.

Our persuasions with the mother were vain—to give the child to some good Christian family, who would bring her up in the way she should go.

It was a bitter moment when we parted with Lauretta. We have not seen her since, but we try to think only of the immaculate baby we knew. Berlin, Ont.

For the Herald of Truth.

A SHORT SERMON ON LIQUOR.

By Leroy Good.

Liquor means strong drink, but the word may be so divided that the different words represented by each letter form a small sermon in themselves.

L.—Leaving the life that leads to the strait and narrow way and lust after things that are not beneficial to health or soul.

I.—Immorality. This is to what lust sometimes leads a person who is lusting to satisfy his desires or appetites that have been set on fire by liquor.

Q.—When people get so low as to be immoral then they get to quarrelling, and shooting or murdering one another is the result of being filled with the poisonous stuff which is called liquor. This is all the result of the letter Q.

U.—stands for unruly, the condition of people after they are quarrelsome. In this condition, they neither regard nor respect man or law and continue in their wild career downward till they get down so low that they are

Outcasts, for which the letter O stands. When a person gets down so low as to be an outcast then is the time that seems to be the hardest time in his life.

R.—stands for remorse, all of which is the result of all the other words put together. When remorse lays hold on the drunkard, then he begins to see his condition, then he may begin to realize what the earnest pleadings of father and mother meant when he started on his downward course by using liquor. The saddest part or scene that can be witnessed is the sight of a young man in deep remorse, with rain within and ahead, sorrowfully saying, "Oh, if I had only minded mother!" Oh, my none of you, young readers, ever need to utter these last few words just mentioned!

Now I will give you a few figures about this sorrow-producing stuff called liquor. It is said that the world annually uses 3,250,000 gallons of liquor. This would fill a lake one mile square and twenty feet deep and would float all the navies in the world.

as the expense per head is considerably lessened in this way, and the pleasure and general benefit of the trip greatly increased.

Bro. John Fisher, of the A. M. congregation of Johnson Co., Iowa, called at the Menomonee Publishing House in Elkhart on the first of June. Bro. Jacob Miller of Elkhart county accompanied him and both took a look through the Publishing House and were much interested in the various departments of work.

The brethren P. J. Miller and Daniel B. Miller of Johnson Co., Iowa, made a pleasant call at the Publishing House on June 6. They were much interested in the work being done in the different departments and the machinery employed. They left for Goshen the same evening. P. J. has a son at school in Goshen College who has been down with the measles, but is improving. They are on their way to Pennsylvania to visit friends.

Bro. A. B. Rutt, editor of the Young People's Bible-Meeting Topic Page, is suffering from overwork and is obliged to take a much-needed rest. To do this in as effective a way as possible he has put up a comfortable tent in a lovely spot on the east bank of the Elkhart river not far south of Goshen College, where it was the editor's pleasure to call upon him last week and spend a pleasant social hour. We are sure all join us in wishing Bro. Rutt a speedy recovery.

Bro. Jacob Tschetter, of the Hutterische congregation near Bridgewater, S. Dakota, spent several days in Elkhart last week, after an absence of thirty-three years. When he first came to this country with his father's family in 1874, they stayed in Elkhart for some time, and Jacob being a mere lad, attended school in Elkhart for six weeks, and thereby got a nice start in the language of his adopted country. We were glad to meet him after so many years of absence.

Bro. A. C. Kolb, for seventeen years in the employ of the Menomonee Publishing Co., most of the time as manager of the Mail Order and Book Department, left on the 6th inst., for Herbert, Saskatchewan, where he owns a tract of land. He has purchased a large steam plow and expects to spend his summer outing doing things on his own and surrounding tracts with the mammoth tow. He was accompanied by Noah Mast and wife and will be followed in a week by Bro. John Wenger. These, with Bro. Levi Hostetter, who left here with his family for that place over a year ago, will form the "Elkhart colony" at Herbert and will remain until the end of the plowing season. Their departure makes quite a void in our church and Sunday school, but we wish them every success and good health, and will be glad to see them return.

For the Herald of Truth.

USE AND ABUSE OF CHURCH FORMS.

By J. B. Brunk.

In these perilous times, in which the world is flooded with false ideas, doctrines of devils and counterfeit religion, with its dead worldly forms and isms, it is highly necessary to uphold the truth with a clearness and a simplicity that it cannot be misunderstood.

We feel constrained because of a love for the gospel truth to set forth in a clear and precise manner the use and abuse of church forms.

In church forms we include ordinances, methods of church work and order of worship.

In the present age we find about three distinct classes of people with regard to the theory and practice of church forms.

1. There is a class of people that persistently cries, "Away with so much form." This class generally sees the abuse of forms and they fail to see any proper or divine use for them.

2. The next class we find alluded to in 2 Tim. 3:5, "Having a form of godliness, but denying the power thereof." This class are peritously errorists, for a close adherence to form, but gets no farther than simply form. They think that to lose the form is to lose salvation. These two classes are

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in opposite extremes and both decidedly in gross error.

3. A third class is made up of those who, like Moses, Christ and his apostles, realize the great value of forms, and the still greater value of that for which they stand or symbolize.

From this threefold point of view we wish to set forth a simple exposition of the use and abuse of church forms.

Some one said that he had been trying to get rid of form and live in the Spirit only, and have others to live so, but has found it impossible, because it appears that humanity is inclined toward tangible or material things. The brother might have known that truth long ago.

We are always safe to pattern after the Lord and his apostles in the matter of adhering to form, but it is sinful to try to improve the divine plan by seeking to put away form in the church of Christ on earth.

God knowing the nature of depraved man, that he is material and inclined toward material things, therefore devises a plan to reach man and lift him to the realm of the spiritual through the avenue of the material.

God through Moses gave the people sacrificial ceremonial laws and instituted feasts as tangible things by which the people were to be more able to comprehend the spiritual. The Savior, knowing the same fact, simplifies his teaching and plan of salvation by resorting to nature or material things for illustrations, parables, and finally blotting out the handwriting of ordinances or forms or the old Jewish economy and again instituting a few new ordinances or forms for our benefit, by which we can more easily attain to grace and salvation in him.

Our educational men are in line with Christ's method of teaching when they profusely use material illustrations and object lessons for the purpose of making truth and knowledge clear.

Our ministers, Sunday school teachers, and all Christian workers, may safely and wisely follow the same plan which is truly divine. But he who would put away the ordinances of water baptism, communion, feet-washing, devotional covering, etc., illustrations, object lessons and form in worship, is out of harmony with God's plan and in error.

We may safely make the assertion that the sacrifices, feasts and ceremonies under the Jewish economy, Christ's parables and numerous illustrations from nature, and church ordinances which he instituted to be literally practiced for an object lesson to the world and church, present-day educational methods of teaching by illustration, object lesson and picture, together with similar methods of conducting the work of the church, are all in harmony with the divine plan for teaching truth and lifting man to the spiritual. These are all means designed to lead to the same end. The plan is all-wise and eternal.

The question naturally arises, What is the advantage of all this form, mode or object lesson in the church of Christ on earth? The answer is simply this, that man is material and surrounded with material things and has to a certain extent a knowledge of the material world.

Pestalozzi, the great Swiss educator, who handed out to the world the principle of proceeding from the "known to the unknown" (beginning with the "near by," proceeding to the remote)—referring to the material, advancing to the spiritual, is not the originator of it. The principle is God's eternal principle, practiced by Moses, Christ and the apostles.

For the purpose of simplifying the points at issue we shall resort to this same principle by the use of an illustration.

We have in mind a deep and wide river with its two banks and a substantial bridge across it. On one bank is a man, who is to represent the sinful man in this world of depravity and sin.

The river is to represent the wrath and displeasure or that which separates us from God. The other bank may represent the place of the justified and redeemed. The bridge with its large

bolts and steel beams is to represent the way from a life of sin to a life hid with Christ in God, or plan of salvation, simplified by material illustrations or ordinances. As the largest steel bridge cannot span the river without strong bolts to hold the various pieces together, so the plan of salvation is hard to be understood without the use of the material, illustration or ordinance. The ordinance is the known, near by, or material, from which we proceed to comprehend God's plan of salvation, which is unknown, remote or spiritual. Without ordinances or material illustrations the plan of salvation would be complex and abstract. With them, properly used, it becomes so easy that "a weariest man though a fool shall not err therein."

The sinner on the bank of sin, realizing that he is lost, desires to be saved, or get across to God. He may think of getting to God, to the bank of salvation, and even try (as many do) to avoid the bridge and swim the river (depending on good works), but he will surely learn sooner or later that he is too weak and sinless for the deep and wide river of God's displeasure. He shall surely be swept down to destruction. Then the sinner on the bank of sin may try another way. He may say he will accept God's plan of salvation. So he makes an effort to be saved by submitting to ordinance or form, to cross the bridge that is without bolts, to have the power of godliness without form, but he falls. When we say that either water baptism, communion, feet-washing, devotional covering for sisters, non-covering for brethren, etc., is not to be adhered to, we make the way harder and more complex because we remove the tangible things, object lessons or ordinances intended to aid man in the conception and possession of a Christian experience. We are not after the ordinances, but after that for which they stand or what they symbolize.

To accept that the Christian order, together with that which they symbolize, make salvation and a possession of a Christian experience easy, and is attended with blessings from God. To reject ordinances makes salvation (dare we say?) impossible, because in so doing we disobey God and do not recognize his plan. Why call ye me Lord, Lord, and do not the things that I say? (Luke 6:46). "Verily, verily, I say unto you, that whosoever will enter into the kingdom of heaven, must climb up some other way, the same is a thief and a robber" (John 10:1).

Here is an established fact. When a man puts away the form of godliness or ordinances he invariably accepts the devil's substitute. Have our sister churches which have neither much form nor power of godliness no form now? Very decidedly, yes. They have accepted the devil's substitute. Pride has taken the place of humility. Strife and contention has taken the place of communion. Fashionable garb has taken the place of Christian garb. Ridiculous headgear has taken the place of devotional covering, etc. They who have not the form and power of godliness have the form of worldliness and power of sin.

Brother and sister, is it not a fact that when you put away the form of godliness you accept the enemy's substitute?

Let us again behold the man on the bank of the river. He tries another way. He accepts the form of godliness very willingly. He has a historical faith, goes through a Judas kind of repentance, allows himself to be baptized with water, communes, washes feet, sings, prays, talks religiously, etc., but it is all form without the power of godliness. He never experiences that which the form or ordinance symbolizes.

He tries to get to God over the bridge of form. He might as well try to build a bridge with our bolts as try to get to God that way. A religion of form only never makes a bridge from sin to godliness, but it is mock religion. Reader, are you hanging on form? If you are, you are lost. Let us consider the question more prayerfully and specifically. The form or ordinance of water baptism is a material object lesson of the "one baptism," viz. Holy Ghost baptism. Reader, have

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you received that which water baptism symbolizes? If you have not, you have only the form without the power, and such religion God abhors. Oh, for a Holy Ghost baptized church! It is one of the greatest needs of this cold world.

Reader, have you reached forth and taken the emblems of Christ's broken body and shed blood? Taking literal bread and wine is only an object lesson and symbolizes communion with Christ one with another. Have you fellowship with the Savior in his rejection and acceptance? Have you love for Christ's followers and fellowship with them? Are you separated from the world and are you keeping the commandments as far as you have light? If you are not, you are not a redeemed one. You have only form, which is again an abomination to God.

Have you been washing the saints' feet, which is an object of humility and service? Now are you really humble? Are you daily taking your place at the feet of Jesus, and confessing your entire dependence upon him as a Savior? Are you willing to be reviled and persecuted by the world, confessing that you are not worthy of anything else? Are you willing to be a servant of Christ by doing the most menial act for the lowly and those in sin? Or are you proud and exalted, striving for honor, respect and high position? If you are, you have only the form without the power, and are a reproach to the Master.

Sister, are you wearing the devotional covering? If so, why? Because it is a custom, or a church rule, or an ordinance of God? Verily, yes, it is an ordinance of God and stands for much. It is a form, ordinance or sign that you have authority to "pray and teach," and a sign of your "relation to Christ and man," through the plan of salvation. In 1 Cor. 11:3 we see God's order without salvation, viz., God, Christ, man, woman. We have the heathen as an illustration in this that the woman is trampled under the foot of man. Through the plan of salvation we as men and women are brought on a level with Christ as brothers and sisters to him and his sons and daughters of God the Father. The devotional covering is the sign or object lesson of the woman's exalted position in Christ and authority to pray and teach in public (1 Cor. 11:5, 10). When a man says that a woman is to keep silent in the church he keeps her from the very thing for which the covering stands or which it symbolizes. When a woman tries to govern the church, or assume the pulpit work, then Paul would say, "Let her keep silence in the churches" (1 Cor. 14:34). Or if man tries to take the place of woman in her sphere of caring for and teaching the children, Paul would have occasion to say, "Let the man keep silent." Sisters, are you praying and teaching? If you are not, you have only the form and not the power of the ordinance.

We have largely drifted from the glorious principle of this form, sign or ordinance. O sisters, if you have salvation in Christ and are in the liberty of the gospel, you are brought to exactly the same place with Christ and saved man. The order is no longer Christ, man, woman, but brothers and sisters to Christ and sons and daughters to God the Father. The non-covering is a sign of man's relation to Christ and the Father, and the covering is a sign of woman's relation to Christ and the Father. Sisters in Christ, your privileges are many, and, generally speaking, you have authority to do lines of work that the man has not, and vice versa, the man has authority and qualification to rule and preach the gospel where the woman has not. May our sisters again come and fill their places in the church as in the days of the apostles.

In conclusion we would say that in all our work for the Master, the Sunday school, church service, prayer meeting, family altar, Bible study, etc., we cannot get away from form, but it is a lamentable fact that much of the so-called worship and Christian work is only the form of godliness without the power, and many have put away the forms of godliness and have substituted worldly forms.

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Reader, as you conclude the reading of this article may you yet read Isa. 29:13, 14; Jer. 6:18, 21; Amos 5:21-27; Matt. 15:7-9.

Peabody, Kansas.

For the Herald of Truth.

MARTIN LUTHER'S ATTITUDE TOWARD THE PRINCIPLE OF LIBERTY OF CONSCIENCE.

By John Horsch.

(Continued.)

A number of Anabaptists were executed in Saxony. Melancthon, in an elaborate treatise, contends that they were worthy of death for heresy. If they did not advocate any other error, he says, than what they teach on baptism, original sin, and separation from the (established) church, it would be right to put them to the sword. (Corpus Reformatorum, ed. Bretschneider, Vol. III, p. 200.) He refers to a decree of the emperors Honorius and Theodosius, that rebaptizers were to be executed. In a few instances Melancthon assumed the role of an inquisitor toward imprisoned Anabaptists. Henry Crouth, an Anabaptist minister, was beheaded at Jena, Jan. 27, 1536, in Melancthon's presence and on his advice, although he had expressly declared his willingness to obey the government except in matters pertaining to religion. On the question "why he and others of his sect preached in secret places and not publicly in the pulpit," he gave the following striking reply: "The divine Word is most severely persecuted and we are not permitted to preach; yet we must come together. This we do openly and not secretly. And while we are forbidden and hindered to preach the Word, we are not even suffered to be doers of the Word." (Ibid., Vol. II, p. 1001.) Henry Crouth and his friends who shared his lot had the courage to reprove Melancthon for sanctioning persecution. They were in turn reminded that it was the authorities who were to deal with them; whereas they said: "Yes, yes, you would wash your hands, like Pilate." (Loc. cit., p. 998.)

Conspicuous among the Lutheran princes of the Reformation time for his advanced views on toleration was Landgrave Philip of Hesse, a ruler who disapproved of the death sentence for heresy. "We cannot find it in our conscience," he wrote to the elector of Saxony, "to have any person executed on account of his faith." Anabaptists were not condemned to death in Hesse. The landgrave also doubted the expediency of banishing them; hence Luther wrote to him in 1538: "It is not only my opinion, but my humble petition, that your Grace would earnestly forbid them the land, for they are nevertheless the devil's seed." (Eriangen, Vol. LVI, p. 43.) Justus Menius, the friend of Luther, in 1530 wrote a book, "The Anabaptists' Doctrine and Mystery," and dedicated it to the landgrave for the avowed purpose to persuade him to take more stringent measures for the suppression of heretical teachings. To this book Luther wrote the preface.

Landgrave Philip prevented, under peculiar circumstances, the execution of an Anabaptist in Saxony. In 1531 Frederick Erbe (no doubt a progenitor of the Erb family—Ed.) was apprehended as an Anabaptist by the Saxon authorities in the county of Haushrettenbach. This county being under the joint jurisdiction of Saxony and Hesse, capital punishment could take place only with the consent of the rulers of both states. The elector desired to have Frederick Erbe condemned to death, but it was found impossible to obtain the landgrave's consent to such a proposition. Not even after Melancthon and Luther had expressed themselves in favor of execution did the landgrave yield. Frederick Erbe, after he had been put to the rack, was consequently imprisoned for life in Wartburg castle. While about ten years before Luther had gone to the Wartburg for protection, Frederick Erbe was cast into the tower for the reason that he refused to approve of the teachings which Luther and the Saxon state church had meanwhile accepted. From 1531

to 1548, when death released him from his sufferings, Erbe was a prisoner at the Wartburg. The guardian of the castle gave him the testimony that he led a good life and was always obedient. (Schmidt, "Justus Menius, der Reformator Thuringens," Vol. I, pp. 167 f.)

Induced by the landgrave's scruples concerning the execution of heretics, the elector of Saxony asked the opinion of the Wittenberg theologians on the point in question. Melancthon, as in a number of other instances, insisted on the necessity of the most stringent measures. The former of the most heretical sects, he urges, should mandates against heretics according to occasion. "That execution falls to bring the desired result, since the Anabaptists die so courageously, is not to be so highly regarded that on this account strict measures should not be taken. . . . For the devil is to be despised and not to be feared more than God." Under this document Luther wrote with his own hand: "Placet mihi Martino Luther." ("Corpus Ref." Vol. IV, p. 740.)

The fact that in Luther's opinion the Zwingleans, as well as the Anabaptists and other dissenters, were to be refused toleration has oftentimes been ignored. In 1529, at the Diet of Speier, the Catholic majority issued, in the name of the emperor, a decree that the Zwingleans ("the Sacramentarians") should no longer be tolerated in the empire. Luther had nothing to say against this empire proposition. He advised the elector of Saxony proposition. "Concerning the other point," he wrote, "that His Electoral Grace should be obedient to His Imperial Majesty's command against the Anabaptists and Sacramentarians, it is right that His Electoral Grace should do this willingly, for of the forbidden creeds none is either found, or tolerated in the land of His Electoral Grace, neither are they to be tolerated." (Ibid., p. 441.) In the previous year Luther called had petitioned the elector to stop the mouth of a certain Hans Mohr, of Coburg, who had expressed himself as favorable toward Zwinglean views. ("Ibid., p. 256.) In vain were the landgrave's efforts to persuade the Lutheran princes to make common cause with the Zwingleans in political matters. (To be continued.)

For the Herald of Truth.

FAITH.

By Vinnie Kauffman.

"Have faith and doubt not" (Matt. 21:21). Faith is one of the most needed characteristics of the Christian life. Jesus tells us in his word that by faith the Christian may remove mountains and cast them into the sea. Every Christian should have a strong faith in our Savior, for he doeth all things wisely and well.

God knows the heart of every one, and therefore we should cleanse and purify our hearts from every sin and of all that is displeasing in the sight of God, and this we may be able to do if we have undoubting faith in the Lord Jesus Christ. The apostle Paul admonishes us to hold fast our profession of our faith without wavering, for he who hath promised is faithful.

But faith is not the only virtue we need in our Christian life. Hope and charity belong to it also; but we must have faith before we can have hope or charity.

Let us therefore be strong in the faith, and let the holy Bible, from which we learn how and where to obtain every Christian virtue, be our instructor, and the Holy Spirit our constant guide, and never waver in our faith in Christ, for he has promised his followers eternal life if they obey his voice (John 10:27, 28).

Let us all put forth our best efforts to keep ourselves under the guiding power of the Holy Spirit, supported by the assurance of faith, and instructed by the Word, that we may grow and increase in the knowledge of the Lord continually and also lead a helping hand to others, until we shall be received in our home above.

Davidville, Pa.

TIDINGS FROM THE CHURCH AT HOME AND ABROAD

FOREIGN MISSIONS.

India.—American Mennonite Mission, Dhamtari, C. P., India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 13th Street, Chicago, Ill.
Chicago.—Mennonite Gospel Mission, Emerald Ave. and 26th Street, Chicago, Ill.
Chicago.—Hoyne Avenue Mission, 1400 Hoyne Ave., Chicago, Ill.
Toronto, Canada.—Home Mission, 75 Tate Street, Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.
Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa.
Fl. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind.
Lancaster.—422 Rockland Street, Lancaster, Pa.
Canton.—Mission Home, 1934 East Eighth Street, Canton, Ohio.
Kansas City.—200 S. Seventh St., Kansas City, Kan.
Argentine, Kan.—

Chicago, Ill., June 5, 1907.—To the Editor of the Herald of Truth:—I am so happy to think that I can write and tell you that now my papa has found Christ and is a Christian. I am sorry to say that he was a drunkard and would stay out late at nights, spend all his money and come home every night drunk. Then he bought no bread and no clothes for us; but I am glad to say he is a Christian; he has found Christ, and we are all happy. We have plenty to eat and nice clothes to wear, and we thank God for his great blessing.
LILLIE AND ELLA STORK.

Bluffton, Ohio, May 30, 1907.—Dear Friends:—I wish to inform you that I expect to make a trip to Switzerland, Europe, and possibly also to France. Though I am an American, I still have relatives and friends in the old country. We are three elderly men who are taking this trip together. If we remain well and no hindrance comes in the way we will start from here for New York June 13. From there we will sail for Europe and remain until September before we return to America. During the summer, on account of our trip, I will not order any books. We hope the dear Father in heaven will bring us safely to our homes again. With a kind, brotherly greeting and wishing you God's richest blessing, I remain yours truly, JOHN R. AUGSBURGER.

From Johnston, Pa.—On May 17, 1907, Bro. A. D. Martin of Scotland, Pa., came to us and on the 18th he preached a preparatory sermon in the Thomas M. H. He also preached at the same place in the evening. On Sunday morning, the 19th, he took for his text the little word, "Sin," found in 1 Cor. 15:3, showing that sin is not a little thing and that all sins bring the same result. Is it not unwise to live in sin when there is a way of escape and a remedy to heal every wound that is caused by sin? After the sermon the communion of the bread and wine was partaken of and the ordinance of feet-washing observed.

At this communion we had with us our aged brother John Speicher, who is past eighty-five years old, and Sister Fannie Thomas, who is past eighty-four years old. They are both in ordinary good health. Bish. Bro. James Saylor conducted the above services. In the afternoon the bread and wine was also given to Bro. Moses Thomas, who lives about one mile away from the meeting-house and who had his leg amputated about ten months ago. His age is about seventy-three years. The same evening Bro. Martin preached in the Stahl M. H., from Rom. 1:16. On Monday he left for home.

On Friday, May 24, Bro. John N. Durr of Marquetteburg, Pa., came to us and on Saturday preached a preparatory sermon in the Weaver M. H., from Eph. 5:1, 2. In the evening Bro. S. G. Shetter preached at the same place from Acts 11:16. On Sunday morning we came together

again at the same place. Here we received word that Bro. John Speicher had passed over into the great beyond while in the home of the above named sister Fannie Thomas, where he had gone to visit a few days ago. After the opening exercises Bro. Durr spoke for some time on the ordinance of the ministry, after which Bro. D. S. Yoder was ordained to the solemn and important office of the ministry. May God bless him that he may be instrumental in bringing many souls to Christ. After the ordination the communion was observed. The same evening Bro. Durr preached in the Stahl M. H., from John 21:17. Monday he left for home. May God's blessing rest on the above meetings.
LEVI BLAUCH.

Elizabethtown, Pa., June 3, 1907.—Baptismal services were held here on Saturday afternoon, June 1, when ten persons were received into church fellowship by the sacred rite, and four were received from another church. The following day communion services were held. Bish. Benj. Weaver officiated at both services and was also with us at Sunday school in the afternoon and gave us a short talk.
M. S.

Plainview, Texas, May 31, 1907.—To the Readers of the Herald:—Greeting in Jesus' name. A few lines from this place will be of interest to many, and as I wish to make a report of our colony work and growth I will say that the interest in this place is widespread. While our spring has been backward, cool and dry, many are waiting to see what this summer will be. The rains have been later than usual in starting, but have now begun, and we hope for a favorable summer season to follow. Including deals now under way, fourteen have bought land and represent a membership of between twenty and twenty-five now here and ten or fifteen more coming by fall and winter. The Lord willing, we are now arranging for a school district which the settlement in the center with a schoolhouse centrally located, where church services and Sunday school can also be held, which so far have been held at our homes with good attendance. As many as fifty-seven have been present. It is necessary that the arrangements for the school district and house be completed by Sept. 1. I am told that the state and county will supply the funds for the school, but we must build the house. I will also say for the benefit of all interested that there is no truth in the report (widely circulated) that we had all (according to others, certain ones) lost our lands and all we had paid on them. We want the truth about this place to be known, but are grieved that such reports should receive credence without investigation. All are in peaceable possession of their homes and know nothing of their misfortune (?) until "Dime Rumor" was reported.
P. B. SNYDER.

Seward, Neb., June 2, 1907.—Dear Readers of the Herald of Truth:—Greeting in Jesus' name. I feel to praise God for the precious work that is being done through the Herald of Truth. Let us meditate and mingle our thoughts with one another and give to each other words of love and encouragement. It often comes to my mind that we are lacking too much in spiritual love. The apostle (Rom. 10) tells us to "be kindly affectioned one to another with brotherly love, in honoring one another." Again Jesus says, "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments and abide in his love."
Let us remember what our dear Savior has done for us. May we all be more faithful and loving to our God and to one another, for our days are gliding swiftly by and we have no time to spare; therefore let us make the best use of the days God gives us and spend them in his

service and to his glory. The apostle Paul writes to the Galatian brethren, saying, "Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap." And again, "Let us not be weary in well-doing, for in due season we shall reap, if we faint not."

We have grand promises before us. Therefore we should be diligent and watch and pray, seeking after heavenly instead of earthly treasures, as the time is short.
Let us remember how Jesus loved us and left a work for each one of us to do, and if we leave our portion untold how can we expect to be saved? Oh, that all of us may be diligent in working for the Lord and for the upbuilding of his kingdom!

Enclosed I send \$1.00 for another year's subscription to the Herald, wishing abundant success and hoping as the years go by that God's blessing may be with you more abundantly and that the paper from year to year may grow stronger and more efficient in the good work, and so be instrumental in promoting his glory and in leading many souls unto God.
D. BRENNEMAN.

La Junta, Colo., June 4, 1907.—Our Sunday school meeting held last Sunday was attended and proved to be a spiritual feast. Our secretary will give a more complete report. The excavation for the sanitarium building is being pushed forward and they are making splendid progress with the work. It will be completed in a short time and the builders will then begin work on the foundation.
JACOB A. HEATWOLE.

La Junta, Colo., June 6, 1907.—To the Mennonite Publishing Co. Dear Brethren:—I was very glad for the tract on "Repentance" and also for the Words of Cheer you sent me for distribution to those young men in jail, thirteen of them. I was there with our Sunday school superintendent, Bro. F. B. Showalter, last Sunday about four o'clock, and it was pleasing to us to see how anxious and ready they were to receive the tracts we had for them. At their request, we promised to come again and bring more of the tract, with the intention to God's word from the incident of Paul and Silas, and the conversion of the jailer in the prison at Philippi. Like the prisoner-keeper there so is the one here also not a Christian. So we thought it was appropriate for us to sing the hymn, "Ring the gospel story," etc., and tell them the beautiful message of the gospel and thus show them the way of life.
R. J. HEATWOLE.

From Caledonia, Kent Co., Mich., we are glad to learn that the Sunday school at the Mennonite meeting-house, which has been closed for about ten years, has been revived and reopened on May 12, with fifteen present. On June 2 there were twenty-five children, besides teachers and others, making a total of thirty-two. They use the Mennonite Publishing Company's quarterlies and papers. The pupils are mostly young. Sister Sime Good is superintendent, and there is also a desire to have preaching once or twice a month. The workers feel that God has abundantly blessed their efforts and we trust they will labor on and not become weary in well-doing, and that some of our ministers who are not too far away and who can, will from time to time visit them and thus dispense the word of God to those who are hungering for the bread of life.
* * *

From Morrison, Iowa.—Dear Readers:—Greeting in Jesus' name. We feel to praise God for the many blessings he from time to time bestows upon us.

On the 19th of May we were again permitted to partake of the emblems of the broken body and the shed blood of our dear Lord and Master. Bro. Andrew Schrock of Metamora, Ill., officiated at these services.

On May 22 Bro. Schrock and Bro. Joseph Elgert left for Rolfe and from there they went to Eagle Grove, to work in his vineyard near that place.

Our congregation here now numbers forty members. Sunday school and Bible meetings are much appreciated by those who attend them. There is much room also for a larger number of faithful workers. Truly the harvest is great, but the laborers are few. Let us pray that God may send more laborers into his vineyard.

The spring here has been very cold and dry, but at present we are blessed with an abundance of rain.
KATIE ZEHR.

For the Herald of Truth.

REPORT OF OHIO CONFERENCE.

May 23, 24, 1907.

The Annual Ohio Conference was held in Wayne Co., Ohio, May 23 and 24, 1907.

Bishops met in council at 9 a. m. Regular session opened at 10 a. m. Bro. Abm. Metzler introduced the services by reading 1 Cor. 12 and prayer. In the roll call the following responded:

Bishops.—Michael Horst, J. M. Shenk, I. J. Buchwalter, John Blosser.

Ministers.—Allen Richard, David Lehman, Enos Detweiler, David Hostetter, Josiah Kaser, Aaron Eberly, Adam Brenneman, Elam Horst, J. M. Kridler, P. E. Brunk, M. S. Steiner, C. P. Steiner, David Martin, Norman Lind, P. E. Witmer, John King.

Deacons.—John Hackman, S. K. Plank, Abm. Burkholder, Simon Good, Henry Newcomer, William Shoup.

VISITING BROTHERS.—Bishops.—Tilman M. Erb, J. S. Shoemaker, Abm. Metzler, Benj. Gering. Ministers.—J. F. Brunk, C. Z. Yoder, J. S. Gering, S. E. Alliger, Cleophas Amstutz, C. D. Steiner, E. M. Shellenberger, A. H. Leaman, I. R. Detweiler.

Bro. Abm. Metzler was chosen assistant moderator; Bro. Hackman, treasurer; T. M. Erb, M. S. Steiner and Norman Lind, committee on resolutions.

The visiting bishops, ministers and deacons were accorded permission to unite in the conference work at this time.

REPORTS OF COMMITTEES.

D. Hostetter reported two accessions at Salem, three at Longenecker's, two at Culp's, two at Union Hill. No regular meeting at Charm on account of workers. Medina, four accessions.

N. O. Blosser reported: Salem and Pike, twenty-seven accessions by baptism, five reclaimed; Zion, one accession; New Stark, three accessions; Osborn, three accessions; Turkey Run, seven conversions. Communion held at all the above places except Turkey Run. Blanchard church is in charge of Bro. A. J. Steiner and in a prosperous condition; are holding a series of meetings at this time.

Afternoon session was opened by reading Col. 3:1 by J. M. Shenk and prayer by C. P. Steiner. Conference sermon by Tilman M. Erb. Text, Rom. 6:5, which was in part as follows: "In this world of believers there are various conditions and conditions differently placed; but if we lead some into the fold by the way of the cross, even though there may be little differences of opinion, there will be union of purpose; but if we have come by ordinances and restrictions only we have come in wrong and can expect aims and difficulties. Let us look at the wonderful plan by which Jesus was sent from heaven and became for us the Son of man; came here into humanity so humanity might become divine. To execute this plan required much suffering which he as the offering was to endure. He presented himself as the sacrifice, not because of his own sin, but for the sins of humanity. He gained his full victory through death and the resurrection. So humanity by him, but it was not the Father's will; so we must suffer with him. I sometimes wish we would not feed the fences around the members. Why this curbing in? It is along the fence where the thorns grow. The breakers are along the shore.

Cut away from the shore line; launch out into the deep. We then will know how to deal one with the other to the glory of God. We who are living in what is called a Christian nation are not enough engaged in the privileges by which we are surrounded. But if we are filled with the Spirit of God which he will give us if we are willing to suffer with him, our way will become clear and our duties will present themselves plain enough that we can go forth with satisfaction.

The corner stone is laid; we can only build on it. We cannot change the Bible. We hope it is not the purpose of this conference to change anything that God has purposed for our good. The church's mission is to send out the Word. If we have not found our part in this great mission what will become of it? If it were not for our forefathers, where would we be? If our forefathers would not have been firm when first they came here, where would our country be? No one has greater privileges than the mothers of our church to bring up their children for God. A certain mother said, "I wish I did not have this family; I would like to do mission work." The influence we as parents have on our families cannot be measured. God calls men to preach and teach until we all come into the unity of the faith unto a perfect man.

Brothers, we as a body must not be afraid to scatter this simple religion for which the world is hungering. God will not be with us with his blessing if we lose this simple Bible religion. Let us stand by the Bible. Let the popular world go with its popularity, style, etc.

The hope of the church is in the young, and the church in the future depends on what we teach our children.

We have some methods differing from those of our forefathers because of circumstances. Some are dissatisfied because of these different methods, but I hope if we become old and have to see different methods in time to come, we will after all see simple, humble Christians at work against the evils of the day whatever the methods.

The bishops, ministers and members corroborated the truths set forth in the sermon by short talks and a rising vote.

The following resolutions and answers were agreed upon after discussing the questions submitted:

1. What does this body suggest and urge as a means in order that we may as a Christian church enjoy an ever-increasing fellowship in the Spirit?

Ans.—That we follow the example of the apostles in fellowship and Christian sociality (Acts 2:42), and that we be more open-hearted as to our own spiritual condition, and that we make it a special object of prayer, knowing that He who has promised will grant us our petitions, and that we encourage the brotherhood to right all wrongs, and to exercise kindness and forbearance toward the brethren and toward all men. We should have a heart-to-heart relation with God and walk in the light of the Lord (1 John 1:7).

2. It is the honest conviction of this conference that brethren should take no part in "church concerns," "entertainments," and such like, as are not tolerated in our church and by God's word, and that we discourage in every way possible the ungodly plays held in many churches and that we teach our children to keep away from them.

3. In reference to funerals, be it Resolved (1) That display with flowers be discouraged; (2) That Sunday funerals interfering with regular services in the community be discouraged; (3) That the removal of hats during services be encouraged.

4. Since the Scripture does not warrant us to speak of any distinct experience in our Christian life as a "second work of grace" or "second blessing," and since there is much erroneous teaching and fanaticism resulting from such teaching; therefore be it Resolved (1) That great care be exercised in the ordaining of ministers; (2) That the candidates should be Spirit-filled men who are willing to hold a high standard of Christian

life both in teaching and example; (3) That no brother be ordained to the ministry who has been proven to be a fanatic on what is called the "second work of grace," and insists on others realizing a similar experience; but on the other hand that no faithful, Spirit-filled brother be rejected as a candidate for the ministry if he has simply applied the wrong term to the "life hid with Christ in God."

5. Resolved, That one evangelist be appointed for the state instead of three as heretofore, whose duty shall be (1) to visit all the weak churches in the conference district and encourage them in every way possible to hold fast the word of life, and build up the congregation. (2) To assist them in providing for a series of meetings. (3) To assist them in providing for vacancies in the ministry or Sunday school workers where needed. (4) To look up new fields where Sunday schools could be established and preaching services held. (5) To look up qualified workers and missionary volunteers, and that he recommend them to the proper officials of the conference body or mission board. (6) To report in full his work at conference session. (7) That his expenses be met by either conference treasurer or mission board.

N. O. Blosser was appointed as state evangelist.

6. Whereas the literature and publications of the Mennonite church in the past have been supplied by private concerns, and whereas there now seems to be a desire, both on the part of the publishers and of the church at large, that the church assume the responsibility of owning and controlling her publishing interests; and whereas the Ohio conference has taken official action in the publication of the Church and Sunday School Hymnal and now holds an interest of several thousand dollars in that fund with other conference bodies, be it

Resolved, That we dismise and release the committee on the Hymnal and that we elect one member of conference whose duty it will be to represent the interests we hold in the Hymnal, and to take such further steps with committee that may be appointed by other conference bodies of like faith as the conditions of the case may warrant, looking to the founding and establishing of a church publishing house, and that a report of the work done along these lines be reported at our next annual meeting.

Bro. I. J. Buchwalter was chosen to act in this capacity.

By resolution the Canton congregation was granted the privilege of ordaining a minister by consent of its officials.

The Blanchard congregation was granted the privilege of ordaining a deacon by consent of the congregation and bishops.

J. B. Smith, David Hostetter and Allen Rickert were appointed delegates to the General Conference.

On resolution the committee on by-laws was empowered to make a few changes, such as arranging time for several offices.

Whereas it has pleased our heavenly Father to call from our midst one of our co-laborers, Bro. Benjamin Huber, of the Bremen congregation; and whereas he has faithfully served his congregation in the ministry of the Word, be it

Resolved, That we deplore the loss which the church suffers and that we pray God's blessing to rest upon the family and congregation who so kindly felt his departure.

Since Bro. John King has been ordained to the ministry during the past year, be it

Resolved, That we welcome him as a member of this conference body and wish him Godspeed in the work of the ministry.

Bro. I. J. Buchwalter was chosen to serve as moderator at the next annual conference.

Conference meets again the fourth Thursday and Friday of May, 1908. JOHN BLOSSER, Sec.

YOUNG PEOPLE'S BIBLE-MEETING PAGE

TOPIC: Christ, the Savior. Luke 4: 16-21; 1 Tim. 4: 10. June 23, 1907

EDITED BY A. B. RUTT.

THE LESSON MOTTO.

My only comfort is that I with body and soul, both in life and death, am not my own, but belong to my faithful Savior, Jesus Christ, who with his precious blood has fully satisfied for all my sins, and delivered me from all the power of the devil; and so preserve me, that without the will of my heavenly Father not a hair can fall from my head; yea, that all things must be subservient to my salvation. And, therefore, by his Holy Spirit, he also assures me of eternal life, and makes me sincerely willing and ready, henceforth to live unto him.

DAILY READINGS.

June, 1907.
17. M.—Horn of salvation. Luke 1:67-79.
18. T.—Captain of our salvation. Heb. 2:1-11.
19. W.—Author of salvation. Heb. 12:1, 2, 24, 25.
20. T.—Our great High Priest. Heb. 5:1-10.
21. F.—Constant friend. Matt. 28:20.
22. S.—Source of comfort. John 14:1-19.
23. S.—Topic: Christ, the Savior. Luke 4:16-21; 1 Tim. 4:10.

BIBLE HINTS.

Luke 4:16. The people of Nazareth could not be saved because in their eyes Jesus was just one of them. Notwithstanding the wonderful doctrine of grace he preached, they considered him as just one of them and not more. And yet in this very fact our Savior's love and goodness and greatness shows itself in its greatest beauty. He condescended to become one of us, to be touched with our infirmities, to be tempted and tried as we are, and as a brother show us the way, and as a brother to save us by giving his life for his brethren. Do we understand a brother's ability or his power, and so curtail his usefulness or his ability, under God, to win souls in our midst, simply because he is just one of us? Better to attend the services of God's house even with the poorest minister in the pulpit, than to stay at home with the heart full of criticism, disdain and pride. What might not the poorest servant's ministry become in the salvation of souls with the united prayers and support of a consecrated, concentrated membership!

Luke 4:18. Those upon whom the Spirit of the Lord is will carry the news of salvation everywhere, and by so doing he like Christ in that through him, yet by their agency, deliverance is brought to the captives in sin, sight to the spiritually blind, hearing to the spiritually deaf. As the priests in old times sounded the trumpet announcing the "acceptable year," the year of jubilee, so the priesthood of God—his Spirit-qualified children—to-day, by sounding the gospel trumpet, usher in the year of jubilee to every soul that hears and heeds that glad call. "You hear of jubilee meant deliverance of the captive then, it means deliverance now, and deliverance comes only through Christ.

Luke 4:23. Will you read this text very carefully and make a careful survey of its setting? Notice that it becomes one of the strongest, most direct missionary texts. The saying, "Physician, heal thyself," was figurative, and meant, "You claim ability to help, help your own, those nearest to you," but as the physician cannot help those who have no faith in him simply because he is just one of them and not some renowned, much-advertised celebrity from some distant city or nation, so Christ could not save his own unto whom he came, because to them he was just Joseph's son, just one of them. He electrified them with a strange fascination as he

taught them the Scripture as they had never heard, it before; but when "Joseph's son" laid claim to more than common authority, of the many spiritual widows, morally helpless Naamahs among them, this Elijah could help only the few who received him.

1 Tim. 4:10. Christ is a Savior of the race; those only are saved who believe and accept the terms of salvation, and the number of them is small. What God intended for ALL he actually gives to them who believe in Christ. As "all" have been purchased by the blood of Christ, so "all" may believe; consequently "all" may be saved, but only "whosoever believeth on him" will have everlasting life. Those who perish do so because they have not taken hold of the mighty hand stretched out to them to save them. (As an illustration of God's wonderful power to save those who believe and accept his terms, and what joy such salvation brings, read our dear little sister Ella Stork's letter in this issue of the Herald. See Tidings.—Ed.)

ILLUSTRATIONS.

Jesus Swift to Save.

The Arabian gazelle is swift as the wind. If it get but one glimpse of the hunter, it puts many crabs between. Solomon compares Christ to an Arabian gazelle (calling it by another name) when he says, "My beloved is like a roe." The difference is that the roe speeds the other way; Christ, this way. Who but Christ could have been quick enough to help reter, when the water pavement broke? Who but Christ could have had the power to calm the storm that threatened the lives of the frightened disciples? So Christ is both ready and able to save. No part of the world too far away: no soul, however fallen in sin, too far away for him to reach out his mighty hand, for verily the arm of the Lord is not shortened, that it cannot save, nor his ear dull that it cannot hear the distressed cry of the shipwrecked mariner on life's rough main.

A Lost Man.

Mr. Whitefield, a brother of the great preacher, George Whitefield, after living some time in a backsliding and careless state, was roused to a perception of his danger, but shortly after sank into melancholy and despondency. He was at "tea" with the Countess of Huntingdon one afternoon, while she was trying to raise his hopes by conversing on the infinite mercy of God through Jesus Christ. For a while it was all in vain.

"My lady," he replied, "I know what you say is true. The mercy of God is infinite. I see it clearly. But, ah! my lady, there is no mercy for me. I am a wretch, entirely lost."

"I am glad to hear it, Mr. Whitefield," said she. "I am glad at my heart that you are a lost man!" He looked up with great surprise. "What! my lady, glad! glad at heart that I am a lost man?"

"Yes, Mr. Whitefield, truly glad; for Jesus Christ came into the world to save the lost."

He set down his cup of tea on the table. "Blessed be God for that," he said. "Glorify to God for that word!" he exclaimed. "Oh, what unusual power is in this which I feel attending it! Jesus Christ came to save the lost! Then I have a ray of hope!" And so he proceeded.

As he finished his cup of tea, his hand trembled, and he complained of illness. He went out of the house for air, staggered, was brought in, and shortly afterward expired.

APT QUOTATIONS.

You may be a dreadful failure. Christ is a divine success. "Who shall lay anything to the

charge of God's elect? It is God that justifieth."—E. Thompson.

Our sins are debts that none can pay but Christ. It is not our tears, but his blood; it is not our sighs, but his sufferings, that can testify for our sins. Christ must pay ALL, or we are prisoners forever.—Brooks.

Jesus did ALL the saving work. He brought the cross to our level. Get saved by looking to him; and then live to God.—Mackay.

Because many who are called by the gospel do not repent and believe in Christ, but perish in unbelief, this does not arise from defect or insufficiency of the sacrifice offered by Christ, but from their own fault.—Conference Resolution at Dort, Holland.

"A guilty, weak, and helpless worm, On thy kind arms I fall; Be thou my strength and righteousness, My Savior and my All."

Bear in mind, it was the ark that saved Noah; it was not his righteousness; it was not his feelings; it was not his prayers—though all these no doubt were present and did their part. Nevertheless it was the ark that SAVED him.

PERSONAL THOUGHTS.

Is my life a daily testimony to the transforming power of a mighty Savior? Do I honor him by exemplifying his teachings?

What can I do to bring salvation into the lives of my fellow workmen, my next-door neighbor, my brother, God's creatures across the ocean? Are there times when I think I can get along without Christ? Those are times when we dishonor Him, when we wander away from Him who wants to be with us ALWAYS. We cannot sever the branch from the vine without injury, death, to the branch.

Am I living the life of 1 John 1:7? "Ashamed of God's Word? Yes, I may When I've no guilt to wash away. No tears to wipe, no good to crave, No fears to quell, no soul to save."

SUGGESTIONS FOR LEADER.

Seek to impress the fact that if Jesus is not all that the Bible, in its thousand references to him, claims for him, he can be nothing, that if he is not all to the soul, he is nothing, for our allegiance cannot be divided, nor our faith filled with doubt.

The true friendship of Christ is experienced best in trial where none but God can help. By his life he becomes our savior; by his death, our Savior.

Draw attention to the series of subjects on Christ, that the series shows him in all his attributes, showing him to be all and in all. Make salvation through Christ the leading theme for the evening. Use numerous references to show the Bible's position in the matter. Refer to Paul's never-ceasing declarations and references to Christ as the power through which he was enabled to labor and endure, to spend and to be spent.

Is it necessary to KNOW that we are saved? If we do not know, might we not lose our salvation without knowing it? It is God's will that we should know, and it is the Christian's comfort and strength to know. Blessed be God for this knowledge.

Subjects for Talks and Papers.

1. Why salvation is necessary.
2. How is salvation brought to us, and how can we bring it to others?
3. How may we know that we are saved, and why should we know?

(See page 215 for additional matter.)

Young People's Department

A loveless religion is a failure.

Real thanksgiving is shown more by deeds of charity than by words.

Reveling and revelation do not go hand in hand, but idleness and iniquity do.

Long tongues and short sympathies are usually found in the same suit of clothes.

The size of the hat probably in many cases decides the amount of emptiness underneath.

Tongues and other things that rattle at the slightest jar, give every evidence of looseness somewhere.

Find the boy who always honors his father and mother, and you find a boy in whom hopes for the future are seldom misplaced.

In view of all the wrangling in Zion City, Dowle's pet dream—and his financial doom—does it not seem that once more there is a mistake in the name?

The readers of the Young People's Page are promised a series of letters of an itinerant that will be of much interest, especially to students. The writer of the articles will visit a number of educational institutions in Europe and the observations made, together with the side lights dealing with the social and religious life of the people, will, we believe, prove very instructive.

With a Jerker in front and a shirker behind, the gospel wagon will make poor progress. But put a good worker ahead and even the backward pull of the shirker or the eccentric moods of the Jerker will be overcome and the movement is forward. Nevertheless under such conditions a worker's lot is hard. Would that all the energies of the church of Christ were expended in a steady, united, forward move!

For the Herald of Truth.
GLIMPSSES OF EUROPE.

By — Bontrager.

At the request of the editor and a number of friends who have asked me to contribute an article for the Young People's Department of the Herald giving a description of my recent trip to Europe, I shall try to give at least a few glimpses of the way of life. I do not lay claim either to originality or scholarship, and shall not attempt an elaborate description of what may be more or less familiar to many of my readers who have studied history and geography, or to a few who have childhood memories of some of the scenes I shall describe, or who have been impelled with the same desires as I was to see with their own eyes the places which history has made interesting or ancestry made dear to me.

It had been an ambition of my boyhood days to see Europe, study its people, their customs, history, etc., at close range. The time came when at least some of these childhood dreams promised to become a reality. At any rate, Saturday, Nov. 10, 1906, I found myself aboard the magnificent preface in transatlantic or European travel, so before embarking I was on the lookout for an agreeable traveling companion. In this way I fell in with a miner just returning from the Alaskan gold fields to his home in England after an absence of nine years, and with more experience than gold. Later on we formed a pleasant acquaintance with a Canadian farmer of more than

ordinary intelligence, a professor from Mexico and a few others, among them a Boer lawyer from Cape Colony, South Africa, with whom I spent many pleasant and interesting hours on board and later also in London.

We had a pleasant voyage, only that there was no sunshine. There was the usual amount of seasickness among the passengers. I tried to fight off this monster of the deep, but one morning I did not respond to the call for breakfast. I remained in my cabin all day and made liberal offerings to Neptune. The following morning I went on deck early, and a drill in physical culture until perspiration started soon made me a changed man, and Neptune's emetic monster found me not.

The following Friday morning we were glad to see land again, the Galway rocks on the west coast of Ireland looming up on the horizon. Because of the cloudy weather enroute our captain, an able old seaman, had not been able to take his daily bearings, and in consequence had missed his goal nearly one hundred miles. As a result we did not reach Queenstown until late in the evening. Here we left mail for friends in the homeland, and passengers for Ireland. Saturday morning we were all jubilant at the prospect of soon stepping on terra firma again. After a few formalities with the customs officials and farewells to fellow-passengers, we boarded a train for London, the world's metropolis.

England is truly a beautiful country, with its vast and well-kept old estates, its lovely villages and hamlets, and its beautiful towns. Many of their "towns" are really cities ranging from 50,000 to 100,000 inhabitants. Upon reaching London I accompanied my traveling companion from South Africa, whose name was Smit, a not unfamiliar name when you know it is the Dutch name for the rather numerous tribe of Smith. His temporary abode in London was a fine old English home, where I was very cordially received. Here I met three more Africans, two of them preparing themselves for practicing at the bar, according to British statutes. They formed a very interesting company. They had taken part in the desperate struggle for the preservation of the Boer republic against the onward march of British dominion and development. Their experiences of hardship and sacrifice and their courage in their convictions, as related by them, was something to be admired, even by a man of peace. Even the Briton is proud to own as subjects men who showed such qualities as these men did. Much might be said of these people, but the history of their struggles is well known, and even their present hopes are not secret.

On Sunday we attended an English "service," and at 3 p. m. what was called a sacred concert. At 7:30 p. m. we attended church in Spurgeon's tabernacle. An usher informed us that the attendance now is not what it was in the time of the elder Spurgeon's ministry, the younger Spurgeon not being his father's equal as a preacher. (To be continued.)

(Continued from Young People's Bible-Meeting Topic Page.)

IF NOT SAVIOR, THEN WHAT?

If Christ is not literally the perfect, mighty Savior that he claims to be, then what is he? Verily the greatest impostor the world has ever seen. Then God himself would be an untruth, his word a fearfully misleading fabrication, and his work a Christianity a fake. "By their fruits shall ye know them." What are the fruits or evidences? Open one leaf of the records of the Christian church and read. It is marred by sad spots placed there by those who misrepresented the Christ they professed him, but still the record book of the heathen world and read. Compare. Which do you choose? What has Christ done? Is Christianity not one unbroken record of the work of salvation from the evils, the dangers,

dominion, darkness, distress, despair, degradation, degeneracy, death and eternal damnation of a world that lay in Satan's power? Ask the millions of individuals who have been raised from darkness into light and from the power of Satan to God, who know whom they have believed and are persuaded that he is able to keep that which they have committed unto him against the day when every man's work will be tried, and Satan himself shall be forever cast into the lake of fire. Ask those who have spiraled the great salvation until it was too late. There is but one answer. Heaven, earth, sea and sky, and even the depths of hell, bear witness; but while the devils believe and tremble, the saints believe and rejoice. What we know we do not question. The doubts are with those who indulge in vain philosophies. We know that we have passed from death unto life. Jesus is our Savior.

CONFERENCE.

The Second Annual Amish Mennonite Sunday School Conference of the Pacific Coast will be held, the Lord willing, at the Dunkard church near Albany, Oregon, beginning on the evening of June 21, 22, 23, 1907. A cordial invitation is extended to all to attend. Come and help and be helped.
M. H. HOSTETLER, Sec.
Woodburn, Oregon.

DEATHS.

Metzler.—Noah Metzler was born in Mahoning Co., Ohio, April 26, 1854, and died in Elkhart Co., Ind., June 2, 1907, aged 53 Y., 3 M., 6 D. Some time ago he was very sick, but had so far recovered that he preached occasionally. On the day of his death while preaching at the Yellow Creek M. H., after speaking about twenty minutes, he said he did not feel well and made the remark, "I hope to meet you all in heaven," which were his last public words. He asked down, but soon after he left the room and when followed by his wife and a few others was found in an almost helpless condition. He was asked what the trouble was he said he thought it was paralysis. He was carried to a house near by, where in a few hours death overtook him. His last text was Gen. 3:6, 7. He was united in matrimony to Nancy Hartman, Dec. 24, 1874. To this union were born seven children. William Henry preceded him to the spirit world. The living are: John, Sarah, Lizzie, grandchildren, two sisters, five brothers and a sorrowing companion to mourn their loss, besides a host of friends. In the year 1875 he was converted and united with the Mennonite church. In 1880 he was ordained to the ministry by Biah Jacob Bentler. In his public ministrations he was faithful and labored earnestly for the glory of God and the uplifting of his fellowmen. For a number of years he labored in evangelistic work. His remains were taken to his home in Nappanee, Ind., where on June 5 the funeral services were held. The text chosen by the family was 2 Tim. 1:7, 8. The services in the meeting-house were conducted by Jas. H. McGowan, Jacob K. Bixler and David Burkholder, while an overflow meeting was held near by from a porch by L. W. Royer and J. F. Brunk. His remains laid to rest in the cemetery at the brick M. H., northeast of Nappanee. The church kindly furnished the flowers and loss is his gain.
JACOB K. BIXLER.

Loucks.—Susannah Kamey was born in Harrison Twp., Elkhart Co., Ind., Sept. 8, 1866. She was brought up in the same vicinity and was married to Pres. James Loucks on Jan. 2, 1891. Death came suddenly and unexpectedly of heart failure on May 28, 1907, aged 40 Y., 4 M., 20 D. She is survived by her husband, a daughter ten days older than two brothers, Samuel and Martin. She was a faithful member of the Old Mennonite church for years. The funeral services were held at the residence of Pres. Loucks on June 1, 1907. She was one of the large concourse of people were able to get into the meeting-house. Services were conducted in German by John Kamey, also in English by Jacob Christophsel and Jacob K. Bixler, from the words, "There is but a step between me and death." May the Lord comfort the bereaved ones.

Bachtel.—On the 29th of May, 1907, the spirit of Emma Agnes Bachtel took its flight to the eternal world at her home in Charlton Co., Mo.; aged 81 Y., 4 M., 21 D. Her mother was Mrs. Rebecca Bachtel. She was born in Westmoreland Co., Pa., Dec. 27, 1822. She was joined in wedlock to Abraham Bachtel, Aug. 2, 1842. In 1846 they moved to Hannibal, Mo., and in 1850 they moved to Hannibal, Mo. She was a member of the church. Then they moved to Charlton Co., Mo., and lived there to the time of her death. To this union were

HERALD OF TRUTH

Thursday, June 13, 1907.

J. F. FUNK and A. B. KOLB, Editors.

Entered March 4, 1902, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

born eight children. The husband and three daughters preceded the mother to the eternal world. Three sons and two daughters survive; also 37 grandchildren, 28 great grandchildren, one sister and two brothers. Sister Bachtel was known in her neighborhood as "Grandma" Bachtel. She was a noble Christian woman. Her heart and hands were always ready to help the sick and suffering. Her kind words and sweet, cheerful disposition will be missed by her many friends and neighbors, to whom, with her words of encouragement and acts of kindness, she had so tenderly endeared herself. She gave her heart to God early in life and united with the Mennonite church, but in later years, after moving to Missouri, united with the M. E. church. She was buried on the 23d of May and her body was laid to rest at the Newcomer cemetery.

Speicher—On May 26, 1907, Bro. John Speicher died at the home of Bro. Silas J. Thomas near Connor, Pa., aged 85 Y., 7 M., 11 D. He had his home with his daughter, Mrs. Josiah Harshberger, at Boswell. He came to the Thomas district to attend the communion services on the 19th and there commended with the brethren and sisters for the last time on earth. After communion he visited friends in the vicinity. He left the home of Bro. Levi M. Thomas on Wednesday, May 22, in good spirits, but said his days would be few. He came to the home of Bro. Silas J. Thomas and soon took sick and died on the 26th. He was a member of the Mennonite church for a number of years. His wife died Jan. 20, 1905. He is survived by a son and several daughters to mourn his death, but not without hope. He was buried on the 28th at the Thomas M. H. Church services were conducted by S. G. Shetler, James Saylor and L. A. Blough. Text, Gen. 40:7, "Wherefore look ye so sadly to day."

Seltz—On June 3, 1907, in Rohrerstown, Lancaster Co., Pa., of heart disease, Mary, widow of the late John Seltz, aged 85 years. She was a daughter of the late Chr. Mellinger of Manor township, but since her marriage has resided in the vicinity of Rohrerstown. Her husband died five years ago. She has been a member of the Old Mennonite congregation in Rohrerstown for fifty years. She is survived by one daughter, one brother and three sisters. Buried at Rohrerstown Mennonite graveyard; services by Elias Hershey and Abraham Herr.

Lehman—Abram M. Lehman was born near Houserville, Cumberland Co., Pa., July 9, 1849; died at his home near Oak Grove, Franklin Co., Pa., on May 18, 1907; aged 57 Y., 10 M., 9 D., of cancer of the stomach, from which he suffered greatly for ten weeks. He here his afflictions very patiently and died leaving a bright hope of eternal glory, often saying that he felt like Paul, when he said, "I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better." He leaves to mourn his departure a sorrowing wife, three daughters and one sister; but we need not mourn as those who have no hope, but we can rejoice through our tears that his sufferings are over and he is safe with Jesus. Funeral was held on the 21st at Pre. Henry Pricker at the home, and Pre. Abraham Burkholder and Pre. Geo. Ernst at the Strasburg M. H., where the house was filled to overflowing with relatives and friends who came to pay their last tribute of respect to the dear departed one. The text, which was chosen by himself, was 2 Cor. 1:17, 18 and 5:1. May this dispensation of God's providence be the means of drawing us closer to Christ.

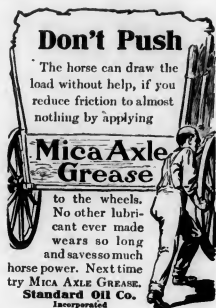
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HERALD OF TRUTH.

June 13, 1907.



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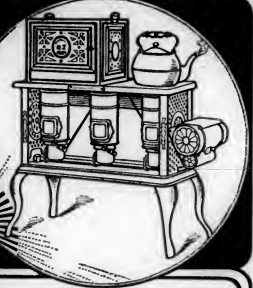
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Published Weekly.

ELKHART, IND., THURSDAY, JUNE 20, 1907.

Vol. XLIV. No. 25.

NOTICE—All matter intended for publication should be addressed **HERALD OF TRUTH**. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed **MENNONITE PUBLISHING CO., ELKHART, IND.**

EDITORIAL NOTES.

We cannot have a church that will benefit us and glorify God, and quarrel. Quarrellings and contentions do not belong to the people of God. Jesus says, "By this shall all men know that ye are my disciples, if ye love one another."

He who is intent upon serving God may readily find the right way of doing it by devoting himself to the study of the Bible and its precious precepts and giving himself to earnest, humble prayer. God says to our comfort, "He that cometh to me I will in no wise cast out."

The world is very large, but it seems too small for poor little Wilbur Reynolds. We trust that the efforts now being made to secure a suitable place for him may be successful. But the case shows how little the world knows of the sadness and misery of others until chance or providence brings such cases before the public.

We have reports of several conferences and other interesting matter which for want of space had to be deferred for our next number. Those interested will kindly exercise patience until their articles appear. In the meantime let none of our correspondents be discouraged; we will give your articles room just as soon as possible.

Conference and other reports occupy considerable space this week. Let every one read them and become familiar with the Lord's work in the Mennonite church. There is no good excuse for ignorance, still less for indifference. The work in almost all phases is of a very encouraging nature. Let us thank God, and by every means in our power support the work and encourage the workers.

The Mennonite Sanitarium at La Junta, Colo., has been changed from a private corporation or stock company to a church institution. The financial report, given in another part of this paper, will give the reader some idea of the magnitude of the work, and no doubt the brethren will erect a building in which they will be able to conduct a first-class institution for the benefit of suffering humanity.

The Consequence of Disobedience.—The apostle tells us that the wages of sin is death. The Lord through the prophet tells us, "The soul that sinneth shall die." And again we are told that God shall also reap. If he sow to the flesh, he shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap everlasting life. But "he," saith Jesus, "that heareth my

word, and believeth on him that sent me, hath everlasting life and will not come into condemnation, but is passed from death unto life." Therefore we should seek to live for the Lord, and obey him in all the precepts of his, remembering that Jesus said, "Ye are my disciples if ye do whatsoever I command you."

An unusual "shipment" passed through Bellefontaine, Ohio, on the 15th of June via the "Big Four" Railway. It was a (passenger) car load of seventy-five children between three and four years old from an orphan's home in New York City. Their destination was not ascertained, but they were going as far as St. Louis, Mo., on the Big Four. One's heart warms with sympathy for God's little ones, and we pray that they may find comfortable homes and loving hearts wherever they may go.

A Time for All Things.—Solomon says, "To everything there is a season and a time to every purpose under heaven." This means to the Christian under the gospel dispensation that there is a time for us to do all those things which are right and proper for a child of God to do. But for the things that are contrary to the will of God, for the things that do not edify, for the things that do not promote the glory of God and that do not help build up the kingdom of Christ and improve the moral and religious condition of the human race and help the suffering ones of earth, God has given us no time at all. Whatever the Wise Man may have meant by the different things he mentions, we must take it for granted that there is no time allotted to any human being to commit sin and to do wrong things, and he who spends his time in doing things that are contrary to the teachings of the gospel will be held responsible before the throne of God in the day of judgment. Let us therefore relearn the time (make good use of it), for the days are evil, and ever pray, "Lord, so teach us to number our days that we may apply our hearts to wisdom." For our time at best is short.

Salvation from Sin.—Our Savior says (John 3:17), "God sent not his Son into the world to condemn the world, but that the world by him might be saved"—saved from their sins. It was sin that first separated man from God; it was sin that barred Adam and Eve from the garden; it is sin that condemns man in his impotent condition as long as he lives in the world; it is sin that makes him tremble at the very thought that God will judge the world in righteousness; it is sin that will forever close the beautiful gates of eternal glory against the sinner and give him his portion with the unbelievers. But it is Jesus Christ, the Son of God, the blessed Jesus, who came into the world and gave his life a ransom for sins. He paid the price of our pardon, tasting death for every man on the cruel cross, and when we are cleansed and purified by the washing of his blood, we are saved from our sins and we through faith and obedience have with him the promise of an inheritance in glory, an inheritance that fadeeth not away. Oh, blessed thought that Jesus came and died to take all our sins away and that, cleansed from all our impurities, we shall abide in his presence forever!

PERSONAL MENTION.

Bro. D. H. Bender of Seaside, Pa., preached at the Mennonite meeting-house on E. Chestnut street, Lancaster City, Pa., on Wednesday evening, June 12.

Bish. Jonas Bontrager and William Miller of Reno Co., Kan., were called to Anderson county on June 2 to hold communion and ordain a bishop. Bro. E. S. Beachy was ordained to the important office.

Pre. Daniel D. Yoder, and wife, with Sister Lovina Petershelm of Somerset Co., Pa., visited with the brotherhood in Holmes Co., Ohio, and also in Geauga county, during the early part of the present month.

Pre. E. S. Beachy, of the Amish Mennonite congregation in Anderson Co., Kan., was recently ordained to the office of bishop. The ordination services were conducted by Bish. Jonas Bontrager and William Miller.

Bro. John E. Bontrager of Middlebury, Elkhart Co., Ind., on his return from a visit to Monticello, Ill., stopped for an hour between trains at the Publishing House on the 13th. He has in preparation an interesting manuscript which he expects to have published in the near future. Bro. D. S. Weldy, our general manager of the shipping department, returned a week ago last Saturday from his visit to Morrison, Ill., where he attended the Illinois church and Sunday school conferences, the reports of which appear in this issue. The conferences were well attended and interesting.

Bro. John Shantz of Wilmet, Wis., Waterloo Co., Ont., has been, during the past several weeks, visiting with his son, Bro. Ezra Shantz, of near Wakarusa, Ind. On the 12th of June the two brethren came to Elkhart and we were glad to entertain them during the short time they were with us.

Edward Z. Zeigler, formerly of Hatfield, Montgomery Co., Pa., died at South Bend, Ind., where he had been residing for some time. His remains were taken back to his native county and were consigned to mother earth at the Salford Mennonite M. H. on Sunday, June 9, 1907. He was twenty-nine years old.

Bro. John F. Funk preached on Sunday, June 9, at the Kehr family annual reunion at the home of Martin Kehr in Harrison Twp., Elkhart Co., Ind. There were over one hundred of the family connections present and the time was profitably spent to the edification of all present and we trust to the glory of God.

Pre. Christian Krehbiel of Halstead, Kan., for many years in charge of the Mennonite congregation at Sumnerfield, Ill., and president of the Mennonite Board of Guardians, in the days of the Mennonite immigration from Russia, on the return from a trip to Ohio, spent Sunday, June 9, in his old home and preached to his former congregation at that place.

Bro. Isaac Garber and family have sold their home in Elkhart and bought a farm in Osceola Co., Mich., and are getting ready to move to their farm. They will leave Elkhart probably during the present week. While we are sorry to lose them as members of our Elkhart congregation, we hope God will bless and prosper them in their new home. There are already a number of members in the immediate locality where they expect to reside.

For the Herald of Truth.

REPORT OF THE FIRST ANNUAL MEETING OF THE MENNONITE BOARD OF MISSIONS AND CHARITIES.

Pursuant to notice given, the annual meeting of the Mennonite Board of Missions and Charities convened at the Old People's Home near Rittman, Ohio, at 9 o'clock a. m. on Tuesday, May 21, 1907, the mission sermon having been delivered by D. H. Bender at the Oak Grove M. H. the previous evening.

The meeting was called to order by the president, M. S. Steiner. After singing hymns Nos. 119 and 192, Bro. D. J. Johns read Acts 6, after which Bro. Abram Metzler led in prayer. After singing another hymn, the president stated the object of the meeting.

The roll was next called, to which nineteen members responded; five others were represented by proxy.

Minutes of previous meeting were next read by the secretary, and on motion of Aaron Loucks, accepted as read.

The president, M. S. Steiner, next gave a report of his work and the work of the executive committee for the past year; the same was approved and accepted as read.

The vice-president, C. Z. Yoder, also gave a report of his work for the year; the same was accepted as read.

The secretary, J. S. Shoemaker, next gave a report of the financial standing of the Board; the same was accepted as given. Following is a summary of the report:

Assets.—Real estate and fixtures of home and foreign institutions, \$124,200; other real estate, \$6,500; monetary note, \$5,000; resources from annuities, \$400. Total assets, \$136,100.

Liabilities.—\$2,400. Assets above liabilities, \$133,700.

The general treasurer, G. L. Bender, next gave his report; the same was accepted on motion of J. S. Hartzler. The following is a summary of his report: Cash on hand July 1, 1906, \$748.88; received for various purposes, from July 1, 1906, to May 1, 1907, \$41,525.81; paid out for various purposes, from July 1, 1906, to May 1, 1907, \$40,460.69; cash on hand May 1, 1907, \$2,114.

The Western treasurer, Jos. R. Stauffer, next gave a report of all money received and paid over by him during the year; report accepted as read. Amount received and paid out, \$188.80.

The report submitted by the Eastern treasurer, S. H. Musselman, was read by J. H. Mellinger, and accepted as read. Amount received and paid out during the year for mission and charitable purposes, \$3,157.46.

The field secretary, I. R. Detweiler, next gave a verbal report of his work for the past year; report accepted on motion of C. Z. Yoder.

Bro. M. C. Cressman followed with a report of his work in the Canadian field. Over \$1,000 has been contributed to the foreign mission fund, besides what has been contributed for evangelistic and charitable purposes.

The auditing committee next gave their report. All accounts were found correct and well kept (with the exception of a few small errors in adding and copying). A number of suggestions were offered by the committee to be acted upon by the Board. On motion of J. H. Mellinger the report was accepted as read.

The remainder of the forenoon was taken up in reports of committees appointed at last meeting.

Bro. D. J. Johns, chairman of the mission committee, first gave a report of the year's work; the same was accepted on motion of C. K. Hostetler.

Bro. Abram Metzler next gave a report of the work of the committee appointed to look into the advisability of establishing a nurses' training school. No funds or location available for the present. Report accepted.

Prayer offered by Bro. L. J. Buchwalter, after which the meeting adjourned for the usual hour.

HERALD OF TRUTH.

AFTERNOON SESSION.

After singing and prayer offered by the brethren Cor. Epp, J. S. Gorg and Aaron Loucks, the work of reading reports was resumed.

Bro. Loucks gave a report of the receipts and expenses of the publication committee, in publishing the Year Book and Directory.

Bro. Steiner next reported on "Das Himmlische Manna." Circulation increasing among our German brethren. Printing done by the Gospel Witness Co. Both reports accepted as read.

Bro. J. F. Brunk gave a report of the West Virginia field. Had spent two weeks on the field, found that there is a great amount of work to be done if the people's needs are to be supplied; twenty-two were baptized and received into church fellowship at one time. A church house and a home for the workers are being built at present by the Virginia brethren.

Bro. P. S. Hartman followed with a report, giving a history of the beginning of the mission work in Virginia. Interest is growing rapidly, and the work is progressing nicely over the entire district; the outlook is very encouraging. Both reports were accepted on motion of C. Z. Yoder.

Reports from the following local institutions were next given and accepted. For want of space we give but a condensed form of the reports.

1. Chicago Missions.—A. H. Leaman, Supt. There are at present three mission stations in the city: The Mennonite Home Mission, 145 W. 18th St.; the Mennonite Gospel Mission, Cor. 26th St. and Emerald Ave.; and the Hoyne Avenue Mennonite Mission, Cor. 33d St. and Hoyne Ave. The two latter stations were opened up during the year. Work is progressing nicely in all the stations. The outlook for the coming year is encouraging. Several more workers are needed to take the place of Bro. Reist and Sister Zook, who on account of her health wishes to be relieved.

2. Orphans' Home.—Abram Metzler, Supt. Number of children in the Home at present, 46; received into the Home during the year, 21; placed with families, 21; average number in the Home during the year, 48. Receipts for the year, \$2,413.64; expenditures, \$2,811.53. Present needs: More room; laundry building and machinery; electric motor and lights, range, oil stoves, etc.

3. Old People's Home.—J. D. Mininger, Supt. Number of inmates in the Home at present, 22; number admitted during the year, 6; left the Home during the year, 2; deaths, 5. Receipts for the year, \$4,441.40; expenditures, \$4,067.70. The present needs are more room; building painted; elevator; new furnace; better lighting and heating system; team of horses, etc.

4. Fort Wayne Mission.—J. M. Hartzler, Supt. Report given by C. K. Hostetler. The work has been prospering, but more workers are needed to successfully carry on the work. Received during the year, \$1,159.53; expended, \$1,157.78.

5. Kansas City Mission.—J. D. Charles, Supt. Report given by T. M. Erb. There are nine workers at present; work is carried on at two stations, and consists of preaching, conducting Sunday schools, children's meetings, sewing classes, cottage prayer meetings and street meetings. The prospects are good for the future, especially in Argentine; the other station is not so favorably located, on account of the class of people living in the community.

J. F. Brunk next gave a report of the La Junta Sanitarium. The work is being pushed along as fast as possible. Solicitors are being sent out to solicit the necessary funds to put up the building. Cash received up to date, \$15,423.03; paid out for farm and improvements, \$14,544.27. The outlook encouraging.

Cornelius Epp gave a report of the work in the conference district. Said he had not been delegated to give a report, but was pleased to do so. The Nebraska and Minnesota Conference has become interested in home and foreign missions and contributed \$1,000 to both the Chicago and India Missions during the past year. Bro. and Sister Friesen have gone from their ranks to labor for the Master in India, and Bro. Wiens and wife have

been stationed at the Hoyne Ave. Mission in Chicago. Conference is not officially connected with the General Board, but probably will be later on.

J. H. Mellinger next gave a report of the work in Lancaster Co., Pa. The mission spirit is growing and the work progressing rapidly in the county. A number of mission schools and stations have been established in the district. Over \$2,000 have been raised during the year for mission purposes. There are at present ten volunteers for mission work.

P. R. Lantz, superintendent of the Canton (O.) Mission, gave a report of that institution. Work progressing nicely; ten accessions to the church during the year; total number of accessions since the mission was opened, twenty-seven. Receipts during the year, \$348.53; expenses, \$379.98. Balance due on the building, \$93.75. Outlook very encouraging.

The following miscellaneous business was next taken up and disposed of:

J. A. Leichy, as a member of the Canton Mission Board, made application to have the Canton Mission brought under the auspices of the General Board, on condition that the General Board meet the indebtedness still resting upon the aforesaid mission.

G. L. Bender moved that the Mennonite Board of Missions and Charities accept the Canton Mission upon said conditions, providing the Ohio Amish Mennonite Conference favors the transfer; and the Local Board make the proper transfer of property. Motion carried.

Because of the request of the missionaries in India, Bro. Loucks moved that the Board send some one to India to make an investigation of the work there and report to the General Board. Motion sustained.

On motion of J. H. Mellinger the mission committee was authorized to select a suitable man and commission him to go to India, and designate the time to go, and how long to remain on the field.

The question as to what relation a returned missionary sustains to the General Board, was next discussed. On motion of J. S. Hartzler the executive committee was instructed to define the relation of the returned missionary to the Board, and report at the next annual meeting.

The following resolutions were adopted: Resolved, That we urge the different congregations to send their contributions for India through the forwarding agencies of the Board, so that the remittances may be made systematically each month, and that Bro. G. L. Bender write an article for the church papers, explaining the need of such an arrangement.

Resolved, That a rest house be built somewhere in the hill country of India for the recuperation of the workers during the hot season, the location and building of the same to be left to the workers in India.

Resolved, That the president of the M. B. of M. and C. appoint five brethren as an Eastern mission committee to look after the interests of the Board in eastern Pennsylvania.

The brethren Isaac Eby, S. H. Musselman, S. S. Kraybill, Harry Herr and J. H. Mellinger were appointed, the latter to act as chairman of the committee.

Resolved, That the general treasurer with the auditing committee be authorized to furnish all the local institutions with blanks, so that the local treasurers will be enabled to make uniform reports.

Resolved, That each local Board, after auditing the accounts of the institutions under their supervision, send a certified statement of the receipts and expenditures and cash balance on hand to the general auditing committee before each annual meeting.

Resolved, That the general treasurer explain the system of bookkeeping to the auditing committee, and assist them in getting started in their work.

Resolved, That G. L. Bender, the general treasurer, be allowed \$125 for his work the past year.

June 20,

1907.

Resolved, That the field secretary be assigned the work of systematizing the evangelistic work of the church, as suggested by the mission committee.

Resolved, That the Sanitarium Board at La Junta, Colo., be authorized to begin the foundation of the building with the money now in the treasury, and finish the building as the money is contributed, according to the plans submitted to the Board.

On motion of D. S. Yoder it was decided to publish another edition of the Mennonite Year Book and Directory.

On motion of J. H. Mellinger the present publishing committee was retained.

On motion it was decided to continue the publication of "Das Himmlische Manna," and retain the former publication committee.

The following question was next considered and acted upon: What attitude should be taken toward workers in our mission stations who do not conform to the order of the church?

Answer.—All of our mission workers will be required to submit to the rules and regulations as laid down in the Mission Manual.

The question of supplying the Chicago Missions with workers was considered and referred back to the local Board.

After a few closing prayers, the Board adjourned for the night.

WEDNESDAY MORNING.

Session opened with song, Scripture lesson and prayer by Bro. Epp.

D. H. Bender moved that a committee of two be appointed to look into the advisability of opening a mission station in New York. Motion carried. The brethren I. R. Detweiler and J. H. Mellinger were appointed on said committee.

The following resolutions were next adopted: Resolved, That the local Board of the Kansas City Mission be authorized to look into the advisability of changing the location for mission work, and if found advisable, to make the change with the advice of the executive committee.

Resolved, That the local Board of the Old People's Home be authorized to add the necessary improvements to the Old People's Home, and that an appeal be made for funds through the church papers and by circular letters to the various congregations and otherwise.

Resolved, That the necessary improvements be made at the Orphans' Home as soon as the funds can be secured, the local Board of the institution being hereby authorized to make said improvements as the way opens.

Resolved, That the chairman and secretary of the mission committee be authorized to amend or add to the regulations affecting the qualifications and needs of our missionaries.

Resolved, That the general treasurer be authorized to send a stipulated amount of money to India monthly, according to the needs.

Resolved, That the report of the annual meeting be given in a condensed form in the church papers.

Resolved, That Bro. and Sister Mahlon Lapp be given the privilege to return to America on a furlough, with the consent of Bro. Resler, superintendent of the India Mission.

Resolved, That a new office be created, viz., a Canadian treasurer.

Whereas the Lord has seen fit to call away one of the efficient workers from the Mennonite Mission in India and a member of this Board, Jacob Burkhard;

And whereas Bro. John Smith of Metamora, Ill., a member of this Board, and Bro. Levi Hooley of West Liberty, Ohio, a member of the local Board, have also passed away;

Whereas their earnest work and prayerful effort have been an inspiration to us and a help in the work of the Lord, therefore be it

Resolved, That, though we feel our loss very keenly, we humbly submit and say, "Thy will be done." We further pray that the Lord will raise up other workers to take the place of these brethren.

HERALD OF TRUTH.

That our sympathies go out toward the families and friends of these brethren in their bereavement, and pray that God may bless and comfort them in their sorrow.

Resolved, That a fund be created for the support of widows and orphans of missionaries, to be known as the "Widows' and Orphans' Fund." Forenoon session closed with prayer.

WEDNESDAY AFTERNOON.

Session opened with song, and prayer led by A. H. Leaman, after which the Board proceeded to the election of officers.

The brethren M. S. Steiner, J. S. Shoemaker and C. Z. Yoder were appointed as trustees, representing the General Conference.

Trustees at Large.—G. L. Bender and D. S. Yoder were elected for the term of one year; Aaron Loucks and L. J. Burkholder were elected for the term of two years; D. J. Johns and Levi Miller were elected for the term of three years; J. H. Mellinger and S. H. Musselman were elected for the term of four years; M. C. Lapp was elected as trustee representing India.

Trustees Representing Local Conferences.—S. G. Shetler, Johnstown, Pa., representing Western Pa. Conf.; P. S. Hartman, Harrisonburg, Va., representing Virginia Conf.; Henry Weaver, Mangansville, Md., representing Maryland Conf.; Joseph Bechtel, Philadelphia, Pa., representing Eastern Pa. Conf.; John E. Kauffman, Mattawana, Pa., representing Pa. A. M. Conf.; Martin Senger, North Lawrence, O., representing Ohio Conf.; A. B. Kolb, Elkhart, Ind., representing Ind. and Mich. Conf.; S. R. Good, Sterling, Ill., representing Illinois Conf.; John R. Schlatter, Wayland, La. Conf.; Daniel Burkhard, Roseland, Neb., representing Neb. and Kan. Conf.; I. R. Detweiler, Topeka, Ind., representing Ind. A. M. Conf.; M. C. Cressman, Berlin, Ont., Can., representing Canada Conf.; Emanuel Stahly, Panama, Idaho, representing Pacific Coast Conf.; Peter D. Shortz, Meta-mora, Ill., representing Illinois A. M. Conference.

Trustees Representing Local Institutions.—Orphans' Home, S. E. Algey, West Liberty, Ohio; Old People's Home, P. C. Amstutz, Marshallville, Ohio; Chicago Missions, J. D. Conrad, Ft. Wayne, Ind.; Ft. Wayne Mission, C. K. Hostetler, Goshen, Ind.; Kansas City Mission, T. M. Erb, Newton, Kan.; La Junta Sanitarium, J. F. Brunk, La Junta, Colo.

Superintendents Appointed.—J. A. Resler, India Mission; J. D. Mininger, O. P. Home; Abram Metzler, Orphans' Home; A. H. Leaman, Chicago Missions; J. D. Charles, Kansas City Mission; D. S. Weaver, La Junta Sanitarium; P. R. Lantz, Canton Mission, subject to the endorsement of Ohio A. M. Conference; J. M. Hartzler, Ft. Wayne Mission; J. F. Brunk was appointed general manager of the La Junta Sanitarium.

The following officers were elected by ballot: M. S. Steiner, president; C. Z. Yoder, vice-president; J. S. Shoemaker, secretary; I. R. Detweiler, field secretary; G. L. Bender, general treasurer; S. H. Musselman, Eastern treasurer; Jos. R. Stauffer, Western treasurer; M. C. Cressman, Canadian treasurer.

The members of the executive committee were reappointed.

The brethren D. J. Johns, A. D. Wenger, J. S. Hartzler, D. H. Miller, Daniel Kauffman, M. S. Steiner and J. S. Shoemaker were reappointed as members of the mission committee.

The committee on Nurses' Training School was discharged and the following appointed to constitute a new committee: D. J. Johns, Abram Metzler and C. K. Hostetler.

The brethren T. M. Erb, C. K. Hostetler and N. O. Blosser were appointed as members of the auditing committee.

Resolved, That a vote of thanks be extended to the superintendents and workers of the various local institutions for their faithfulness and great sacrifice made for Christ's cause.

Closing remarks were made by the president.

after which several brethren led in prayer. After singing No. 404, the meeting adjourned to meet on Tuesday preceding the fourth Thursday in May, 1908.

J. S. SHOEMAKER, Sec.

For the Herald of Truth.

LIGHT.

By Winnie M. Kaufman.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).

Christ said in his sermon on the Mount, "Ye are the light of the world. So we should all let our lights shine that the sinner may see Christ's wondrous works and believe in Christ our Savior. 'Awake thou that sleepest, and arise from the dead, and Christ shall give thee light' (Eph. 5:14). Therefore we should not be spiritually dead; we who profess to be Christians should show our lights that we may lead others to Christ and do his holy will.

Oh, for the many, many souls who are ensnared day by day by the tempter's power, and perhaps if we as Christians would do our part more fully we could be the means of saving these dear souls. So let us use all the means of saving and bringing lost souls into the Shepherd's fold, that they may also receive the blessed light of the gospel. If Christians who are growing cold and neglectful would take more time bending over their Bibles and studying God's word more closely it would benefit them more than all that earth has in store for them. They would be laying up treasures in heaven, where neither moth nor rust doth corrupt.

A Christian is like a light shining in a dark place, and may often prove the means of helping a poor soul out of that darkness into the true light of the gospel.

So let us earnestly seek that pure light of which the Bible tells us, and live for Jesus Christ who died to save us all.

Daviesville, Pa.

For the Herald of Truth.

THEY THAT SOW IN TEARS SHALL REAP IN JOY.

Though the sky be dark and gloomy,
Lowering with a gathering storm;
And the heart is sad and weary
Of its weighty burden borne—
Paint not in life's dreary desert,
As ye onward toiling go;
They in joy shall reap each labor
Who in tears and anguish sow!

Go forth bravely in life's journey,
Though 'tis thronged with many snares.
For to him is victory given
That Eternity's standard bears.
Christ will smooth the rugged pathway,
And the way for each coming dawn;
With his love your heart lighten
Bring its fruit to life's crown!

Up and onward, weeping, praying,
To the Lord of harvest, near
That each seed along the wayside
May some precious calling bear.
He the plant shall water, nourish,
Till at last the blade appear;
And his grace shall cherish, ripen,
Each, into a perfect ear.

Think not here to gain faint laurels,
For the Savior's holy crown;
Basking on the stream of pleasure,
Or in sloth e'er sharing down.
Never, thus, you'll gather for him,
Souls into his kingdom here—
Save not even one soul from ruin—
Never dry the mother's tear!

Hearken, this the promise given
To the sower by the way:
You shall ever reap a harvest,
If you'll only toil and pray.
Contentless, they are ever rejoicing
In the resurrection morn,
With the fruit of all their labor,
Precious sheaves to heaven borne.

MATTIE.

TIDINGS FROM THE CHURCH AT HOME AND ABROAD

FOREIGN MISSIONS.

India.—American Mennonite Mission, Dhamtari, C. P., India. Stations: Sundarajan, Rudri, Loper Asylum, Balodghahan. J. A. Resler, Supt.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill. A. H. Leaman, Supt.
Chicago.—Mennonite Gospel Mission, Emerald Ave. and 26th Street, Chicago, Ill.
Chicago.—Hoyle Avenue Mission, Cor. 23d Street and Hoyle Avenue.
Toronto, Canada.—Home Mission, 75 Tate Street, Samuel Honderich, Supt.

Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4. Noah H. Mack, Supt.

Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa.
Ft. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind. J. M. Hartzler, Supt.

Lancaster.—462 Rockland Street, Lancaster, Pa.
Canton, Ohio. P. R. Lantz, Supt.
Kansas City.—200 S. Seventh St., Kansas City, Kan.
Argentine, Kan.—J. M. Hartzler, Supt.

BENEVOLENT AND OTHER INSTITUTIONS.
Orphans' Home.—West Liberty, Ohio. A. Metzler, Supt.

Old People's Home.—Wooster, Ohio. R. F. D. J. D. Mininger, Supt.
Old People's Home.—Oreville, Pa. A. C. Diener, Supt.

La Junta Sanitarium.—La Junta, Colo. D. S. Weaver, Supt.

Minier, Ill., June 12, 1907.—Dear Readers of the Herald:—Greeting. Arrangements are being made to hold a Bible conference at the A. M. church near Hopeville, Ill., some time in September, which we hope will prove a great blessing to the church and to all who may attend.

Dinuba, California, June 2, 1907.—A friendly greeting to the publishers and to all the brethren and sisters who read this letter. As some think there should be a report from this place we will endeavor, by the assisting grace of a kind heavenly Father, to do so. We need his help in every way, as we are told by our Savior, "Without me ye can do nothing." Let us all watch and pray, as the dear Savior so earnestly admonishes us. I find for myself that I need it and God knows what poor creatures we are when we depend on ourselves, and therefore he teaches us how we should live, do good to them that hate us and pray for those who despitefully use us and persecute us. We are also to love our enemies and in all things obey the precious precepts which our Savior has given us.

We were made to feel glad to have our dear brother, J. P. Bontraster of Albany, Oregon, to visit us. He came to this place on May 19 and conducted five meetings which we appreciated very much. We also had communion and two precious young souls were made willing to give their hearts to the Lord and were baptized and received into church fellowship. May we all pray for them as well as for all others, as the apostles so kindly admonished us, and if we are obedient and faithful, God will bless us. To him be all the glory. We are only instruments in his hands. If we hunger and thirst after righteousness we shall be filled.

We were made glad, also, to see our Bro. and Sister A. C. Weaver of Cambria Co., Pa., who came here on May 20 and remained until the 27th. On the 24th they, Sister R. J. Horst, my husband and myself took a trip to the mountains. We came back on the 26th, and the next morning Bro. and Sister Weaver took the train for Cambria, Kansas. The reader may wonder what benefit we derived from going to the mountains. We saw there some of God's grandest works, among which were the largest trees we ever saw, and some of the most wonderful rocks and hills, which tell us of the greatness and the power of almighty

God whose power and wisdom made all these things.

No doubt many of our friends will be glad to hear from us, though we would rather speak with them face to face than write. We have four families of our children here in California, which makes it more homelike. May God's love abound in our hearts, for we do not know how soon we may be called away to our eternal home, but if we are God's true children and ready to go, it will not be too soon. Yours in Jesus' name,

E. C. AND L. A. WEAVER.

Spring Ranch, Neb., June 8, 1907.—To the Editors of the Herald:—Greeting. Enclosed I send you one dollar for the renewal of the Herald for another year. I am now in my seventy-ninth year. I thought I did not have the dollar to spare, but the thought of not having the Herald to read was more than I could bear, and I concluded that I would try and do without something else rather than without the Herald. Wishing you God's blessing, I remain yours truly,

COR.

Topeka, Ind., June 9, 1907.—Dear Herald Readers:—Greeting in the Master's name. May the grace of our Lord Jesus Christ abide with you all. "Blessed is the man that endureth temptation" (Jas. 1:12). Jesus, our dear Lord and Master, was himself tempted in all points, like as we are, but without sin, or without being prevailed upon to yield and commit sin. So when we are tempted, let us not be discouraged and not give way to sin, but let us pray to our heavenly Father, who heareth in secret, and he will with the temptation also make us a way of escape, for he will not let us be tempted above that which we are able to bear. Jesus says, "I am the way, the life and the truth," and it is alone through Jesus that we obtain the gift of everlasting life, and be permitted to enter into heaven, and he giveth eternal life to all who come unto him.

A. W.

Greencastle, Pa., June 11, 1907.—A. B. Kolb, Dear Brother:—Greeting. Ordination services were held in the Marion Mennonite M. H., Franklin Co., Pa., May 11, for a minister. Four brethren, namely Wm. Hege, David Lehman, Alfred Sheller and Harvey Shank, were nominated and the lot fell on Bro. Hege. May the Lord sustain and richly bless him in the duties of his calling.

J. J. LESHERR.

Souderton, Montgomery Co., Pa., June 12, 1907. To the Readers of the Herald:—Greeting. Pre. Joseph Ruth and wife, Dea. H. C. Krupp and wife, Bro. E. H. Souder and wife and Bro. C. H. Meyer and wife, all of this vicinity, left on June 13 for a visit in Lancaster county. They expect to spend some eight or ten days on the trip. May God's blessing go with them and may their visit be an edifying one.

COR.

(Note.—The following touching letter throws additional light on a case to which the Herald has previously called attention.—Ed.)

West Liberty, Ohio, June 7, 1907.—A. B. Kolb, Elkhart, Ind. Dear Brother:—Poor Wilbur Reynolds again! After he was refused shelter in all of our charitable state institutions as well as County Infirmary and Children's Home of Logan county, Ohio, his father called me to the telephone Tuesday from Springfield, where he at present resides with the child, and tried to make arrangements for his admission into our Home, requesting me to come and see the unfortunate boy at his expense, since he is driven to the wall. Yesterday I went and closely examined the boy with a view of determining whether he could possibly be admitted here.

But a pitiful creature is Wilbur. White, fair complexion (not colored, as the papers had it),

physically hearty, but born blind, is dumb, and constantly hangs out his tongue and plays with it with both hands while he sits in a rocking chair, his feet drawn up under his body, continually rocking with all his might, keeping up an endless mumbling or moan, sometimes almost amounting to a scream, but he cannot talk. I noticed, however, that he is not entirely deaf, but his mind seems void. If you take him off his rocking-chair he grabs the arm of the chair and jumps violently for a long time. His ceaseless actions and mumbling, together with his general condition, is enough almost to grate your nerves. Poor Wilbur! How I longed that one touch from the Master's hand might restore him, as I sat beholding almost the extent of the pitiable condition to which human flesh is heir. Yet in the face of all this, he is not a proper subject for admission into our institution, nor to place among other children. It would be almost cruel to them to have them share his company. An extra room for him, and the help to look after his special needs, we do not have. He belongs either to the institution for the blind or feeble-minded, but they would not admit him. We could do no more than pray for him and his almost despairing father. His mother deserted the family and will have nothing to do with her child—her own son.

The only ray of hope now left for the father lies in the fact that Representative Dew Allen of Logan county has expressed his purpose to introduce at the next session of the state legislature a measure to cover this special case and which will make it compulsory for the various state institutions of charity to admit every destitute child, whatever his physical condition may be. Yours in His service for the unfortunate ones.

A. METZLER.

Toronto Mission, 75 Tate St., June 4, 1907.—We have been realizing God's blessing in various ways during the past weeks. Bro. Norman Burkholder and Sister Adah Burkholder, also Bro. Christian Smith were here to help us with the services on May 19. Bro. Phares Burkholder and Sister Adah Burkholder gave us much-needed help on May 26.

On May 28 about fifty brethren and sisters called at the mission while waiting for the evening train to Markham, where was held the Sunday school and church conferences. The afternoon was spent in a prayer and song service and in discussing the work of the mission. A number of others stopped with us on Friday and Saturday as they returned from the conference. Bro. and Sister Urias Weber and Sister Linda Shantz remained with us over Sunday and assisted in the services.

We were very glad for these visits and for the interest manifested in mission work, but were sorry no more could be here for the regular services. We say to all, Come again. Most people find the best way to get acquainted with mission work is to see it for themselves. The more we know of the work to be done and of each others' needs, the more united and definite we become in our prayers and labors in the Master's cause. I remember a certain sister once said,

"I never had very much use for missions, but now since I have been there and have seen for myself what is being done, and what they are trying to do, my heart has been opened and I am going to help that mission all I can." Would to God we might all be brought in such a relation to our Master's field and work that our hearts might not only be opened to a particular part, but to the entire field. May we not only become interested at home, in our cities, in India, in the Americas, but in the uttermost parts of the earth, so that in God's appointed time we may see definite results there, too.

Regardless of outdoor attractions in city life during the nice sunny days, our attendance at Sunday school and regular services has been quite steady. Last Sunday we had thirty-six children, forty-three in all, for Sunday school, and fifty-eight for the evening meeting. During these

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1907.

services Bro. Urias Weber and Sister Shantz gave us some very edifying talks. We are expecting to send as many of our children as we have opportunity into Christian homes in the country for a few weeks in July. Remember us and the work at the throne of grace. Yours for the Master,

SAMUEL HONDERICH.

For the Herald of Truth.

ILLINOIS SUNDAY SCHOOL CONFERENCE.

The Twelfth Annual Mennonite Sunday School Conference was held near Morrison, Ill., June 5 and 6, 1907.

Devotional services were conducted by J. Kreider from 2 Tim. 2.

Organization.—Moderators, J. Kreider and Alvin Ropp; secretaries, A. M. Eash and H. F. Reist; choristers, B. Schertz and Chas. Siebert.

An address of welcome was given by Bro. John Nice was responded to by Bro. I. R. Detweiler. Co-operation by all present to make the conference a spiritual feast was urged.

Reports of twelve Sunday schools were given showing present conditions to be as follows: Total enrollment, 1,800; average attendance, 1,148; number of teachers, 148; total offering, \$889.89; number of conversions, 57.

"Personal Responsibility of the Sunday School Worker," by M. R. Hess. All Christians in the Sunday school are workers. Workers are responsible for a knowledge of the dangers threatening those with whom they work. Responsible for spiritual development of the school. Home department work was advocated. Responsibilities are measured by our opportunities and abilities.

"Qualifications of the Worker," by John Conrad and Alvin Ropp. Conversion, Spirit filled, prayer life, patience, studious, original, methodical, concise, pointed, orderly, punctual, intense desire of seeing lost souls saved.

Noon intermission. Devotional exercises were led by Bro. Slagle from Psa. 34.

"To what extent are teachers responsible for the conversion and spiritual development of the pupils?" by J. J. Summer and Aaron Good. Responsible for what we teach and what we neglect to teach. Responsible to teach the Word. Responsible for his influence.

"Does it pay to invest money in Sunday school and missions?" by Daniel Weidly and I. R. Detweiler. Money belongs to the Lord, therefore let him have it. It pays, but the return depends upon the extent of the investment, upon the place of work, upon the workers and upon the time the worker puts on the one he desires to reach. The worker ought to make it a life work and needs a thorough knowledge of the field. It further depends upon the amount invested in young men and women for preparation and upon the methods employed.

"The Sunday School as a Factor in Mission Work," by A. M. Eash and H. F. Reist. The duty of the church is to evangelize the world. The Sunday school in its relation to the church is responsible for future mission work. To properly do its work, the Sunday school must know the need, know what has been done and what ought to be done. Different methods should be employed in teaching the different departments, viz.: Primary: Simple stories, pictures and objects. Intermediate: Missionary books, biographies, the need, and to give systematically. Our Sunday schools should be schools of moral education, rather than instruction. Teachers must be interested in missions to teach successfully. Study of missions is a requisite to interest. Each Sunday school should have an organized mission study class for its workers.

Intermission. Missionary sermon in the evening by Bro. I. R. Detweiler.

Thursday morning. Devotional exercises were conducted by Alvin Ropp from 2 Pet. 3.

"How can we get more Spirit and less form into the Sunday school?" by Henry Nice and B. Herner.

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Do not be a slave to method. Be earnest, prayerful, have Spirit-filled workers.

Temperance essay by Ruth Buchwalter. "Why Teach It?" by John McCulloch. Because of the destructive power and misery caused by intemperance. "How Teach It?" by John Hershey. By example, by precept, by using all our energy to defeat the drink evil.

"Kind of Teaching Necessary," by Simon Graybill. Things that are crucifying, doctrinal teaching, authoritative, exemplary, prompted by love, not by law.

Thursday afternoon. Devotional exercises by Christian Schertz.

"Our Young People."—1. "Dangers Threatening Them," by J. M. Kreider. Ambition, pride, improper literature, substituting intelligence for spirituality, social problem, not ambitious enough for Christian service. 2. "How Train Them for the Church," by Bro. Albrecht. Train them by precept and example in the Spirit of the Lord. 3. "Their Opportunities," by A. Burkhardt. To be the spiritual power in the church, in education, in home, in society.

"Should parents be at Sunday school every Sunday?" by J. M. Kreider. Yes, in person, if possible; if not, in spirit. Because of duty to God and to the children. For example and encouragement.

"Power of Influence."—1. "In Home," by J. S. Shoemaker. It cannot be estimated. It is eternal. Influence in home extends through the Sunday school to the church. 2. "By Life and Example," by John Nice. Power of influence lies in practice. Lives speak louder than words.

Intermission. Sermon in the evening by Bro. Alvin Ropp.

Although the attendance was not so large, a strong spiritual atmosphere pervaded all the services and we trust that the standard of work done in our Sunday schools during the coming year will be considerably raised as the result of the inspirations received and the practical suggestions given.

A. M. EASH,

H. FRANK REIST, Secretaries.

For the Herald of Truth.

MARTIN LUTHER'S ATTITUDE TOWARD THE PRINCIPLE OF LIBERTY OF CONSCIENCE.

By John Hershey.

(Continued.)

The interesting question naturally arises: What would presumably have been the result, had Luther not discarded the principle of liberty of conscience? Was there reasonable prospect for at least some measure of success, if he insisted on religious toleration? Frederick the Wise, the most enlightened and tolerant of the Saxon rulers of the sixteenth century, would have considered an actual proposition of general toleration as visionary and impossible, both for political and other reasons; and this was also the view of Philip of Hesse. Among the people, on the other hand, there were great numbers who had been led to see the necessity of religious liberty. The peasants' reform movement of 1525, which eventually developed into the Peasants' War, would, if successful, have led to a separation of church and state. The first of the peasants' famous "Twelve Articles" was the demand that every congregation should be given the right to call or dismiss its minister.

Therefore, could not deny that he had taught the principle of the supreme authority of the congregation, but he asserted that they had a mistaken conception of it. Their demand for the abolition of serfdom he rejected, partly on the ground that a landowner's body is the property of God, and that in God's eyes a free man would be his lord, and to declare the serf free would therefore be robbery.

"In the peasants' uproar" (he the Luther informs us in his "Table Talk," see the letter) asked my advice whether he should agree to their "Twelve Articles" which they had presented to him for consideration at Meltingen. But I advised him strongly against it (saying

he should not consent to one of them." (Erlangen, Vol. LXI, p. 2439.)

It must be borne in mind that the peasants, in the first stage of the movement, expected liberty to be obtainable without an appeal to arms. They hoped that the movement would become national in scope and the authorities would not dare to stand in the way of progress and reform. Had Luther espoused their cause, as they expected, their hope for success would have been by no means unreasonable. But even at the time when the peasants did not propose to take up arms he informed them that he was praying God "that he may enlighten you and oppose your undertaking, and not permit it to be successful." ("Ibid." Vol. XXIV, p. 275.) It was unfortunate that before the beginning of the peasants' movement he had decided upon a union of church and state. He fully realized that their proposed reforms, moderate indeed and sane though their program was, would, if accepted by the princes, bring to naught all his own plans for a uniform reformation of the church by the civil authorities. Hence Luther proved their most formidable foe.

The incomparably heartless words in which he, somewhat later, called upon the rulers to crush the rebellion will ever stand as a blot on the reformer's name. His bitterest enemies rejoiced and helped to spread his writings on the subject. The people saw themselves betrayed by the prince who had been so largely instrumental in bringing to a realization of the perverseness of existing conditions. To the success, however, of the Lutheran reformation the attitude of the people became, after the Peasants' War, a matter of comparative indifference. They were given no voice whatever, either in religious or in secular matters. Luther had identified his cause with that of the princes; the consequence was a strengthening of autocratic government in Lutheran countries.

The principle of liberty of conscience was eliminated from Luther's program of reforms when he resolved upon a union of church and state. But the seed which he had sown in the first years of his reformatory labors was destined to spring up and yield abundant fruit. There arose a slightly popular party which took up the primeval warcry of the Reformation—the Anabaptists. Had the state refused to lend its strong arm to any ecclesiastical body, the Anabaptists would, about the year 1528—1. e., a number of years before the rise of the Muenster fanatics—have been the strongest religious party in South Germany. Those within the state churches, both new and old, who were ready to endure persecution for their creed constituted a far smaller number than that of the Anabaptist martyrs. Intolerance proved fraught with the direst consequences for the religious life of the people. All their anticipations of freedom were doomed to disappointment, and their religious interest, which turned into apathy and indifference. They accepted the principle expressed in the infamous maxim, "Cujus regio ejus religio," which was formally subscribed to by the Estates in 1555; they professed the faith of the state and changed their creed on the command of the rulers—no less than five times in the instance of the unfortunate "Upper Rhenish League." The Anabaptists alone stood for separation of church and state and liberty of conscience; and only after their leaders and thousands of devoted Christian men and women had, within a few years, ended their lives at the stake or on the scaffold, did the movement lose its immediate peril to the old dogmas of state-churchism and "the bondage of the heretics." Many a man in the northwestern tier of the many and Holland, in consequence partly of the unprecedented persecution, the movement for a time degenerated into fanaticism, it was never fully crushed. The Independents, Baptists, and Friends of England were the spiritual children of the Anabaptists—the true Protestants of the Reformation period.

Cleveland, Ohio.

HERALD OF TRUTH

Thursday, June 20, 1907.

J. F. FUNK AND A. B. KOLB, Editors.

Entered March 4, 1863, at Elkhart, Ind., as second class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau, one dollar per year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.55 a year.

The Herald of Truth is the organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and St. Kansas.
14. Kansas and Nebraska.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada.
17. Pacific Coast District.

Lisbon, Ia., where he was engaged in the furniture and undertaking business for the past thirty years, during which time he buried the remains of over 800 persons in the cemetery about a mile from the city, where his mortal remains are now also resting beside his companion, waiting for the general resurrection and the life in the world to come. He was a faithful member of the United Brethren church, and we mourn not as others who have no hope. He was kind and tender-hearted, also faithful in the service of the Master. He never allowed the fire on the family altar to die out, and just before giving himself into the hands of the surgeons he with his minister took the case to the Lord in prayer and told the surgeon, "I now give myself into your hands and into the hands of the Lord. I am prepared to die or recover as the Lord sees fit." May this solemn statement of his God's providence reward to our every good, be my prayer.

DAVID BURKHOLDER.

Stump—Magdalena Stump was born Feb. 7, 1847, in Union P. O., Elkhart Co., Ind.; died June 6, 1907; aged 60 Y., 3 M., 29 D. She was buried June 9 at the Erick M. H. Funeral services were conducted by Henry Wolby and David Burkholder. Text, "Prepare to meet thy God" (Amos 4:12). Said to say that she had never made a profession. She leaves a daughter, a grandson and three sisters to mourn their loss. Three grandchildren, father and mother, two sisters and two brothers preceded her to the spirit world. May this be a warning to those of her friends who are yet living without Christ.

MENNONITE SANITARIUM ASSOCIATION REPORT.

Financial report of the Mennonite Sanitarium Association, located at La Junta, Colo., from Jan. 1, 1906, to May 1, 1907.

RECEIPTS.

From Sister M. Kurtz, \$25; D. S. Brunk, \$257.50; D. S. Weaver, \$500; Sister B. Shoemaker, \$20; D. M. Weaver, \$50; M. B. Brunk, \$50; A. B. Brunk, \$10; A. G. Gals, \$1; J. J. Shakerz, \$1; D. K. Pertz, \$1; Aaron Allison, \$1; Alce Warner, \$1; W. J. Scott, \$2; A. F. Scott, \$2; J. D. Minsinger, \$10; J. G. Wenger, \$50; W. E. Detweiler, \$50; Jacob Zimmerman, \$150; E. E. Weaver, \$10; M. M. Weaver, \$100; C. Kaufman, \$25; Harry Klinge-smith, \$1; Jas. B. Yoder, \$2; C. C. Smith, \$10; John Neuschwander, \$5; Chas. Landis, \$5; Samuel Wenger, \$5; J. H. Kuntze, \$50; Henry Selzer, \$10; G. B. Landis, \$10; M. B. Brunk, \$5; E. A. Brunk, \$50; Fred Kuhn, \$10; Daniel Christ-tophel, \$2; Harry Christophel, \$50; J. M. H. \$30.55; Jos. Bechtold, \$700; M. B. & T. S., \$5; Dan. Driver, \$10; John Layman, \$10; D. A. Driver, \$250; John Summerfield, \$25; P. E. Brunk, \$10; Cong. at Hubbard, Ore., \$5.90; J. A. Swartzendruber, \$5; Jonas Yoder, \$2; C. C. Smith, \$2; Joel Swartzendruber, \$5; Elias Swartzendruber, \$5; J. Guengerich, \$1; Joe C. Guengerich, \$1; S. C. Miller, \$20; Cong. in Jasper Co., Mo., \$25; D. Kaufman, \$5.00; D. S. Yoder, \$10; M. B. Ebersole, \$10; Brotherhood, Pa., \$10; J. J. Zimmerman, \$25; E. J. Shetter, \$10; D. D. Zehr, \$2; Cong. Mil-leville, Pa., \$14.50; Daniel Burkholder, \$10; Sarah Burkholder, \$10; Geo. Shoemaker, \$10; Geo. Ricker, \$10; W. R. Hoyleman, \$5; A. L. Stauffer, \$10; Emanuel Stauffer, \$10; Abraham Stauffer, \$5; D. G. Lapp, \$10; Mary Means, \$5; Henry Summer-feldt, \$25; S. Sharon Cong., Ia., \$46; East Union Cong., Ia., \$115.50; Jos. Stauffer, \$24; Aaron

HERALD OF TRUTH.

June 20, 1907.

Blitkofer, \$10; Jacob Summerfield, \$10; Aaron Landis, \$10; Noah Ebersole, \$10; C. W. Moore, \$50; F. M. Landis, \$25; Alvin Selzer, \$100; North Sharon Cong., Ia., \$35.50; J. W. Zook, \$10; Jonas Smucker, \$25; H. R. Newcomer, \$25; Christian Zimmerman, \$5; Noah Neuschwander, \$5; Joe D. Hartzler, \$1; D. C. Amstutz, \$5; J. D. Minsinger, \$5; J. L. Culp, \$5; C. J. Yoder, \$10; J. S. Shoemaker, \$20; A. J. Hartzler, \$10; Jacob and Fanny Ruffert, \$2; Henry Fast, \$5; Levi Hooley, \$10; J. K. Kreider, \$5; Martin Seeger, \$20; Allen Rickert, \$5; J. S. Lehman, \$5; Geo. Blasy, \$5; El Blosser, \$5; M. Hill, \$5; Moser & Son, \$5; R. E. Culp, \$25.00; A. M. Garber, \$5; Andrew Stutzman, \$10; J. B. Erb, \$25; H. A. Heatwole, \$50; Chauncey Hostettler, \$25; a Brother, \$12.50; H. A. Landis, \$10; Elmer Landis, \$5; A. J. Meck, \$10; P. S. Hartman, \$5; Lee Allen, \$50; Lizzie Wenger, \$50; Walter Shwalter, \$1; D. F. Detweiler, \$25; J. F. Heatwole, \$25; J. H. Detweiler, \$5; Jonas Blosser, \$10; Brethren and Sisters in Virginia, \$55.65; John Mast, \$1; Isaac Nisley, \$1; a Brother, \$5; M. G. Good, \$5; D. F. Charles, \$5; Henry S. Mack, \$5; J. S. Buckwater, \$10; Milton Noff, \$5; B. L. Noff, \$15; Brethren in Pennsylvania, \$5.75; W. S. Heatwole, \$10; A. E. Suter, \$1; A. M. Martin, \$5; Anna H. Wolf, \$5; W. H. Miller, \$10; J. Y. Yoder, \$25; W. S. Guengerich, \$10; L. L. J. Yoder, \$5; S. Horst, \$10; M. E. Horst, \$5; J. P. Breneman, \$20; E. E. Good, \$2; H. Winsler, \$1; I. B. Good, \$5; Weston, \$1; R. R. P. Good, \$2; J. P. Breneman, \$5; Edna Beck, \$5; T. S. Beck, \$2; Joel Good, \$5; David Kornbau, \$1.50; Daniel Horst, \$2.50; D. D. Miller, \$10; S. D. Guengerich, \$10; J. A. \$38; Joseph Loucks, \$25; W. S. Landis, \$25; John H. Loucks, \$30; Joe C. Driver, \$30; Sugar Creek Cong., Iowa, \$115.75; Christian Rich, \$100; J. Schlegel, \$22.20; P. W. Kennel, \$50; S. C. Yoder, \$10; Anson Clark, \$5; a Brother, \$25; S. C. Sawyer, \$25; J. K. Brenner, \$5; A. A. Volk, \$1; N. B. Horst, \$50; J. P. Herschberger, \$50; S. G. Hostettler, \$10; J. D. Yoder, \$100; E. H. Byler, \$10; E. H. Miller, \$50; John Rodgers, \$5; Sarah Holden, \$5; W. E. Collins, \$5; M. C. Cooper, \$10; Christian Blosser, \$5; Allen Erb, \$5; E. B. Shovalter, \$20.45; Isaac E. Hershey, \$192.75; Mary Fisher, \$10; Katie A. Blosser, \$5; West Union Cong., Ia., \$225.50; South English Cong., Ia., \$48; Fairmyra Cong. Mo., \$20; Sycamore Cong., Gardner, \$20; S. C. Yoder, \$1; H. S. H. Stoltz, \$5; Matt, \$6.3; Bro. Shellenberger, \$50; John Baker, \$5; A. Blosser, \$1; J. A. Heatwole, \$10; God's providence reward to our every good, be my prayer.

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HERALD OF TRUTH

Organ of Seventeen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, JUNE 27, 1907.

Vol. XLIV. No. 26.

EDITORIAL NOTES.

The several congregations residing in Dakota held a ministerial conference in the Molotchna congregation on the 21st of May, 1907, in which a number of important and practical questions were presented and discussed.

The annual Sunday school conference of the North Dakota congregations will be held near Baden, June 27. A good program has been arranged and we hope the brethren and sisters may have an enjoyable time on this occasion.

Correspondence for the Herald of Truth is desired and we are greatly appreciated from all the different Mennonite settlements and congregations. We hope to hear from many who have not favored us in this way for some time.

The Herald of Truth will be sent to all new subscribers from this date until New Year for 40 cents. With the Words of Cheer for 50 cents. The Young People's Bible as offered in another column and the Herald for one year for \$2.50.

Four brethren have been commissioned by the Mennonite congregations in Russia to go to St. Petersburg, the seat of the Russian government, to represent before the proper authorities there the educational interests of the Mennonite people.

Last week the Herald committed an old error in giving the address of the Old People's Home as Petersburg. Although Rittman is the nearest post office, the rural route on which the Old People's Home is, belongs to Marshallville, and not to far-off Worcester, nor to nearby Rittman. Beg pardon.

In the report of the Annual Meeting of the Mennonite Board of Missions and Charities, under the head of "Orphan's Home, second column, page 218, in referring to "Present needs," it should have simply read, "More room." The other items mentioned were supplied last year and should have been so reported.

How to open or establish home mission work and gather stray souls into the fold of God and save them from destruction?—The above question has been sent in by one of our patrons with the request to have an answer published in the Herald. We present it to our readers and ask our kind contributors to write a reply for publication.

Our Lesson Helps for the third quarter were sent out during last week so as to reach our patrons by Sunday. Should any have failed to receive them, we will much appreciate it if you would at once inform us, and the matter will receive prompt attention. These Helps are No. 1 in every respect, and present the lessons, doctrines and teachings of the word of God in a way that we feel sure all who take the time to study them will highly appreciate.

The Mennonite Publishing Co. has received for the Russian families suffering a total of \$5,266.13, as reported in the last issue of the Rundschau, and yet there is need. In China (though reported that in a general sense the extensive famine which reigned there during the winter is past) it appears that at least in the vicinity of the Mennonite

mission station, as reported by Sister Margarettha Warkentin, published in No. 20 of the Rundschau, there still is need. The Mennonite Publishing Co. has now forwarded \$573.35 to help the suffering ones there, and if any of our readers feel prompted by the spirit of love to contribute to this cause and will send it to us, we will forward it, without expense, to its destination.

"Mother" is a name dear to every heart. The name is held in reverence not to that of God. To the child—and all were children not so very long ago—mother is the embodiment of sympathy, long ago—mother is the embodiment of sympathy, help, tender solicitude, loving confidence, gentleness, piety and goodness in general. In the catalog of the world's most worthy ones the name "Mother" should stand highest. And when a mother, so far as human conceptions can do, realizes her responsibilities and her opportunities, and does her best to be faithful to her trust, blessed are the children who are reared in this way. It is largely what the mothers make it. In other words, a nation's destiny is decided more by its mothers than by its men or its laws.

But how far removed from the exalted station of true motherhood are they who shrink the responsibilities of the children that have been given them! And how much farther removed—how low—are they who forsake their little ones and leave them to their fate! Worst of all when these tender little abandoned ones, helpless though they may be because of their youth, are further handicapped in the battle of life by some mental or physical defect or both. Such a loving who abandons her offspring is no longer a mother, but rather a monster in female form. If anything in the world appeals to human sympathy it is the sight of innocent, helpless childhood, and doubly so when that childhood is robbed of mother care. It is this tender sympathy that builds orphanages and opens homes and hearts for God's homeless and homeless little wanderers. And the Lord above, whose heart of love goes out to the little ones, says, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

PERSONAL MENTION.

Bro. Michael Moyer of Franconia, Montgomery Co., Pa., preached at the Harleysville Chapel on Sunday evening, June 23.

Bro. Henry Wismer of Shipshewer, Montgomery Co., Pa., preached in the Bowman Mennonite meeting-house on Sunday, June 16.

Bro. S. M. Rhodes of Virginia spent Sunday, June 16, in Elkhart, and very acceptably conducted the services in the Mennonite congregation in the forenoon.

Bro. M. B. Fast, editor of our German papers, left last week for a trip to the Pacific coast to visit relatives and recuperate. We wish him a pleasant trip and renewed health and strength.

Bro. Peter A. Wiebe of Hillsboro, Kan., made an extended trip to Manitoba, and visited among the different congregations in that country, of which he gives an interesting account in last week's Rundschau.

Bro. A. B. Kolb will spend next week with his aged parents and other relatives and friends

at Berlin, Canada. July 5 will be the golden wedding anniversary of his parents, on which occasion there will be a gathering of children and children's children and other kindred at the old home.

Bro. Joseph Buzzard of Elkhart Co., Ind., who has just completed a course at the Purdue University, spent a short time in Elkhart on the 17th, and called at the Publishing House. He will leave during the present week for Colorado, where he expects to spend some time for the benefit of his health.

Bro. Amos Geiger and wife and Sister Emma and Sister Ida Eby of Bellefontaine, Ohio, spent Sunday, June 16, at Elkhart, and attended the morning and evening services there. They were the guests of Bro. A. B. Kolb on Sunday noon and visited a number of the brethren and sisters of the congregation.

Bro. Joseph Good of Flanagan, Ill., called at the Publishing House in Elkhart on the 15th inst., purchased some books and had a pleasant little visit with the publishers. He was on his way from Goshen to Chicago and expected to make a stop in the latter city over Sunday. He is deeply interested in church work.

Sister Jacob J. Thiesen and Sister N. B. Friesen, wife of N. B. Friesen of Janes, Neb., have been the guests of Bro. M. B. Fast, editor of the Mennonitische Rundschau, during the past week. Sister Thiesen is a sister to Bro. Fast, and Sister Friesen is a sister to Sister Fast. Bro. Fast Thiesen is a student at the State Fair. Bro. Fast Thiesen has been anxious to look for them for several days, and when they finally came it was after all some what of a surprise.

Bro. J. F. Brunk of La Junta, Colo., general manager of the Mennonite Sanitarium at that place, preached at the Olive meeting-house on Sunday forenoon, June 16. A collection, amounting to over \$52.00, was taken for the building fund of that institution. Bro. Brunk has spent about two years in the effort to secure a sufficient amount for that purpose, and the building will be erected during the present summer. Bro. Brunk preached at Elkhart in the evening and gave us a very touching and practical discourse. The Lord bless him in his work.

For the Herald of Truth.

OUR CHARITABLE HOMES AND THEIR NEEDS.

At the annual meeting of the Mennonite Board of Missions and Charities, held recently at the Old People's Home near Rittman, Ohio, the needs of both the Old People's Home and Orphan's Home were considered at some length. It was unanimously decided by the Board, that the necessary improvements be made at both institutions, provided the necessary funds can be raised. Both institutions are greatly in need of more room and better facilities, both for the convenience of the workers and comfort of the inmates, and to say the least, these institutions are certainly worthy of our liberal financial support; but at this time we shall make a special appeal for contributions to be used in putting in the necessary improvements in the Old People's Home, which are as follows: A new furnace, an elevator, a good laundry outfit, natural gas system, to be used for heating, cooking and lighting; buildings painted; team of horses, etc., requiring in all no less than \$3,000.

This institution, erected on a tract of land donated by Bro. D. C. Amstutz and for the special purpose, is beautifully situated amidst a cluster of Mennonite, Amish Mennonite and Swiss Mennonite churches, and was dedicated to God and his service in the month of May, 1901. Its purpose is to provide a home for the aged who are dependent upon the charities of the church, where they are welcomed and provided for in sickness and in health.

In a recent communication from Bro. Minsinger (the present superintendent), he says: "More room is one of the crying needs of the Home just now. Whenever we are compelled to reply, 'No room,' to applicants, we are reminded of the cold way our Savior was received when a helpless infant, and how it was said, 'there was no room for him in the inn.'"

"Inasmuch as ye did it not to one of the least of these, ye did it not to me."—Jesus. Matt. 25:45. Since the institution has been founded, some forty old people, coming from the states of Pennsylvania, Ohio, Indiana, Illinois, Kansas, Nebraska, Missouri, Iowa and Virginia, have here found shelter, comfort and support.

Preaching services are conducted in the Home every Lord's day, thus providing the aged ones with spiritual food as well as natural.

Those who have been kindly caring for these aged ones in the Home, have been faithfully doing so day after day, week after week, and month after month, under considerable disadvantage, because of lack of room and the necessary conveniences.

The majority of the inmates of the Home are dependent upon the public charities of the church. Some of them come from small congregations, which are scarcely able to support their own poor.

Experience has proven that the aged who are dependent upon the charities of the church can be more cheaply supported, and better provided for in the Home than they could be (in many cases) in private homes, for the following reasons: Groceries, provisions, etc., are bought in large quantities, at wholesale prices. The Home is exempt from taxation, and there is no rent to pay.

After the proposed improvements are put in, the running expenses will be materially reduced, and it will be much more convenient for the workers to look after the needs of the inmates, thus cutting down expenses, making it more comfortable for the aged ones, and greatly relieving the faithful workers, the majority of whom receive no compensation for their services.

We feel very grateful to our people in general for the liberal support they have given the Old People's Home in the past, and we feel assured that there will be a liberal response on the part of those whom the Lord has so abundantly blessed with this world's goods.

In order that sufficient funds be raised to meet the expense of putting in said improvements, we would suggest that the various congregations in the United States and Canada hold a collection on the first Sunday in July for the aforementioned purpose. May we all be constrained to give as the Lord hath prospered.

If we truly love the Lord, and his people, and his cause, we will cheerfully give to the support of the charitable institutions of the church, if the same are proven to be worthy of our support.

"Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3:17).

We will conclude by making a short statement of the needs of India. About \$1,000 is needed each month to carry on the work at our mission stations in India, and in order to avoid another financial crisis as was experienced by our workers in India last year, the Board authorized the general treasurer to send a stipulated amount to India each month. In order to do this the contributions should flow into the treasury regularly each month. To meet this requirement, we would sug-

gest that each congregation contribute to the work in India "as God hath prospered," on the first Sunday of each month, instead of "upon the first day of the week," as Paul had instructed the church at Corinth to do, in order to provide for the poor saints at Jerusalem.

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity, for God loveth a cheerful giver" (2 Cor. 9:7).

J. S. SHOEMAKER.
Sec. M. B. of M. & C.

For the Herald of Truth.

MARKHAM SUNDAY SCHOOL CONFERENCE.

Report of Sunday School Conference held at the Weidman M. H., Markham, Ont., May 28 and 29, 1907.

Tuesday evening session opened with Bro. L. J. Burkholder as moderator and the brethren Isaac Reaman and Milton Bergey as secretaries.

Devotional exercises were conducted by Bro. Jacob Woolner.

Topic, "International Lesson Series—Advantages and Disadvantages." Discussion opened by Bro. Uria Weber, followed by several brethren. Advantages: Same lessons studies in any school you may chance to be. Systematic. Can procure thoughts of most learned men on Scriptures under consideration. Disadvantages: Some Bible doctrines never taught. Lessons not always suited for old and young pupils.

Wednesday morning session was opened by Bro. J. G. Hoover.

Topic, "How can our Sunday School Conferences be of most benefit to the different schools represented?" by Bro. David Bergey. A Sunday school compared to aggressive warfare; we as workers are warriors in the strife. Convention then be likened to council of war. Object of conference ought to be: (1) to encourage one another; (2) to help us to teach better; (3) to have topics interesting teachers; (4) to find out what different schools and teachers need; (5) program should by all means be practical. Essential feature: Presence of Holy Spirit.

Topic, "In what way is education profitable for Christian workers?" by Bro. Milton Bergey. True education is simply a drawing out or developing of man's faculties. Christians must make best use of every God-given talent. This is made possible by a thorough education attained in different ways: (1) Being taught at a school; (2) reading good books and retaining best thoughts; (3) by observation. Education never ceases and is a power for good only in proportion as it is permeated by the Holy Spirit.

Topic, "Parental Opportunities and Responsibilities in the Home, Relative to Sunday School Work," by Bro. F. W. Schlaser and Bro. Uria Weber. First impressions most lasting; therefore parents should teach children by precept and example the principles they wish them to observe in after life. Height of child's ambition to be like parents. Take safe course for child to follow. Be regular and punctual at Sunday school. Every opportunity brings responsibility.

Afternoon session opened by Bro. Noah Hunsberger.

Topic, "A Talk to Children," by Bro. Isaiah Hoover, teaching lessons from example set by Jesus accompanying his parents to the temple. Followed by Bro. Milton Bergey, illustrating the fact that God alone can cleanse the heart by faith in Jesus' atonement, by a drawing of two hearts.

Topic, "Sunday School and Temperance Reform," by Bro. Isaac Wambold and Bro. L. J. Burkholder. Temperance is a moderate use of the necessities of life and total abstinence from luxuries. Dress is ruining in proportion as many young women as liquor and tobacco do young men. Intemperance is a great evil. Can be checked by implanting right principles in Sunday school children and by removing temptations. But it can only be eradicated by changing the hearts of the intemperate.

Topic, "The Missionary Outlook," by Bro. Adam

Cressman. The field is the world. Open doors are on every hand. Harvest is white. Laborers are few. "Go, send, pray."

Evening session opened by Bro. P. Steckley. Topic, "Christ, the Worker's Example," by Bro. S. Honderich. Christ about his Father's business; finished it. Christ had a definite work and felt responsible. Had profound desire to do good to the people. Had world-wide interest. Christ is our example in method: (a) Worked with few; (b) did personal work; (c) spent much time in prayer; (d) was self-denying; (e) took care of converts.

Topic, "Dangers of an Aimless Life," by Bro. Jacob Woolner. Discussed from two standpoints: (a) Natural. A business man to succeed permanently must have high aims. Aimless lives end in destruction. (b) Spiritual. After conversion we must be about our Father's business and set high aspirations.

The collection, amounting to \$347.8, was equally divided between India and Toronto Missions. SECRETARIES, Per M. E. BROWN.

For the Herald of Truth.

REPORT OF THE TWENTIETH ANNUAL A. M. CONFERENCE.

Held at Nappanee, Ind., June 6 and 7, 1907.

Following the opening devotional services, the first half-day session was occupied with the conference sermon preached by J. F. Brunk and D. D. Miller and short testimonies from the other members. The previously arranged questions were then taken up.

Question 1. By what means could we improve our present methods of Bible study in our congregations?

Answer. (a) By a willingness to devote more time to study. (b) By following some regular course. (c) By the ministers and Sunday school workers taking an active interest in the work. (d) By discussing the work done in the Y. P. meeting or some other public meeting. (e) By having one person in each congregation who shall endeavor to work up an interest in Bible study.

Ques. 2. To what extent should this conference control its Bible conferences?

Ans. Resolved, That this conference appoint a committee to superintend the Bible conference work of this conference district; that the conference help pay the traveling expenses of the smaller congregations; that at least one of the instructors should have some experience in the work.

Ques. 3. What can this conference do to establish a more perfect mission interest?

Ans. Resolved, That we urge the organization of a mission study class in each congregation by the minister in charge, and that each congregation should have at least two mission services a year in which the field and its needs will be held forth.

Ques. 4. Should a member who marries an unbeliever be considered of good standing in the church?

Ans. According to 1 Cor. 7:29 ("only in the Lord") and 2 Cor. 6:14 ("be not unequally yoked with unbelievers"), we consider that such a one is not in good standing in the church and should be dealt with as a transgressor.

Ques. 5. Does this conference sanction the idea of the church owning and controlling its publishing interests?

Ans. This conference does sanction the idea and in harmony with it shall appoint a member to act with others likewise appointed as a committee to investigate such interests.

MISCELLANEOUS.

D. D. Troyer and Oscar Hostetter were selected to arrange a schedule of appointments for the Barker Street congregation for the next year. Simon Yoder and Joseph Hooley were placed in charge of the Pretty Prairie congregation for one year. I. R. Detweiler was retained as a trustee on the Board of Education and also retained as a trustee on the Board of Missions and Charities.

The bishop in charge of the Leo congregation presented the following resolution which was passed by the conference:

Whereas there is great need for another minister in the Leo congregation; and whereas Eli Yoder and many of the members have expressed a desire that Bro. Yoder have help; and whereas those who know the conditions of the church think it best that some one from some other place be called to the work in said church; therefore be it

Resolved, That this conference advise that the church make efforts to get some one having the necessary qualifications to fill this position who is not now a resident of that neighborhood.

After considering the appeal from the brethren in Adams county it was moved and passed that the bishops form a committee to investigate conditions in Adams county and to act according to their best judgment.

The Sunday school conference program was presented and accepted.

The bishops reported the progress of the different congregations during the year. Series of meetings had been held in almost all the congregations and the number of accessions reported was fifty-eight. The bishops were retained as a committee for evangelistic work.

E. A. Mast was elected delegate to the Western Conference and A. J. Hostetter to the Eastern Conference. S. E. Weaver, Silas Yoder and I. R. Detweiler were elected delegates to the General Conference. J. Kurtz was appointed committee on publishing interests according to decision of question 5. In accordance with decision of question 2, Silas Yoder, J. Kurtz and S. E. Weaver were elected as a Bible conference committee. D. J. Johns was elected as a member of committee on arrangements for General Conference.

The Aid Plan committee reported the result of their investigation, and after some discussion the following resolution with its amendments was passed:

Resolved, That this committee formulate the thoughts given here and that the plan be given to the deacons or visiting brethren of each congregation and get the voice of the congregations and report to the next conference.

Amendment: That D. D. Miller be an added member of this committee.

Amendment to amendment: That J. Kurtz be another member of this committee.

The treasurer's report showing a balance of \$13.07, was presented and accepted.

The oversight of the Allen county congregation for the next year was given to J. Kurtz.

The organization for the next conference year resulted in the election of J. Kurtz, moderator; I. W. Royer, assistant moderator; S. E. Weaver, secretary. Those present at this conference were:

Bishops—D. D. Miller, Middlebury, Ind.; E. A. Mast, Kokomo, Ind.; David Burkholder, Nappanee, Ind.; J. Kurtz, Topeka, Ind.; D. J. Johns, Goshen, Ind.

Ministers—J. F. Brunk, La Junta, Colo.; J. S. Hartzler, Goshen, Ind.; A. J. Yontz, Topeka, Ind.; Jonathan Hartzler, West Liberty, Ohio; J. H. Byler, Belleville, Pa.; J. S. Horner, Chief, Mich.; D. D. Troyer, Goshen, Ind.; J. H. McDowell, Nappanee, Ind.; A. J. Hostetter, Middlebury, Ind.; Silas Yoder, Goshen, Ind.; I. W. Royer, Goshen, Ind.; Amos Nushbaum, Middlebury, Ind.; S. E. Weaver, Shipshewana, Ind.; Christian Byler, West Liberty, Ohio; J. F. Hartzler, East Lynne, Mo.; Henry Weldy, Wakarusa, Ind.; Jacob Christophel, Wakarusa, Ind.; John Baer, Nappanee, Ind.

Deacons—Frank Mast, Nappanee; J. Y. Hooley, Shipshewana; S. S. Yoder, Middlebury.

For the Herald of Truth.

SUNDAY SCHOOL MEETING AT ROHRERS-TOWN, LANCASTER CO. PA.

The meeting was opened June 13, 1907, by singing "Come, then, Almighty King," and prayer by Bro. Amos Kauffman. In the worthy name of Jesus Bro. Amos Charles welcomed us to the

meeting. Bro. Peter Nissley read a Scripture lesson from Eph. 2. Bro. A. O. Hilstad of Doylestown preached the opening sermon from John 21:17. 1. The lambs must be fed. 2. The flock must be cared for. 3. Others who are not of the fold must be sought. 4. The parents should do more home training. 5. More of God's word to keep pride and the world out of the heart.

"The Influence of Literature on Young People" was the theme of D. H. Bender's discourse. He showed that literature is not the only influence in early life. Moses was learned in all the wisdom of the Egyptians, with the throne, no doubt, at his disposal, yet his early training caused him to esteem the reproach of Christ greater riches than the treasures of Egypt. We are influenced by preaching, teaching, environment and by associations, yet reading after all shapes our minds.

We must have good literature to drive out ignorance and superstition. 1. The literature of the Bible. 2. Good literature outside of the Bible. 3. Literature decidedly bad: Fashionable magazines, Sunday newspapers and sensational stories. Good literature presents facts in their real form, not prostituted nor perverted. Our church literature, including the Confession of Faith and the church periodicals, should be in every home. To influence the young, they must know more of the Bible, because it has no equal in literature and because of its inspired authorship.

The forenoon session was closed by singing. The afternoon session was preceded by a period of song service.

"The Power of Personal Influence," was opened by D. M. Wenger. Living faith brings communion and life; disobedience causes separation and spiritual death. Each personality created as by a dynamo an influence, a power. We should keep as far from danger as possible; we should conform strictly to the church discipline.

"The Relation of the Sunday School to the Church," was opened by H. H. Suavey of Willow Street. The Bible idea of the Sunday school runs through the sacred volume like a thread from Abraham to Christ himself. As the handmaiden of the church, eighty per cent. of her members come from the Sunday school. By it the average age of membership is lowered.

Bro. Amos Kauffman suggested that our most powerful teaching is by example in conformity to church discipline as well as the trend in which our interests lead us. Bro. John Moesman favored more teaching of the church doctrines in the Sunday school. Bro. D. H. Bender suggested that our definition of church membership must be God's definition; the kingdom must dwell within.

Bro. Burkholder pointed out the infinity of our personal influence as illustrated in Matt. 25. Christians should be bright, shining lights. Sometimes a "little child shall lead them."

"How to Enlarge Our Work," was discussed by Bro. Amos H. Hershey. He dwelt upon the idea that Christians must be actively at work. Babies in Christ need close communion with God. We should follow the example of bees in swarming; home department work should follow; Spirit-filled teachers improve the school.

"Devices of Satan," were discussed by J. S. Musselman. 1. His schemes to keep Christ from men. 2. To keep men from Christ. 3. By affliction and persecution. Bro. Good emphasized the deceitfulness of sin and hardness of heart in dealing without compassion. This is caused by following the world without the indwelling of the Holy Spirit.

At the close of the afternoon service the "shut in" were served with spiritual refreshing by visiting committees. The afternoon service was followed by singing.

The evening devotions were conducted by Bro. John Senger.

"City Mission Work," was illustrated by Bro. John D. Charles, of the Mennonite Mission located at Kansas City, Kan., where nine workers are engaged in teaching, preaching, distributing to the needy, street preaching and jail work. Persecutions of their converts for righteousness' sake

are frequent. Spiritual life, regeneration and eleven confessions have resulted from their jail administration. Catering to the carnal nature, seducing with enticing bait, the young and old are caught in the death trap of the professional idlers.

"The Effect of Early Piety," was a theme of the closing discourse by D. H. Bender. The innate tendencies of evil and the assurance of the overcoming life make it possible for parents to make an impress on their progeny long before they are born. Early impressions are the lasting ones. The prayers of parents may save the children from a perverse and crooked life. What is put in the first of life is put in the whole of life.

For the Herald of Truth.

ILLINOIS CONFERENCE REPORT.

The Annual Conference of Illinois convened near Morrison, Ill., at 9 a. m. on Friday, June 7, 1907. The meeting was called to order by Blah. John Nice. After a short song service, Bro. Simon Graybill led the devotional services from Eph. 4, after which Blah, J. S. Shoemaker was chosen moderator and Blah, John Nice assistant. The brethren Alvin Ropp, A. Buzzard and A. C. Good were chosen a committee on resolutions. The minutes of last meeting were read and approved.

The conference sermon was preached by Blah. J. S. Shoemaker, basing his remarks on Matt. 16:18, last clause. The following is a summary of his remarks: Jesus Christ is the Rock, and on this Rock he built his church. Hence, Christ's mission in this world was to establish churches and spread the gospel, and the same he commanded his apostles to do—spread the gospel throughout all the world. Also in his Sermon on the Mount he teaches this noble lesson in building his church on this Rock. In this conference we are to confer together how to build and advance the cause of Christ. In building our church, we are very careful on what foundation we build, the kind of material we use; much more careful we should be spiritually. We should be very careful and not build on any man or on any sect or denomination, but on Jesus Christ, who is our corner stone, and faithfully carry out his will. As examples we have Abraham, who was perfect in obedience, willing to offer up his son Isaac when God told him to do it. He asked no questions, but did as God commanded him to do. Likewise we should do whatever God asks us to do and ask no questions, be perfect in obedience. The temple is a type of God's kingdom. The material was brought in from all parts of the country. So his children are to be brought in from all parts of the earth into his kingdom by the teaching and preaching of his Word. The material in this temple had to be dressed down and fitted for the building, and so we in this day have to be trimmed and dressed down by his Word and fitted for his kingdom. We need more consecrated men and women to carry on the Lord's work, and by having those we would need less restrictions and have more active work. Let us be Christlike. We must be humble and come down to the feet of Jesus and learn of him. We should be willing to become the door sill, if needs be, in his kingdom. We must expect persecution for Christ's sake, yet we ought to do all of that for his sake. We are servants one to another and as such need more of his divine love in our hearts. We should be willing to do any work in the church or Sunday school, be superintendent, preacher or pupil, wherever called. We are merely here in this world as material to be used by God, helping to carry on his work for the ingathering of souls. Righteousness means right in all things. Self-denial is the greatest enemy on the flesh. When Christ is on the cross, self is on the throne. When self is on the cross, Christ is on the throne. Read Luke Chap. 9, and then let each individual ask himself if he or she is a member of the church of Jesus Christ and is willing to

(Continued on page 229.)

TIDINGS FROM THE CHURCH AT HOME AND ABROAD

FOREIGN MISSIONS.

India.—American Mennonite Mission, Dhamtari, C. P. India. Stations: Dhangadgaon, J. A. Ressler, Supt.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill. A. H. Leaman, Supt.
Chicago.—Mennonite Gospel Mission, Emerald Ave. and 26th Street, Chicago, Ill.
Chicago.—Hoyle Avenue Mission, Cor. 33d Street and Hoyle Avenue.

Toronto, Canada.—Home Mission, 75 Tate Street. Samuel Henderich, Supt.
West Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa. R. F. D. No. 4. Noah H. Mack, Supt.

Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa. Ft. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind. J. M. Hartzler, Supt.

Lancaster.—122 Rockland Street, Lancaster, Pa. Canton.—Mission Home, 1934 East Eighth Street, Canton, Ohio. P. R. Lantz, Supt.

Kansas City.—200 S. Seventh St., Kansas City, Kan. J. D. Charles, Supt.
Argentine, Kan.—

BENEVOLENT AND OTHER INSTITUTIONS.
Orphan's Home.—West Liberty, Ohio. A. Metzler, Supt.

Old People's Home.—Marshallville, Ohio, R. F. D. 1, D. Minsinger, Supt.
Old People's Home.—Oreville, Pa. A. K. Diener, Supt.

La Junta Sanitarium.—La Junta, Colo. D. S. Weaver, Supt.

Ft. Wayne, Ind., June 7, 1907.—Dear Readers of the Herald:—Greeting. Let me give you a glimpse of our Sabbath day's work from morning to evening.

We rise about six o'clock and after worship and breakfast we have time until 10:30 to read, pray and meditate on God's word preparatory for our morning's service. These hours become precious and mean much to us in the uplifting of our spiritual lives. These services are generally attended only by our regular members. But there is room and welcome for many more.

Immediately after preaching the song books are gathered and the chairs arranged, preparatory for Sunday school at 2:30. We have six classes and mean much to us in the uplifting of our spiritual lives. These services are generally attended only by our regular members. But there is room and welcome for many more.

After Sunday school is dismissed the books and helps are collected and the chairs are rearranged for the evening meetings. The Young People's meeting begins at 6:30. This is also an interesting hour. Children, young people and older ones, all take part. In looking over our program for June 9 we find that twelve will have an active part in the meeting, besides those who give Scripture verses. We have quite a number from whom we can select for the meetings, and most of them are willing to help. All we need is their good will, and we can have it by treating them as little men and women and recognizing them anywhere.

Many of the children leave at the close of this hour and by this time many older ones have gathered to hear the sermon which follows. Men and women attend these meetings just because they like to hear the singing and preaching. At least

so it appears. They are worldly, indifferent, and satisfied where they are. Again we must say: "At least so it appears." Perhaps if we could read their innermost thoughts we would find that they have a troubled conscience. Moreover we know there are some who are considering these things and we trust that by preaching the Word in all its purity, many may be called from darkness into his marvelous light. Brethren and sisters, we need your most earnest prayers, that these souls may be saved. Yours for the Master. J. M. HARTZLER.

Ephrata, Pa., June 7, 1907.—Dear Herald Readers:—Beloved, I beseech you by the mercies of God that you present your bodies a living sacrifice, which is holy and acceptable unto God, which is your reasonable service. Truly our hearts are made to rejoice when we look back and see how God is so richly blessing us. Our communion services were held May 19; this was one of the largest and most spiritual feasts held here. It is supposed that 125 brethren and sisters partook of these sacred emblems and shed blood of our Lord and Savior Jesus Christ. As a result of our continued meetings we can see the growth of our dear church. Can we not look to God, thanking him for his manifold blessings? May this be our theme to see the work of Jesus Christ and his dear church prosper. On May 26 our services were conducted by Bro. I. B. Good of Spring Grove, from 2 Kings 2:9, 10. Bro. Good so earnestly taught us our duty, first to be filled with the Holy Spirit and next to become useful in his vineyard. May we say with Elijah, "Lord, what shall I do for thee?" Your co-worker for Christ, ELIZABETH D. WITWER.

Dalton, Wayne Co., Ohio, June 18, 1907.—To the Readers of the Herald of Truth:—Greeting. Acting upon the advice of the Ohio Conference and the Ohio A. M. Conference, the brethren I. J. Buchwalter and Benj. Gerig took the voice of the Canton (Ohio) Mission for a minister on Sunday, June 16, which resulted in a unanimous voice in favor of Bro. P. R. Lantz. After a short intermission for the noon hour, the congregation assembled at 2 p. m. Baptismal services were then held and one precious soul was added to the church, after which Bro. Lantz, in a very impressive manner, was ordained to the ministry. May the Lord help him in the new duties which have been placed upon him. Bro. Lantz has been superintendent of the Canton Mission for some time and is in touch with the work at that place.

Bro. Harry Hackman, Bro. Harry Buchwalter, Sister Amy Hackman and Sister Dema Hoser of Dalton, Ohio, spent Sunday, June 16, with the Pickerington congregation near Columbus, Ohio. Bro. A. N. Breneman visited the Pleasant View congregation in Stark Co., Ohio, a week ago last Sunday.

Among those who attended the ordination services at the Canton Mission on June 16, were Bro. John Kauffman of Juniata Co., Pa., and Bro. J. K. Hooley of North Lawrence, Ohio.

Bro. and Sister John Charles of Lancaster, Pa., were welcome visitors recently in the Martin congregation near Oreville, Wayne Co., Ohio.

Berlin, Ont., June 16, 1907.—A. B. Kolb. Dear Brethren:—Greeting. According to previous arrangements, the candidates who had received votes in the different congregations in the district for the office of bishop met with the Berlin congregation. The brethren nominated were Noah Stauffer, Enoch Bauman, Abram Gingrich, Absalom Snyder, Isaac A. Wambold and Jacob S. Woolner. Bro. Jonas B. Snider of Waterloo read the opening Scripture lesson, and Bro. Amos Cressman of New Hamburg offered prayer, after which

appropriate addresses were made by our venerable bishops Cressman and Elias Weber in which the qualifications of a bishop were set forth. Bro. Snider then placed the books and offered an earnest prayer in behalf of the congregations and the candidates that God might lead and direct according to his pleasure. The lot was then cast, and the fell upon Bro. Abram Gingrich of Florida, the brethren Cressman and Weber officiating in the solemn rite of ordination and installation. The closing prayer was offered by our aged bishop Daniel Wismer. Thus an afternoon was spent that will not be soon forgotten by the large congregation present. May God grant Bro. Gingrich much grace, and may he be a faithful steward of the Lord and his church. COR.

Topeka, Ind., June 16, 1907.—Dear Readers of the Herald of Truth:—Greeting. "Behold, what manner of love the Father has bestowed upon us that we should be called the sons of God." The word of God teaches us that if we walk in the light as he is in the light, then we shall have fellowship one with another, and the blood of Jesus Christ, his Son, cleanse us from all sin.

Dear readers of the Herald, may the grace of God and of our Lord Jesus Christ abide with us all, and may he help us in every time of need. He is willing to help us, and is not slack concerning his promises. It is not his will that we should perish, but that all should come to repentance and live. God is all love, and he loves his people and wants them all saved. What a blessed thought that we have the promise of a glorious home in heaven! Dear brethren and sisters, I want to meet you all in that bright world above, where there will be no more sorrow, nor pain, nor death, but only joy and fulness of joy at the right hand of God forevermore. May God help us to go on and praise the dear Savior until we shall all meet together in the better land. A. W.

Goshen, Ind., June 19, 1907.—Dear Readers:—Our communion was held on June 9. Bro. D. J. Johns was with us and preached the sermon and officiated as bishop. Because of several sad announcements that came to us just as we were opening the meeting, it was of a rather dark aspect, yet we believe not without some good impressions. Bro. J. S. Hartzler could not preach because of the death of his mother-in-law, and Bro. N. E. Ryers gave a talk to the class instead. We had a rather quiet commencement week. Quite a few visitors were with us during that time. The annual address was given by Prof. Mack of Hillsdale (Mich.) College; and the address to the graduating class was delivered by J. E. Miller of Mt. Morris (Ill.) College. The Summer School opened with a registration of thirty-eight. Prof. Van Tyne of Michigan is giving the lectures in Methods in History this week and is giving excellent satisfaction. Tomorrow evening he will give a public lecture on a 1,600 mile trip down the Danube which he made in his own boat. RUDY SENGER.

Elda, Ohio, June 20, 1907.—To the Readers of the Herald:—Greeting. The writer, in company with Bro. H. J. Powell and C. M. Stulz of Concord, Tenn., left Lima, Ohio, June 4, for a trip to northern Michigan to see the country about Boyne City. Thinking others of our brethren may be interested about that place, we give a few lines as to how it appeared to us. We can say, we found the country far better than we expected. We believe they have a fertile soil that will make good farming and grazing country. It seems to be well adapted to blue grass, clover and timothy. It is also well watered by many springs and beautiful streams of running water. Also a number of small lakes. This land can be bought in large tracts suitable for colonizing at very reasonable prices. We were over a large scope of country, lying near the towns of Boyne City, Boyne Falls and Elmira. All seem to be thriving towns, and

we believe those looking for new homes would do well to see this country. Much of the timber has been taken off and the land is now ready for market and can be bought at from five to eight dollars per acre. It is also a good fruit country. They have a good showing for fruit of various kinds this season. The timber there is mostly sugar, beech, elm and hemlock, and along the streams, in low land, it is well set to white cedar. Some of this country is quite rolling, but much of it lies very nice for farming. We returned home the 12th and found all well, for which we feel to praise God. F. E. BRUNK.

ILLINOIS CONFERENCE REPORT.

(Continued from page 227.)

accept all of his doctrines as taught by his apostles. Non-resistance should be exemplified in our homes. Be careful what we say and how we say things in our homes. Manifest the Christ life in all our dealings with man. We are in the world, and not out of it; hence the Christian is to be separate from the world and is to let his light shine wherever he is, and be an example to the world in all things, in plainness of attire and in all simplicity, and not be ashamed of ourselves wherever we are. There are only two ways, the broad and narrow, and we are either walking on the broad way or on the narrow. The broad way has many traps, such as anger, pride, hatred, jealousy, infidelity; these are some of the traps by which many are led into destruction. May we be well established in Christ's teaching in order that we may not be led into these traps. We are all in all to him. Let us examine ourselves and see if we are thoroughly consecrated to his work above, and not make compromises with Satan. Let us be true to the vow we made before God and man, and may we not be ashamed to stand for his principles.

After the sermon short testimonies were given by the following bishops, ministers and deacons: Bishops—J. S. Shoemaker, Prepsort, Ill.; John Nice, Morrison, Ill. Ministers—Alvin Ropp, Cullom, Ill.; A. C. Good, Sterling, Ill.; Sam. Yoder, Elkhart, Ind.; Simon Graybill, Freeport, Ill.; C. C. Shrock, Metamora, Ill.; John McCulloch, Morrison, Ill.; J. M. Kreider, Ill.; Deacons—A. C. Albrecht, Tuskeville, Ill.; Henry Nice, Morrison, Ill.; John Snyder, Sterling, Ill.; A. Landes, Goshen, Ind.; Abm. Burkhardt, Sterling, Ill.; —Deter, Morrison, Ill.

After the testimonies by the bishops, ministers and deacons, the congregation also gave their approval by rising, after which the questions were read and after singing and prayer, conference adjourned for the noon recess.

AFTERNOON SESSION.

Bro. Alpha Buzzard conducted devotional exercises, after which the regular work of conference was taken up.

Question 1.—Is it advisable to open our church doors to hold township Sunday school conventions? Answer.—Since there are no features connected with union Sunday school conventions that are not in harmony with the simplicity of the gospel, as we understand it, hence we do not consider it advisable.

No. 2.—Should ministers have the privilege to officiate at marriages, administer baptism, and with oil, without being authorized by the bishop? Answer.—Since we as a church have certain rules by which we seek to abide, we urge that elders and ministers abide by the doctrines of the church as brought out in Section 2, Article 2 of the Constitution of the Illinois Conference.

No. 3.—Does this conference approve of display at funerals?

Ans.—Since the Bible does not sanction display of any kind, we as a conference disapprove such conduct according to Luke 16:15; Col. 3:17; Rom. 12:2.

No. 4.—Does extravagance and display at weddings harmonize with the word of God?

Ans.—Extravagance and display does not har-

HERALD OF TRUTH.

monize with the word of God, hence it should be discouraged.

No. 5.—How should Christians spend the Lord's day?

Ans.—Christians should spend the Lord's day to the honor of Him after whom the day is named. (1) The day should be spent in prayer, reading the Bible and other sound religious literature, attending Sunday school and church services and doing good in general. (2) Christians should refrain from spending the day in pleasure seeking, unnecessary visiting, worldly conversation, unnecessary labor, and the preparing of sumptuous meals. (3) The patronizing of Sunday excursions, baseball games and such like means of Sunday desecration, cannot be tolerated by the church.

The following miscellaneous business was acted upon and resolutions adopted:

Does this conference favor a church publishing house owned and controlled by the church?

Moved and carried, That this conference favors the plan of an effort being made to own and control a publishing house. Moved and carried, That Bro. J. S. Shoemaker act as one of a committee to look into the matter.

Motion made and carried, That this conference select three delegates to represent it at the General Conference. They are the following: Bro. A. H. Leaman, Benjamin Herner and A. C. Good.

Motion made and carried, That Bro. John Nice act as one of a committee to arrange for the General Conference.

Moved and carried, That Bro. S. R. Good act as a trustee on the General Mission Board.

Moved and carried, That Bro. Samuel Garber, A. C. Good and Benjamin Herner serve on the Local Mission Board of Illinois.

Moved and carried, That Bro. J. S. Shoemaker hold the office of trustee on the Board of Education.

Moved and carried, That the moderator appoint a Sunday school conference program committee. The following were appointed: A. L. Buzzard, Alvin Ropp and C. Shrock.

Moved and carried, That the next church conference be held near Washington, Ill., on the first Friday in June, 1908, and the Sunday school conference be held in connection with it.

Moved and carried, That the moderator appoint a committee to select place and time to hold our next Bible conference. The following is the committee: Blah. John Nice, Bro. Simon Graybill, Bro. A. C. Good.

Conference closed with prayer by J. M. Kreider, to meet again on the first Friday in June near Washington, Ill., the Sunday school conference preceding the church conference. We can truly say that this has been a spiritual feast. We were much strengthened and encouraged by being together. BENJAMIN HERNER, Sec.

For the Herald of Truth.

QUESTIONS AND ANSWERS.

Not long since one of the Dhamtari missionaries received the following questions, and thinking that perhaps both questions and answers would be of interest to the brotherhood in the homeland, we send them to the papers for their benefit.

Question.—Is work at Dhamtari conducted on the same plan as by other denominations in India?

Answer.—Not exactly the same. If the plans of work were all the same there would be no excuse for our working as a separate denomination. We have not copied after other missions, and yet because of circumstances we do many things as others do, just as in America our churches do many things other churches do and still is quite different in vital points.

Q.—Is very much work done among adults or is most of the time devoted to children?

A.—There is not "very much work" done at all as compared with the work that ought to be done. The famine thrusts us on our knees with only three children in our care when there were only three persons to look after them. Imagine an orphan-

age in America with six hundred children and three to look after them! Could they feel that they were "doing much" even with the children? But some of them have grown up and are practically adults. They are being married and set up in homes of their own as fast as is good for them. Just as much time as can be spared from this first care at the orphanage is directed toward training workers for evangelistic effort. Some are being done now. The colportage and Bible woman work are for all classes, mostly for adults. The leper work is practically all for adults. So is the village work.

Q.—Are people being converted continually and are there signs of a general awakening?

A.—Yes. But we see no signs of a general awakening as we understand the term. Kindly read 2 Tim. 3:13.

Q.—With so many workers at one station, is the work well enough organized to avoid friction?

A.—There is not "one station," but four. We have still many things to learn in regard to organization, but we know that the work is so abundant that work is always waiting for the workers to become efficient by a knowledge of Hindi and experience in India. If there were twice the present number of workers at the present stations trained and efficient there would still be much work undone and no treading on other workers' toes.

Q.—Considering the amount of money spent and the number of workers on the field, are the results all that should be expected?

A.—As to the money spent, see Matt. 16:26. As to the number of workers, see Matt. 9:37. As to the results, see 1 Cor. 3:6. When once it is possible to reckon the value of a soul in money, the influence of a life consecrated to God, and the real value of the dollar we are apt to hoard so greedily, this question may be answered more definitely.

Q.—Do you teach and practice all the doctrines of the church in the home field?

A.—Yes. Q.—How about bonnets, life insurance, labor unions, mustaches, etc.?

A.—"When we succeed in getting our Christians to wear clothes of any kind, to keep themselves bodily clean, and to strive toward the ordinary standards of morality, we feel that we have accomplished something by God's grace and can work at less important things."

Q.—Is it the purpose of the workers in India and the board to start work in another part of India soon, or to keep on centralizing at Dhamtari?

A.—Concerning the board we cannot say. It is the purpose of the workers in India to use Dhamtari as a center to scatter from, not to centralize toward. Surely we must have some starting point. That point is Dhamtari. Now if we scatter out into the surrounding country, placing a line half way between us and the surrounding missionaries, our field would be more than seventy miles wide and much more than seventy-five miles long. Call it that and we should have 5,250 square miles of thickly populated country with one million people. If we were to have two missionaries to every one hundred square miles it would be only one missionary for every 10,000 people. When this missionary for every 10,000 people is considered, still neglected, should certainly be considered.

Q.—Do you not think it rather selfish to center all the activities of a strong church like ours in one single station, and not do anything in other fields such as the Sudan, South America, China, etc.? I say selfish because I understand the missionaries in charge of the India mission greatly discourage starting work in another field.

A.—The missionaries at Dhamtari have always encouraged the opening of work in another field if properly and wisely done. Why did Jesus confine his life of work on earth to Palestine when the hungry, dying world was waiting?

Yours for service, J. A. RESSLER.

Dhamtari, India, May 9, 1907.

YOUNG PEOPLE'S BIBLE-MEETING PAGE

TOPIC: The Majesty of Calmness. 1 Tim. 6: 1-8. (Consecration Meeting.) July 7, '07

EDITED BY A. B. RUTT.

THE LESSON MOTTO.

Give me, O Lord, the calmness of soul and serenity of mind that come not from the philosophy of the stoic or the artifice of supreme conceit, but from perfect trust in thee and unwavering faith in thy mercy and thy providence.

DAILY READINGS.

- July, 1907.
1. M.—Reasons for calmness. Psa. 91:1-6.
2. T.—Calm because superior. Matt. 8:23-27.
3. W.—Calmness in danger. Acts 20:22-24; Ex. 14:13-16.
4. T.—A virtue to exercise. Psa. 112:1-10.
5. F.—The mastery of calmness. Dan. 3:12-20.
6. S.—Calm because secure. Psa. 11:4.
7. S.—The Majesty of Calmness. 1 Tim. 6:1-8. (Consecration Meeting)

A SPECIAL MESSAGE.

To all who trust in self there comes a time in life when the heart becomes disturbed with the fearful insufficiency of self. The conceit that despises the help of a higher power in life vanishes at sight of the gloom of the grave and feels the need of that higher power in death. None but those whose hearts are fixed upon God can calmly face the messenger of death and say, "I am ready to be offered up." The famous apostle of stoicism had so developed his pet philosophy in his own life that the usual fits of life ruffled not his temper, nor changed the calm exterior of his demeanor, but when poverty, disease, desertion overtook him and a miserable death awaited him his philosophy failed him and he became the most wretched of men. Nothing so settles the soul as abiding faith in Christ, nothing so raises the soul to the sublime heights of calmness and majestic serenity in gravest danger or deepest sorrow as does the assurance that God lives, leads and loves, and that we can cast all our care upon him, for he careth for us.

APT QUOTATIONS.

Be still, my soul, and know that God lives; listen to what God says, and rest secure.
No man so majestic in strength as he who calmly waits on God.
True consecration alone raises the believer to the lofty heights of calmness of mind.
God is at the helm, rest secure. Life's bark will not be overwhelmed with such a pilot.
"Oh, for a closer walk with God,
A calm and heavenly frame,
A light to shine upon the road,
That leads me to the Lamb!"

BIBLE HINTS.

Psa. 91:1. "It is sweet to rest in the shade," were the last words of one of God's saints who had fought the good fight. We all know how sweet and grateful and quieting the cool shade is when we are tired and well nigh exhausted from work in the heat of the sun. Just so in the spiritual sense they find comfort and quiet who trust in God and go to him for quiet communion. All our anxieties, and troubles, and fears and other feelings are calmed in the protecting shade of his love and presence. Read this whole psalm often. It will not fail to comfort the prayerful reader.

Matt. 8:23. Conscious power of superiority calms the mind. What if the winds roared and the waves buffeted! The Master of wind and wave need not be alarmed. A word of command or of rebuke from him and they crouch before him in absolute submission as does a barking dog before his chiding master. If we are as the apple

in His eye, and no hair falls from our head without His notice, we may well be calm in every storm of life when he is consciously present.

Acts 20:22. Paul was unmoved because he was on the Rock Christ. "He that heareth these sayings of mine and doeth them," is like Paul, and no storm of trial or persecution can move or disturb the calmness of the soul.

Ex. 14:13. Moses had God's "Certainly I will be with thee," ringing in his ears. What was Egypt's host against God? The ten plagues had given both Israel and Egypt every evidence that Egypt and the gods of Egypt, against whom the plagues were mainly directed, had no power, and that God would fight for and free his followers. But stand still. How often we fail to see God's salvation because we fail to "stand still!"

Dan. 3:17, 18. Let us faint-hearted man-pleasers take notice. While the king with the long name and the short temper fumed and raged, the slave of his own conceit, the three godly men were complete masters of the situation, simply because they knew in whom they believed and were persuaded that he was able to keep them or bring good to them in some way. If they were faithful in service, God would be faithful in saving.

Psa. 1:1-6. God makes every provision for our needs under all circumstances, why then not lie down quietly in his pastures, knowing that goodness and mercy will follow us, God's providence with us, and the house of the Lord our future and everlasting dwelling place!

PERSONAL THOUGHTS.

Could not God accomplish much more through me if I could rest calmly on his promises? By doing so I should certainly be in a mental condition to make the most of every situation or perplexity and rise superior to the ills around me.
Lord, keep me, guide me, save me.
"When other helpers fail and comforts flee,
Help of the helpless, O, abide with me!"

ILLUSTRATIONS.

Learn to be Silent.

It is a great art in the Christian life to learn to be silent. Mark tells us that the chief priests accused Jesus of many things; but he answered nothing. His life was better testimony than his words and he calmly rested upon that record.

Under oppositions, injuries, still be silent. It is better to say nothing, than to say it in an excited or an angry manner, even if the occasion seems to justify a degree of anger. By remaining silent, the mind is enabled to collect itself, and to call upon God in secret aspirations of prayer. And thus you will speak to the honor of your holy profession, as well as the good of those who have injured you, when you speak from God.

Jesus vs. the Jews.

The celebrated painting "Christ before Pilate," gives a vivid picture of contrasts. There stands the real Master of the situation, calm and serene, with composed manner and stately bearing, submissively yet nobly doing his Father's will. And the Jews? Wrath, frenzy, mock dignity, pride, malice, and all types of wickedness represented there! Wolves were tame beside them, because wolves have but one type of character. Yet Jesus was calm. Yet he was King, and in the end the King triumphed.

A Calm Faith the Best.

Look at two boatmen: one hauls his boat about the shore, and cannot get off; he tugs and pulls hard, but never puts forth to the tide. The other having more skill, puts off, sets his sail and then sits still, committing himself to wind and tide

which easily carry him whither he wants to go. So with the believer and the unbeliever. As the wind that one uses to get where he wills but that keeps the other ashore, so the gale of God's mercy is used by one to carry him where God wants him, while the other frets and scowls at it. The one casts loose and then casts all his care upon God, who careth for us; while the other tries to do it all himself and in his own way and wisdom, and wears himself out in his folly on the shores of time and finally sinks in the fatal surer under the pressure of every carnal, worldly current that betides him.

Do Not Fret.

Calmness and equanimity ought to be a part of every man's religion. We are fast losing sight of that. John Wesley said, "I dare no more fret than to curse and swear."

Men and women have come to think, somehow, that Christian calmness finds its test hour only when some great affliction crushes down. There never was a more sad mistake. Christian calmness has much opportunity for exercise daily and hourly. It is the little trials that test it most. In every family circle much is happening that demands its presence and influence. The tearing off of a button, the breaking of a cup, the fifteen-minute delay of dinner, the failure of the fire to burn, the mislaying of a book, paper, cane, hat, or coat will send some into a fit of temper who will stand by the open grave of loved ones without showing an outward sign. Calmness is a grace that grows only in him who is engrained upon the true Vine, Jesus.

Subjects for Essays or Talks.

1. The value of calmness.
2. The calmness of Christ.
3. What is gained by fretting?
4. How cultivate calmness?

For the Herald of Truth.

THE WAY.

By A. W.

I praise God for his loving kindness unto me. Jesus admonishes us to enter in at the strait gate and to walk on the narrow way. The way is a fixed way; it is fixed of God and cannot be made any wider by any process of man. If, when we are on the way, we try to widen it and knowingly deviate to the right or to the left, we are already out of the way. It is a way of righteousness and if we depart from any of the teachings and doctrines maintained and taught in the Word, we fall back on the broad road again. The prophet calls it the way of holiness, and an highway shall be there, and a way; and it shall be called the way of holiness. The Lord preserve us and keep us in this way which is the way of eternal life.

ITEMS.

The President strongly favors the dissolution of the coal combine, by means of which prices have been raised to exorbitant rates.

By the reduction of the passenger rate from three to two cents per mile on railroads it is intimated that, in some states at least, convention and other excursion rates and clerical half-fare rates will be abolished. Judging, however, by the experience of some roads, the two-cent fare has increased the income of the roads and should not in any way affect the granting of special excursion rates. At Elkhart, for instance, the reduced rate was followed in April by an increase of about \$1,000 in ticket office receipts, and for May, over \$1,500.

Young People's Department

Little deeds are like little seeds,
They grow to flowers, or to weeds.

He who is the Rock of Ages to the saint is the Stone of Stumbling to the sinner.

Many men make money only to be unmade by it. They make it their god instead of God's gold, and it does them no good.

Columbus discovered a new world only after a long journey; he who takes Christ at his word discovers a new world all about him.

The unfaithful Christian makes the faithless infidel and shuts the door of the truth of the Bible in the lives of its professed readers and followers.

He who in days of life's sunshine still recognizes the great God above him, will find the un-failing support of the same God beneath him when life's sands slip away from his feet in the hour of death.

The Young People's Page has no apologies to make when it speaks of the various evils that beset our young people. Plain language alone fits a plain case. When a leg is broken the doctor does not use corn salve. Splints are better. When a fever breaks out the doctor does not suggest cough lozenges or soothing syrup. When the tobacco habit calls for the expenditure of more money in this country than for sugar, as much as for bread, more than is paid for all the shoes worn in this land of 80,000,000 people, the times as much as it spent for education, more than fifty times the amount it cost to build the great national capital at Washington, it is time to say a plain word. Every day the editor passes from the office to his home, a few blocks away, he sees on an average probably a hundred smokers, although there are nearly 15,000,000 in the country and they use up 8,000,000,000 cigars a year, not mentioning the 3,500,000,000 cigarettes that smoke them, or of the more than 100,000 tons of plug tobacco that is bruised or burned every year. The cigars alone, placed end to end and 160 side by side, would floor a bridge across the Atlantic Ocean between New York and Liverpool. Enough money is blown into the air or spat upon the ground every year in this country to pay twice over for all the gold that is coined in the country in the same time. But while the editor sees only about one hundred men per day solemnly sucking the end of a pipe or cigar, he reflects that they form a small part of the 13,000,000 or more who daily use up over 500 tons of the weed, costing over one million dollars. The modest sum of about \$5,000,000 is spent every year for pipes, cigar cases and holders by the strange fire worshippers of Christian America. The Parses of India are fire worshippers by religion, but they use no tobacco. They are the only religious people on the face of the earth who do not. Salt alone is used more universally than tobacco, and tobacco is gaining on salt. Of course, Uncle Sam is satisfied with the thing so long as he gets \$45,000,000 a year in revenue from the poor pipe and cigar smokers and tobacco bruisers and snuffers. But perhaps it is not the editor's business how the money that is not spent for bread is used and by whom. But that is God's business, and the accounting must be made to him.

Every moment of time is valuable as a thread of gold.
Don't prune a bad habit; root it out.

For the Herald of Truth.
GLIMPSES OF EUROPE.

By J. Bontrager.

III.

Folkestone, in the county of Kent, on the London & Southeastern Railway, is about seven miles from Dover. It is a summer resort and has a daily steamer service to Boulogne, France. It is a very old town, and part of the ancient site, including the old church of St. Eanswith, built in 1095, has been washed away by the sea, which here as in other parts of the British coast, is continually wearing away the shores.

The English channel, or more properly speaking at this point, the Straits of Dover, is not very wide, but it is usually considered the roughest body of water in the world, and upon embarking on the packet plying the channel I soon saw that every preparation had been made for a rough voyage. The trip across takes only about an hour and a half, nevertheless many of us were truly glad to step off that tossing chip to terra firma, even if it was French soil. More than half of the passengers were affected by what some of them called "mal de mer." Those of us who talked English were satisfied to call it plain seasickness.

But what a difference that short sail made! When we stepped off the vessel we seemed surrounded by a strange world. The people, their ways and their language were strange; only a few porters could talk a "little Anglaise." To the American this seems all the more strange, for at home one may travel thousands of miles, and even cross the borders into Canada, and still find everywhere the same welcome, intelligible, Anglo-Saxon tongue. After passing through the usual customs inspection we found a hotel and were soon comfortably located. Knowing only very little French, I was determined to learn all I could, and, having a few books with me, I set to work at once and soon mastered a few phrases, and, equipped with these, I sallied forth. In my efforts to learn I found every one willing to render every help possible. This kind treatment made me reflect with shame on the way foreigners are often treated in our own dear country when they are unable to speak our language fluently.

Boulogne, anciently called Bononia, is nevertheless the most Anglified town in France, thousands of English tourists spending some time here annually. From here the Roman emperor Caligula attempted an invasion against the ancient Britons, but gave it up. The ruins of an old tower still show the Roman occupation. Napoleon I. likewise planned to make his great invasion of Britain, but was obliged to give it up, a combination of unusual circumstances having defeated his plans. The British afterward did him the honor of coming across—and they took him along to St. Helena, where he died, a victim of his insatiable ambitions.

Soon after landing at Boulogne I was speeding across the country toward Paris, 157 miles away, the gay French capital and city of fashion and of folly. I put up at a first-class hotel, but its etiquette, silverware and tipping system were not what I wanted. I procured a map of the city and took a long walk the second morning after my arrival, determined to follow my own course. Walking along I noticed a hotel with the legend, "Maison spricht Deutsch hier." (German is spoken here.) After making inquiry I concluded to change my quarters. The change was in every way desirable, for I got splendid accommodations here at very reasonable rates. But one American had ever stopped there before. The proprietor had lived in Metz before the Franco-Prussian war, and had afterward moved to Paris, when Alsace and Lorraine were ceded to Germany, because he did not want to be under German sovereignty.

I spent the first few days mostly in the Louvre, one of the most magnificent art galleries in the world. Some of the masterpieces here are truly marvelous.

Paris, like London, cannot be seen in a day. Much of Paris does not wait to, or need not, be seen. One of the best ways of getting a general view is to ride on top of an omnibus. These vehicles, like those of London and other European cities, are double-decked and take the place of our street cars. There are, of course, also electric "tramsways" where the streets permit their use. The founders and builders of some of these large European cities lived and labored in an age when wide streets were not considered necessary, and when there was no street car traffic or heavy truckage done. The old streets are very narrow, irregular and without system. To a stranger the streets are a perfect labyrinth, with unexpected corners and all kinds of angles, so that a person easily loses all idea of the direction of streets.

Standing on the "Tower of July" in the Place de la Bastille one obtains a good view of the city. My thoughts turned back to the time when this site was occupied by the famous prison, in which were incarcerated, without discrimination, men and women of high and low degree and the fearful guillotine did its daily gruesome work, and the streets flowed red with the blood of the victims of a godless hierarchy. Indeed, the history of France is written in blood, and the history of France is largely the history of Paris. The revolutions, sieges, horrible massacres, fearful excesses are matters of history, and a false religion and infidelity combined are at the bottom of it all. In no country in the world perhaps have women played so prominent a part in times of disorder as in Paris, and their feindliness is as indiscreet as it is incredible. A spirit of gaudy and superficiality pervades the social fabric, and the spirit of unrest has been well demonstrated in the many national explosions which laid whole cities in ashes and slew thousands of the people before the fire of public feeling was quenched. In his "Lay of the Bell," Schiller describes the condition that existed in Paris during the time of the terrible Commune:

"When brutal force is senseless storming,
There can no perfect work be forming;
When nations uncreated would live,
The public weal no more can thrive.

Woe! If heaped up, the fire-finder
Made me reflect with shame on the way foreigners
Are often treated in our own dear country when
They are unable to speak our language fluently.

"Equality and Freedom!" howling,
Rushes to arms the citizen,
And bloody-minded bands are prowling,
And streets and halls are filled with men;
Then women to hyenas turning,
An nameless horrors feast and laugh,
And with the thirst of nuthers burning
The blood of hearts yet quivering, quaff.
Naught sacred is there more, for breaking
Are all the bands of pious awe,
The good man's place the bad are taking
And all the vices mock at law.

"Tis dangerous to rouse the lion,
And deadly is the tiger's bite."
Yet of monsters here the fiercest
Is man when reason takes its flight.
Woe those who to the ever blinding
The heavenly torch of Light will lead!
It lights him not, it can but blind,
And town and state in ashes blend."

This has been the experience of France. The Parisians to-day are not a church-going people. The Sunday I was in Paris I wished to attend the church of "Pastor Wagner," of "Simple Life" fame, but could find no one who had any knowledge of him or his church. Many people ridicule religion and speak with contempt of its benefits. During my visit there was much talk on the "Church Question." It is in fact only a few days prior to the separation of church and state. Some people were even expecting bloodshed. Ah! the teachings of Voltaire, Paine and other agnostics are bearing rich fruit in France to-day, and the ungodly, licentious, infidel priesthood is not benefiting the people spiritually. The imperative need of the day in France is a getting back to the plain and simple gospel teaching and living of the lowly

HERALD OF TRUTH

Thursday, June 27, 1907.

J. F. FUNK and A. B. KOLB, Editors.

Entered March 4, 1905, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Russia, one dollar and a half; foreign, one dollar and a half; single copies, 15¢ a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Francisco).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and Kansas.
14. Kansas and Nebraska.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada.
17. Pacific Coast District.

Nazareth. With its present culture, art, science, etc., France is degenerating, and at the present rate the nation will lose her identity among the nations. She has no longer the ambitious, progressive, physically and mentally virile and rugged people of bygone centuries.

For the Herald of Truth.

THE WAY.

By B. F. M. Ours.

Lead me, way, O, way of love!
Lead where my feet should go;
I do not know what life is best;
The paths I do not know.

My wayward footsteps quick would turn
Where wild flowers fragrant nod;
And they might spring from poison roots—
Keep thou my feet, O God!

Thy way is best, I know that when
All doubt and fear are gone,
Faith will the rapturous vision face,
And night give place to dawn.

Mechanicsburg, Pa.

For the Herald of Truth.

REPORT OF MISSION COMMITTEE MEETING.

Pursuant to notice given, the Mission Committee convened at the Old People's Home near Rittman, Ohio, at 1 o'clock p. m., on Monday, May 20, 1907.

Meeting called to order by the chairman, D. J. Johns. Members present, D. J. Johns, M. S. Steiner, J. S. Hartzler and J. S. Shoemaker. Meeting was opened with song and prayer, after which it was decided that J. S. Shoemaker should act as secretary of the meeting in the absence of A. D. Wenger.

On motion of J. S. Hartzler the brethren J. F. Brunk, Benj. Gerig and E. M. Shellenberger were delegated to act as members of the Mission Committee in the absence of A. D. Wenger, D. D. Miller and Daniel Kaufman.

A motion was made and supported that a committee of three be appointed to define the duties of local mission committees. The brethren J. S. Shoemaker, J. H. Mellinger and Peter Hartman were appointed on said committee.

The following suggestions were next arranged, to be presented to the annual meeting of the Board for consideration:

1. That the work of systematizing the evangelistic work of the church be left in the hands of the field secretary, with the counsel of the Mission Committee.
2. That a committee of five be appointed, to be known as the Eastern Mission Committee,

HERALD OF TRUTH.

whose business it shall be to look after the interests of the Board in eastern Pennsylvania.

3. That the Board send a brother to India to investigate the work there (providing a suitable man can be found to send), the same to report to the General Board.
4. That a rest house be built in the hill country of India, for the recuperation of the workers, the building of the same to be left to the workers in India.
5. That the Board make provision for the support of Sister Burkhard and family.
6. That the Board define the relation between returned missionaries and the General Board.
7. That the Board consider the question of opening a mission station in South America.

Bro. Hartzler moved that the chairman of the Mission Committee and another brother chosen by him be appointed to act jointly with the committee of three appointed by the Mission Conference held at Goshen last June, to arrange for an all-day Mission Conference to be held in connection with the next General Conference. Motion carried.

Meeting adjourned on motion of Bro. Steiner.

J. S. SHOEMAKER, Sec.

MARRIED.

Strickler-Keasey.—On June 13, 1907, at the minister's home, Fr. Theo. B. Forst, John H. Strickler and Flora M. Keasey, both of York Co., Pa.

Lape-Stahly.—On the 19th of June, 1907, at the residence of the bride's parents, Bro. and Sister P. H. Stahly of Nappanee, Ind., by I. W. Royer, Edwin S. Lape to Nora M. Stahly. Fifty guests were present to witness the ceremony. May Heaven's choicest blessings attend them.

Miller-Miller.—At the home of Mrs. Cella Bunker near Jet, Okla., on June 16, 1907, Bro. S. Enos Miller of McPherson, Kan., and Sister Ursula Miller of Jet, Okla., were united in the holy bonds of matrimony, Bish. S. C. Miller of Windom, Kan., officiating. May the Lord abundantly bless them in their new and responsible relations.

DEATHS.

Landis.—Reuben L. Landis, residing in Upper Leacock Twp., Lancaster Co., Pa., died June 17, 1907, at the home of his brother-in-law, Sol. R. Herr, near Mechanicsburg, of hemorrhage of the bowels. He was about 61 years old. He had been falling for the past five months and retired on Sunday evening as usual. About midnight he became worse and died as above stated. He was a member of the Mennonite church and never married. Buried at the Stumpdown M. H., where also appropriate services were held.

Rychener.—On June 10, 1907, Sister Elizabeth Rychener (nee Stutzman), wife of Joseph Rychener, died of cancer; aged 51 Y., 10 M., 24 D. She was born in Fulton Co., Ohio, Aug. 18, 1855; was married April 9, 1874; lived in matrimony 33 Y., 2 M., 1 D. She leaves a husband, one son and two daughters, father, mother and a great host of friends and relatives to mourn the loss. Funeral services took place in the A. M. M. H., conducted by Christian Freyberger in German (text), John Stutzman, assisted by M. S. Steiner in English (text, Jer. 12:5). Peace to her ashes.

Stutzman.—Barbara Stuckey was born in Canada May 8, 1829, and was married to Michael Stutzman on April 12, 1848. To this union were born twelve children. Her husband with five of the children preceded her to the spirit world. Those who survive her are: Lizzie Miller, Allie, Okla., Sarah Troyer, Douglas, Mo.; Tena Spangler, Geneva, Neb.; Anna Yoder, Topeka, Ind.; Fannie Hartzler, Goshen, Ind.; Joseph and David Stutzman, Roynce, Mich. Her longing to depart and be with Christ was granted June 9, 1907. Her age was 78 Y., 1 M., 1 D. Funeral services were held at the home of Bro. J. S. Hartzler, Goshen, Ind., with whom she had her home for a number of years. Bro. I. W. Royer preached from Mark 10:44, 45. The remains were then taken to Topeka and buried in the Hawthatch cemetery, where brief services were conducted by the brethren A. J. Yantz and I. R. Detscher. "Grandma," as she was known to all of us, was of a very quiet disposition and lived an exemplary life of Christian piety and devotion. R. S.

Order Sunday school supplies and Lesson Helps of the Mennonite Publishing Co., Elkhart, Ind.

June 27, 1907.

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HERALD OF TRUTH

Organ of Seventeen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, JULY 4, 1907.

Vol. XLIV. No. 27.

NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

EDITORIAL NOTES.

One of the very best books that we have found to use in connection with the preparation of the present Sunday school lessons is "The Flight of the Hebrews," by Wilson & Reeve (\$1.00 post-paid). The book is intended for young people who are familiar with the Bible text or at least with the history of the remarkable journey of Israel from Egypt to Canaan. We believe every teacher and pupil would be greatly benefited by the study of the book.

A total of over \$6,000 has been contributed and forwarded from here to the Mennonite Famine Relief Committee in Russia, where the famine is still raging sorely in some localities, while in others the acute stage has passed by and people are living on vegetable food. The need will continue for a long time in some sections. But we bless God that through the contributions sent many lives have no doubt been saved that would otherwise have succumbed to the ravages of famine and disease.

What wonders of lies prejudice and bigotry can manufacture! Read in Sister Rose Lambert's letter in this issue the methods used by the religious leaders to turn the people against the American Mission at Hadjin, Turkey. One of the plainest, blackest marks of envy is malice against the American Mission. It is diametrically opposed to charity and stews the same poisonous decoction everywhere. What is true education but that influence which frees the mind and heart of the people. Sister Lambert's article mentions of those people.

The German Mennonite people of Kansas are at present engaged in raising funds to build a \$30,000 hospital at Newton, and a special building near their college at Newton for girls, at a cost of \$20,000. When we consider this in addition to what the American Mennonites are doing in establishing church institutions, we who can look back over a period of fifty years, are confident that a wave of activity in works of benevolence has swept over the Mennonite church, such as has not manifested itself since the days of Menno Simon and the Waldenses.

The Sunday School Lesson Helps, published by the Mennonite Publishing Co., Elkhart, Ind., and edited by Bish. S. F. Coffman, are a thoroughly Mennonite production. They are well appreciated and patronized by our people. They have been used in our Sunday schools now for over sixteen years and the people have found them in strict harmony with the teachings of the gospel and with our Confession of Faith. We can recommend them heartily to all, and if any of our readers have not the opportunity to examine them send for a sample copy. We send samples free. Every Mennonite Sunday school should use them. Address, Mennonite Publishing Co., Elkhart, Ind.

Omission.—The following was omitted in the original notes of the report of the Mennonite Sunday school conference, held at the Weldman meeting-house in Markham, Ont., on May 28 and 29. It was sent in later by the secretary of the conference, with the request to have it added to the original report, and was mislaid by the editors. This and this is the reason it appears now: "The brethren M. C. Greenman, J. L. Byer and Christian Fretz were appointed a committee to arrange for the next Sunday school conference." We regret that it was mislaid, but hope all interested will remember that this is a part of the minutes of said meeting.

Without Partiality.—The apostle James tells us about the wisdom which is from above, that it is "without partiality." If we could only understand clearly what it means to be really without partiality, and if God would so enlighten all of us that we could apply it to ourselves, our actions and our judgment, so that we would always have the right feeling toward our brethren and all men, and always do what we are required to do without unwise favoring the man we like and unjustly censuring the man we don't like, and that in passing judgment we would not condemn the innocent and shield the guilty, what a blessed, happy world this would be! "O consistency, thou art a jewel!"

A Question.—A brother asks the question, "Is it right to have fermented or intoxicating wine at communion?" Our forefathers and Christian people in general have used fermented wine for centuries past and it is not right that it is wrong. We would, of course, make it a sin, and if a sin we would by this decision condemn all the good people who served the Lord so faithfully and who, we believe, are among the saints, the redeemed of the Lord. So therefore we do not feel to pronounce judgment in this way. Let the fathers remain in the hands of a kind heavenly Father, who will reward every one according to the deeds done in the body whether good or evil. But if we are convinced that for us it would be wrong and we can in our congregations influence the people to use the sweet or unfermented wine (which can now be so easily obtained and does not cost any more than the fermented) without causing trouble and dissension among the brotherhood, it will be better to use the unfermented wine. In our work on this line we found a brother who could not taste fermented wine without getting sick, and it was so serious to him that he would not—felt that he dared not—take it, and consequently would take the bread and wash feet, but would not taste the wine.

There are a number of our Mennonite congregations throughout the land that use the unfermented wine. We have favored it for a long time and of late years our congregation in Elkhart, and some around Elkhart, have used the unfermented wine, and as fast as it can be done without contention or disturbing the peace in a congregation, have the unfermented wine used.

In these times when the world is taking so decided a stand against intoxicants, surely the Mennonite people should not be the last to fall in line and use their influence in favor of temperance and against the evils caused by intemperance.

perance. Total abstinence is a great deal better than to have to mourn over husbands and sons on the way to death and destruction through the use of intoxicating liquors. And it seems drunkenness and debauchery is a great, growing evil among women at this time. Let us favor temperance in every possible form.—F.

PERSONAL MENTION.

Bish. C. J. Miller of Washington Co., Iowa, has recently suffered considerably with an attack of rheumatism.

Bro. J. D. Charles, of the Kansas City Mission, will spend Sunday, July 7, with the Martin congregation near Orrville, Ohio.

Bro. D. D. Miller of Middlebury, Ind., spent Sunday, June 23, with the Bowne congregation, Kent Co., Mich., and conducted several meetings.

Sister Anna Weaver of Clinton Twp., Elkhart Co., Ind., returned on June 22 from a visit to her daughter Clara, near Orrville, Wayne Co., Ohio. She reports a pleasant visit.

Bro. J. M. Nunemaker of La Junta, Colo., spent a few days with the Bowne congregation, Kent Co., Mich., from June 21 to 26, and held a few meetings with the congregation there.

Bro. J. J. Johns, of the Clinton A. M. congregation, conducted the services at Elkhart on Sunday, June 23, and preached an edifying discourse, which was well appreciated by all present.

Pre. C. L. Peachey of Belleville, Pa., and Jacob H. Peachey of Allensville, Pa., and their wives, made an extended visit among the Amish congregations in Canada, during the middle of the month of June.

Bish. John M. Shenk and wife expect in the near future to return to their home in Warwick Co., Va. They have been spending some months with friends and relatives in their former home in Allen Co., Ohio.

Pre. Martin Shoup, Pre. Josiah Kaser and wife, Bro. Wm. Shoup and wife, Bro. Henry Shoup, Bro. Chas. Kaser and wife, and Bro. David Senner and wife, were visitors at the Union Hill communion services recently.

Sister Sarah Blosser, who has been lending a helping hand at the Old People's Home near Rittman, Ohio, is spending a week's vacation at the homes of I. J. Buehwalter and Abram Burkholder near Dalton, Ohio.

Pre. David Martin, Sister Rebecca Horst and Sister Emma Buehwalter of Dalton, Ohio, were among the many visitors who attended the baptismal and communion services at the Union Hill meeting-house on the 22d and 23d of June.

Pre. W. G. Sieber of Juniata Co., Pa., with his daughter visited with the family of Pre. J. D. Wertz in Norfolk Co., Va., during the past weeks. They also visited the congregation in Warwick county. Bro. Sieber is Sister Wertz's father.

Sister Katy Mumaw, widow of Pre. Amos Mumaw, who has been on a visiting tour with relatives and friends, also visited Elkhart and attended services with the brotherhood here on Sunday. She returned to her home in Ohio early in the present week.

Bish. Henry Horst of Wayne Co., Ohio, was in Elkhart county during last week on a ministerial visit to the Old Order congregations of this

country. We hope that his work may be blessed to the upbuilding of Zion and the glory of the eternal Father in heaven.

Ben I. Bixler, of the Mennonite Publishing Co. office force, accompanied by his little daughter Marietta, left on the 26th ult. for a visit among relatives and friends at and near his old home in the beautiful Shenandoah Valley of Virginia, from which section our genial "Ben" came to Elkhart sixteen years ago.

Bro. Joseph Miller of Garden City, Mo., who has been visiting with his daughter in Lagrange Co., Ind., for a couple of weeks, called at the Publishing House on the 28th of June, and made an appreciative visit. He will probably visit friends also in Ohio and Pennsylvania. He is the father of Pre. Levi J. Miller, also of Garden City.

J. F. Funk and wife of Elkhart, Ind., spent Sunday, June 23, with Bro. John Hoover, east of Goshen. A number of other friends and neighbors also gathered and we spent some time in spiritual edification and worship, much to the mutual edification of all present. Among the visitors was Bro. Jacob Schrock and Sister Anna Weaver.

Bro. A. C. Kolb writes from Herbert, Saskatchewan, that he is turning the soil of that section as rapidly as his mammoth steam plow can do it. He has contracted for nearly 1,000 acres, has also contracted a vigorous appetite and splendid health. He is also finding work for the Master in the German Mennonite congregation at Herbert, where services and young people's meetings are held weekly.

Bro. Moses Weaver of Harrison Twp., Elkhart Co., Ind., spent Tuesday, June 25, in Elkhart and made a pleasant call at the Publishing House, and we much enjoyed his visit. He is now in his eighty-second year, but is still active and vigorous, who are indeed great blessings for those who have reason of strength attain to four score years, and do much toward alleviating the "labor and sorrow" to which the psalmist refers in Psal. 90:10.

Bro. R. J. Heatwole writes us that he has recently returned to his home near Windom, Kan., from La Junta, Colo., where he had been staying for some time. He is commissioned to collect among the Amish and Russian Mennonites in Kansas funds for the Sanitarium, now in course of erection at La Junta. But as the people in that state are just engaged in harvest work, he will probably defer his canvass until after harvest. The brethren interested in the Sanitarium are pushing their work with commendable zeal and we hope that sufficient means may soon be collected to complete the much-needed asylum for those suffering from consumption or other diseases.

Bro. John Hoover, deacon in the Clinton Mennonite congregation, Elkhart Co., Ind., is now eighty-two years of age, and while his limbs are so feeble that he can go about the house only with difficulty when he uses two crutches, his mind and hearing are still very good and his eyesight is excellent. He can read ordinary print without glasses and often reads several chapters in the Bible at a time. During a visit with him on June 22 he related that when a young man of probably about twenty years of age a little company of ten young people were together having their social enjoyments with each other. After sixty years had passed away half the number were still living, of whom he is one. His companion was taken away from him by death some months ago, and he, too, is looking forward with desire to the day of his redemption, having a desire to depart and be with Christ, which is far better. May the Lord abundantly bless the aged brother in his declining years.

For the Herald of Truth.

LA JUNTA SUNDAY SCHOOL MEETING.

Report of the semi-annual Sunday School Meeting, held at La Junta, Colo., June 2, 1907. Jacob A. Heatwole, moderator; Anna M. Erb, secretary.

Forenoon Session.—Opening exercises by J. C. Driver.

1. Topic—"Remember the Sabbath," by Hannah Nunamaker and S. S. Stalter. The more sacred we keep the day the more we grow spiritually. A holiday is one in which rioting is engaged in. The Sabbath is too much held as a holiday.

2. Topic—"Does it pay to be a Sunday school worker?" by Anna Erb and George Reber. It always pays to be engaged in the work of the Lord. Many souls have been saved through the Sunday school. A reward awaits the faithful.

3. Topic—"Qualification of Workers," by Mary Burkholder and Isaac Kilp, Jr. Every worker needs the Holy Ghost above anything else, to lead and guide him. The Spirit of Christ destroys selfishness. Have an object which is immovable.—Christ. Secret prayer is an important factor.

4. Topic—"Unity of Purpose," by Etta Brunk and J. M. Brunk. In unity there is strength. (a) A sad one it is who has no purpose. (b) To do all the detriment and evil they can. (c) The one who has a good moral life without Christ. (d) The one who has a purpose of saving souls from sin. The world is uniting in bodies, for they realize that in unity there is strength. Why not stand untied as Christians? The devil is the author of all disunions.

Afternoon Session.—Opening exercises by Geo. Ross.

5. Topic—"The Greatest Need of the Sunday School," by Isaac Kilp, Sr., and Jacob Heatwole. A unity of Christian workers; the co-operation of the Holy Spirit; more personal work among the pupils and the true principle taught in every lesson, and secret prayer.

6. Topic—"An Exemplary Life," by Mary Horst and D. S. Brunk. "May the Christ-life shine in me," sung by the congregation. Christ is our example. Our life counts more than our words. We are judged by others by our actions and conversation. We never can hold a standard too high if we live it.

7. Topic—"Value of Punctuality," by Hulda Stalter and Alpheus Burkholder. If it is important to be punctual in business, how much more in spiritual work! The lack of being at our post often means people going to some place of amusement and results in souls being lost. It pays to be faithful.

Evening Session.—Opening exercises by David Imann.

8. Topic—"Temperance," by J. M. Nunamaker. Temperance is the moderate use of all things healthful and total abstinence from all things harmful. To be a moderate drinker is worse than the drunkard. Song by quartet, "The Temperance Call."

9. Topic—"Christian Courtesy," by Jennie Ross and Roy Ebersole. Courtesy means politeness, treating others civilly. Politeness is a kindness kindly done.

Question box. ANNA ERB, Secy.

For the Herald of Truth.

CANADA CONFERENCE.

At the annual conference of the Mennonite church of Canada, held at the Weidman M. H., Markham, York Co., Ont., on May 30 and 31, 1907, the following resolutions were passed:

Resolved—1. That the question of this conference uniting with the Mennonite Board of Missions and Charities be deferred until the next conference, and that the brethren L. J. Burkholder, M. C. Cressman and J. S. Stauffer be a committee to investigate the question in the meantime.

2. That this conference is not in favor of having the publishing interests under the direct control of the church, but is in favor of having one church paper only.

3. That the reports of the treasurer on the Ministers' Traveling Fund and the Mission Funds be accepted.

4. That we, the Mennonite church, do our utmost to advance the mission cause, by looking into the fields, old and new, by prayer, and ask the stronger congregations to supply workers for the weak places.

5. That this conference grant the request of the church in Saskatchewan to unite themselves with the Alberta Conference.

6. That the matter of ordaining a bishop for Alberta be left in the hands of the churches in Alberta and Saskatchewan.

7. That we consider it contrary to the word of God for our members to have their lives insured or to belong to any secret order, and that we cannot retain any one as a member of our church who is connected with either (2 Cor. 6:14; John 13:20; Eph. 5:8-13).

8. That the report of the Old People's Home committee be accepted.

9. That the report of the home evangelist be accepted.

10. That Bro. S. F. Coffman be the home evangelist for the next year.

11. That L. J. Burkholder, S. F. Coffman and S. H. Henderich be the home mission committee for the next year.

12. That the home mission committee have the privilege of receiving help from the Mennonite Board of Missions and Charities, if the committee appointed by the first resolution deem it advisable.

13. That the report of the general committee on the subject of peace and arbitration be accepted, and that S. F. Coffman, N. Stauffer and D. Borgey be the committee for the next year.

14. That the delegates to the General Conference be chosen by the bishops and the moderator of this conference.

15. That L. A. Wambold, J. S. Woolner and Moses Shaatz be the committee on the question of Bible conference and Bible study.

For the Herald of Truth.

REPORT OF EASTERN A. M. CONFERENCE.

Held at South Union M. H., West Liberty, Ohio.

May 29, 1907.—The executive committee and a number of elders and ministers met at 1 p. m. to arrange for conference.

May 30, 9 A. M.—Many ministers and lay members were assembled when some time was devoted to singing and prayer, after which the minutes of the preceding conference were read and approved. On motion all ministers of like faith were accorded equal privileges to take part in discussing questions, etc.

The conference sermon was preached by John E. Kauffman and S. H. Miller. Subject, "Who shall be able to stand?" (Mal. 3:13, and other texts). Those who hear and do the word of our Lord and build upon the true foundation, shall be able to stand against the wiles of the devil. But before we can stand we must be born again, having the new life in Christ Jesus, with unforgotten love for the brethren, taking heed that we be not deceived by the spirit of antichrist. Lodges, church festivals and the like are antagonistic to the doctrine taught by Christ and his apostles. Worldly amusements, riches, honor of men, will not satisfy the longing soul, but the hidden manna which cometh from God.

Encouraging testimonies were given by ten elders, twenty-two ministers and seven deacons. Peace and love prevailed throughout the conference, which lasted two days. The elder members expressed much confidence in the younger ones, and they in turn expressed themselves desirous not to betray this confidence.

Elders present.—John E. Kauffman, David Plank, Ben. Gerig, Fred. Mast, Moses Mast, Jonas C. Yoder, Jonathan Kurtz, D. J. Johns, A. L. Yoder and D. D. Miller.

Ministers present.—A. W. Herschberger, Samuel K. Yoder, J. S. Gerig, Joseph H. Byler, Daniel Stoltzfus, J. J. Warye, J. F. Brunk, Moses Stutzman, J. B. Smith, S. E. Algyer, M. S. Steiner.

I. W. Royer, C. K. Yoder, C. H. Byler, S. H. Miller, Levi Plank, C. P. Steiner, J. B. Hartzler, John King, S. D. Plank, Joseph Mast, C. Z. Yoder.

Deacons.—Enoch Zook, Eli Frey, Albert Hartzler, C. Z. King, Sam. Warye, Simon Kilp, Eli Yoder.

Committee on Resolutions, a. H. Miller, I. W. Royer, A. L. Yoder.

DISCUSSION OF QUESTIONS.

1.—How can we best promote Christian activity in the congregation?

Answer.—Inasmuch as our eternal welfare, the salvation of souls and the advancement of Christ's kingdom depend largely upon the spiritual activity of the church, therefore be it

Resolved, (1) That the ministers, by God's grace, put forth greater efforts to promote Christian activity, by word and deed and by making sacrifices for Christ's kingdom (1 Cor. 9:27; 2 Tim. 2:3, 4).

(2) Teaching by precept and example the necessity of prayer (Luke 18:1; Eph. 6:18; Phil. 4:6).

(3) Reading of God's word (John 5:39; 6:63).

(4) True piety in the home (Eph. 6:4).

(5) By encouraging the spirit of giving for the Lord (1 Cor. 16:2; 2 Cor. 9:6; Luke 6:38).

(6) By visiting the lay members, especially the sick, the needy and the discouraged ones (Matt. 25:34-36; 1 Thess. 5:14).

(7) By presenting good opportunities and urging the members and the children to assemble themselves together at least every Lord's day for public worship (Heb. 10:24, 25; 3:13; Mal. 3:16).

(8) Endeavor to get the lay members to take part as much as possible in our various religious services, that we may go on to perfection (Heb. 6:11).

2.—What constitutes the unequal yoke (2 Cor. 6:14)?

Answer.—Any alliance with unbelievers that obligates us to compromise with sin or to deny gospel principles constitutes an unequal yoke, which is positively explicated in marriage relations, secret orders, labor unions, trusts and often may be realized in banking corporations and business partnerships.

The following two questions had been assigned by the committee, but for want of time were not discussed generally, hence no resolutions were passed upon:

3.—What is the sense of this conference with regard to the singing of quartets, duets, and solos? By J. S. Gerig. Much depends upon the motive. There is danger of its awakening a spirit of emulation and envy among members and children.

4.—How can we best care for young converts in the church? By S. E. Algyer. Love is the essential thing in training young converts, praying with them and teaching them to exercise themselves in prayer and the reading of God's holy Word. Take them by the hand in the work of the Master and place the food so they can reach it.

5.—Is it the sense of this conference that the church own and control a publishing house for the publication of its own religious literature? S. H. Miller was appointed as a committeeman to act with others appointed by sister conferences relative to this matter.

6.—Report of the evangelists. J. S. Mast reported for Pennsylvania, Maryland and Virginia. There are nine congregations, 842 members, four elders, eleven ministers and seven deacons. S. E. Algyer reported for Ohio: Eight congregations, whole number of members, 2,864; generally well supplied with ministers, except at one place. Received by baptism the past conference year, ninety-two; by letter, twenty-six; expelled, eleven; re-claimed, nine; number of deaths, nineteen; number who left by letter, twenty-four.

7.—Report of conference treasurer. Amount on hand June 1, 1906, \$12.89; collected from June 1, 1906, to June 1, 1907, \$19.55; total amount, \$32.35. Total amount paid out, \$147.63; balance on hand, \$79.72.

8.—Report of the Canton Mission for one year. Number of visits, 2,404; cottage prayer meetings,

256; tracts distributed, 5,717; clothing distributed, 877 pieces; visitors, 569; number of accessions, ten. Total expenses, \$353.37. Receipts, \$400.75.

9.—Report of the Conference Mission Committee. (1) That a minister should be supplied for the congregation at Long Green, Md. (2) That in their opinion Altona, Pa., was the most suitable place for establishing another mission station for this conference district.

10.—On motion, David Plank, John E. Kauffman, J. S. Mast, J. S. Gerig and D. S. Yoder were appointed as a Mission Board to see to it that the congregation at Long Green, Md., be supplied with a resident minister, to confer with the M. B. of M. and C. relative to the establishing of a mission station at Altona, Pa., and to look after the mission work of this conference district as per resolution of last year's conference.

11.—Inasmuch as the M. B. of M. and C. has admitted the Canton Mission and it is now under their supervision, therefore be it

Resolved, That the local board of said mission be authorized to transfer the property to the M. B. of M. and C.

12.—On motion, S. H. Miller was appointed trustee for the Canton Mission Board.

13.—The appointment of P. R. Lantz as superintendent of the Canton Mission by the M. B. of M. and C. was ratified.

14.—Conference approved of the ordination of a minister at the Canton Mission in the near future.

15.—M. P. Yoder and Peter Conrad were appointed members of the local board of the Old People's Home.

16.—S. E. Algyer was appointed member of the board for the Orphans' Home.

17.—John E. Kauffman was reappointed trustee for the M. B. of M. and C.

18.—Resolved, That this conference be represented at the next General Conference and that the moderator be authorized to appoint four delegates for said conference. They were named as follows: John M. Yoder, C. Z. Yoder, J. J. Warye and Eli Frey.

19.—Ohio Sunday school conference program submitted and approved.

20.—Election of officers: Moderator, John E. Kauffman; assistant moderator, David Plank; secretary, C. Z. Yoder; treasurer, Peter Conrad.

Evangelist for Pennsylvania, Maryland and Virginia, Sam. K. Yoder; for Ohio, A. W. Herschberger.

Delegate to Indiana conference, S. E. Algyer; Western conference, J. S. Gerig.

For the Herald of Truth.

EVERY-DAY RELIGION.

An Essay by Luella Miller.

What is religion? Religion is a system of faith and worship. There are many who come to the place of worship and think that if they have only been received into church membership and conform to the rules of the church, it will be sufficient. But this is a serious mistake. Religion is something which we cannot trifling. There are indeed many kinds of so-called religion, but only one kind that will stand the test before God, and this is the religion taught us by our Savior Jesus Christ when upon the earth. It is the religion spoken of by the apostle James. This is the religion we need to find before God. This is the religion we need to find before we accept any.

Before we give ourselves to God and receive the divine blessing which faith brings, we have no idea of the enjoyment it gives to those who sincerely and in spirit and truth worship the Father. We sometimes see those who claim to have religion, try to take advantage of those who are more ignorant than they are. This is doing violence to our profession and the word of God, and not living a sincere life. We should make

our religion count, not only on the Lord's day, but on every day in the week; not only when in the presence of certain ones, but before all.

It is not enough that we know these commandments and think of them sometimes, but we must teach ourselves to observe and obey them constantly. We ought to be just as pure, pious and godfearing during weekdays as on Sunday, and our religion should be just as valuable, just as important to us during all the days of the week as on Sunday. True religion is constant and needs no vacation. We should not leave our religion in the house of worship on Sunday, so that you cannot have it at home when you go out to enjoy your worldly pleasures; but our religion is something that should make us happier, stronger and better every day and in every place. If we have this kind of a religion, we will not be ashamed of it wherever we may be; it will speak for itself; it commands the respect of even the most wicked persons. Let us be very careful and consider well when about to undertake anything whether it will be pleasing and acceptable to God. Religion not only gives us pleasure here, but it will give us joy and peace throughout all eternity. It will sustain us through the valley of the shadow of death, and land us safely in our home, where pleasures never die. But those who reject the religion of Christ have no hope of happiness forever—only woe and darkness before them.

Walnut Creek, Ohio.

INTELLECTUAL WITHOUT MORAL CULTURE.

"Knowledge is power" for good if consecrated, but it is a power for evil if unrestrained and unguided by moral principle. Robespierre and Rousseau and Byron were illustrations of men with splendid intellects, but no moral culture. Better for them had they lived on the lowest round of ignorance than they should have risen by their mental qualifications and cursed the world by their cruelties. We want something more than geographies and grammars and vulgar fractions to prepare our youth for good citizenship.

The curse of the land to-day is the educated villains. These men know enough; they know everything; they know too much. But they have no moral restraints. Intelligence without some kind of moral principle is a plague. There is nothing more wonderful than a locomotive. There it stands, axle, piston-rod, crank, cylinders, driving wheel, throttle-valve. You let the steam on. The machine starts. After it gets under full headway, the engineer jumps off. Now that useful machine becomes an instrument of destruction. There is nothing more beautiful than the human intellect when its faculties are in full play. How active and how mighty! But if there be no moral principle to guide, control, and engineer it, then it works one line of ruin and desolation through all the communities where it marches. Ignorance is bad. But intelligence is worse if immoral.

There is hardly anybody who makes a speech who does not refer to the wonderful things in Greece and Rome. Well, they had great philosophers and great poets and orators; but how about their morals? Why is it that when a man is traveling in Italy to-day with his family he is stopped at the door of the museum by the janitor, who tells him, "You may come in, sir, but not your family!" It is because the sculpture and paintings of those boasted times were abhorrent to all decency, and learned Greece and Rome, and splendid Corinth, and magnificent Pompeii, were worse than "Five Points" in their worst days. It is not what you know, it is what you are. You might better multiply the moral and religious influences in your school rather than subtract from them. Instead of driving the Bible out, you should drive the Bible in."

TIDINGS FROM THE CHURCH AT HOME AND ABROAD

FOREIGN MISSIONS.

India.—American Mennonite Mission, Dharam, C. P. India. Stations: Sundaraj, Radri, Leger Asylum, Balodighah. A. A. Resler, Supt.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill. A. H. Lesman, Supt.
Chicago.—Mennonite Gospel Mission, Emerald Ave. and 26th Street, Chicago, Ill.
Chicago.—Hayne Avenue Mission, Cor. 33d Street and Hayne Avenue.
Toronto, Canada.—Home Mission, 75 Tate Street.
Samuel Honderich, Supt.
Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4. Noah H. Mack, Supt.
Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa.
Fl. Wayne.—1290 St. Mary's Ave., Ft. Wayne, Ind. J. M. Hartler, Supt.
Lancaster.—402 Rockland Street, Lancaster, Pa.
Canton.—Mission Home, 1934 East Eighth Street, Canton, Ohio. P. R. Lantz, Supt.
Kansas City.—209 S. Seventh St., Kansas City, Kan. J. D. Charles, Supt.
Argentina, Kan.—

BENEVOLENT AND OTHER INSTITUTIONS.
Orphan's Home.—West Liberty, Ohio. A. Metzler, Supt.
Old People's Home.—Marshallville, Ohio. R. F. D. J. D. Minsinger, Supt.
Old People's Home.—Greenville, Pa. A. K. Diener, Supt.
La Junta Sanitarium.—La Junta, Colo. D. S. Weaver, Supt.

Five precious souls were baptized on Saturday, June 22, and communion services were held on Sunday, June 23, at the Union Hill M. H. in Tuscarawas Co., Ohio. Bro. I. J. Buchwalter officiating.

Gettysburg, Okla., June 17, 1907.—Dear Herald Readers:—On June 15, Bish. S. C. Miller of Windom, Kan., came into our midst and remained until the 17th, during which time he preached three interesting sermons at the Milan Valley meeting-house. May God's blessing rest upon the words our brother spoke, so that they may be the means of doing much good.

SIMON HERSHBERGER.

Johnstown, Pa., June 25, 1907.—On June 15 I left home to spend a few days with the brotherhood at Scottsdale. I arrived at the home of our aged brother Jacob Loucks, who is nearly seventy-eight years old, but has remarkably good health for a man of his age. Bro. Abram Metzler of Martinsburg, Pa., has been holding meetings at this place for some time, and on Saturday, at 2:30 o'clock, they held their preparatory meeting. Bro. Metzler spoke from Isa. 40:30. He said communion meeting should bring special blessings to us. The service of the Lord is a heart service. The world without Christ would be like a desert. Our very lives are a pathway by which God brings us into closer relations with himself. We should strive to overcome and rise above everything that is sinful.

In the evening he preached from 1 Tim. 4:16. On Sunday morning they had an interesting Sunday school, after which Bro. Metzler spoke from John 1:29. Then the bread and wine were partaken of in commemoration of the suffering and death of Jesus, and the ordinance of feet-washing was observed.

In the afternoon we went some distance east of Scottsdale, where the brethren maintain an interesting mission Sunday school. After the school session Bro. Metzler preached from Acts 16:26, and his discourse was received with good attention. He spoke to them the word of life through the power of God.

After service Bro. Martin asked the audience if they desired preaching every Sunday afternoon, and with gladness they declared that they did, and it was so arranged. As I noticed the anxiety

of these people, I wondered how many such places could be found, if we should give the matter attention and look up localities in like need. The city of Johnstown, I know, would have more than one locality where missions of this kind could be conducted by our people with profit and blessing to those attending them.

In the evening, at 7:15 o'clock, we again had meeting in the M. H. at Scottsdale. The services were preceded by a fifteen minutes' song service, after which we had a young people's meeting, which took up forty-five minutes, then Bro. Metzler preached from Song of Solomon 2:4. We bade the brethren and sisters farewell and left for home on Monday morning.

LEVI BLAUCH.

Lagrange, Ind., June 25, 1907.—Dear Herald Readers:—On June 23 Bro. Silas Yoder of near Goshen, Ind., preached for the Forks congregation. On June 23, while D. D. Miller was with the Bowne congregation in Kent Co., Mich., S. E. Weaver was called to the Shore M. H. to preach a funeral service for an eleven-month-old child of John Yoder of Paaban.

Palmyra, Mo., June 20, 1907.—Greeting to all Herald Readers:—The little flock here enjoyed a visit from Bro. J. N. Nunemaker of Colorado. The brother preached for us Saturday night, Sunday morning and Monday night. Sunday night he preached for the Pea Ridge congregation. He warned the sinner of the dangerous road he is traveling upon, and encouraged God's children. He also spoke of the church drifting and how that even some of our brethren are now contending for musical instruments. May God hasten the day when we as a church will use nothing in our homes that would not be right to use in the church. At a meeting last fall the church here unanimously decided to build a house of worship this summer. Last Tuesday we met again to decide on a location and to appoint a building committee. It was decided to build on J. M. Kreider's farm on the road leading from Palmyra to Hannibal. It is to be a frame building, 28x40 feet. The committee is J. L. Rohrer, I. K. Rohrer, J. M. Hershey, J. H. Hershey and J. M. Kreider. I. K. Rohrer is treasurer, J. M. Kreider solicitor. Brethren, pray for us and stop off to see us. You will find us on the main line of the C. B. Q. R. R. between St. Louis and Kansas City, and Chicago and Kansas City.

J. M. KREIDER.

Milford, Neb., June 16, 1907.—Greeting in the worthy name of Jesus, to the editors and all the Herald readers. May the good Lord bless us and make us all truly willing to do the will of God and to honor him in all we do and say, through Jesus Christ, our Redeemer. Amen. I will give a little account of our church work here at Fairview.

The church services and Sunday school are well attended with fairly good interest, although there is still plenty of room for improvement. Last Sunday the attendance at Sunday school was 380. This number naturally represents a large amount of work, so that every one present may be truly benefited, otherwise the work done would be in vain. God has given us intellects and the privilege to learn, but the best of all books to learn from is the Bible, for through this book of all books we get wisdom from above. I do not mean to say that we do not have good instruction and very interesting books and helpful church papers to read, for from these also I have received many blessings. May the good Lord bless and spare yet for many years our senior editor of the Herald of Truth, for the welfare of the churches and the whole brotherhood from the East to the far West.

The "Rundschau und Herold der Wahrheit" is a very interesting paper, especially to our Ger-

man and Russian brethren, more so than to our Americans, for they are more or less acquainted with one another from the old country, and by this means keep up the acquaintance. Many of them I find are very able writers, and for this reason I like to read the paper. On the other hand, how much trashy literature is abroad in the world to-day, and that is read by many who are professors of religion! This should not be done, for it is one of the devil's traps to catch the minds and hearts of the people and get them away from reading the Bible. Almost every one seems busy reading to-day. I would advise one and all to read the Bible, so that when temptations come to you with the things that the world sets up for amusement, you may be able to withstand every allurement and enticement that leads you away from the way of life. The 4th of July will soon be at hand again, and I think it is the duty of all our ministering brethren to warn members not to take part in such ungodly affairs as are held on this day. It is no amusement or pleasure for the real Christian. It may give present pleasure—it more often gives lasting pain and regret. D. BENDELL.

Newkirk, Okla., June 21, 1907.—Dear Herald Readers:—Greeting in the Redeemer's name. Bro. Charles Yoder of McPherson Co., Kan., preached for us on Sunday, June 9. We were made to rejoice for the many good admonitions given by the brother. May the Lord bless him in his labors. COR.

Edmonton, Alta., June 22, 1907.—Dear Bro. A. B. Kolb:—My wife and little Willie and I are enroute to the Alberta Sunday school and church conferences to be held in the West Zion M. H. June 24-27. Here at the Edmonton ticket office Editor Harms met us. He was an entire stranger to me, but as soon as he saw us he began to speak and make inquiries after the Mennonite Publishing Co. office for which Editor Harms was at the time the editor of the "Rundschau."—Ed. We are far north, but all nature seems to turn to the touch of God's sunshine. Pray for our Sunday school and church and Bible conferences. E. S. HALLMAN.

East Holbrook, Colo., June 11, 1907.—After some lapse of time since our last writing we again think there may be some one who may be glad to hear from this valley. The Lord's work is still ours to do and our trust is that it is the work of every one who professes our Savior. Bro. Jacob Eber soles returned to their home week before last from a visit to Nebraska. Bro. Garber arrived from Iowa and several adjoining states last Thursday, where he had been engaged in soliciting for the Sanitarium. Bro. John Nunemaker also left for some of the Eastern states last Friday.

Saturday afternoon this valley was visited by a strong wind which moved the church (now under construction) about three feet to the north, breaking both sides of the foundation, but doing little damage to the ends of foundation. The carpenter work was not badly injured. The roof was on and sides boxed up, but no windows in. Today at noon the brethren came to the scene with lifting jacks and by six o'clock the church was in place awaiting the reconstruction of a stronger wall. All are in good hopes that the church will be in a better condition for the next wind. COR.

From the Emma Congregation, Lagrange Co., Ind., June 25, 1907.—The brethren of this congregation, in conjunction with brethren of the Hay Patch, have opened a new field of labor by organizing a Sunday school in the schoolhouse in the village of Honeyville. The organization took place on Sunday, June 23d. Bro. J. D. Zook, of the Hay Patch congregation, was chosen superintendent, and Bro. John Emmert, superintendent of the Emma Sunday school, was elected assistant superintendent. There were about 100 persons in attendance at the opening of the school. Several

German classes were organized and the New Testament will be used chiefly as the class book. May the Lord bless the work of the brethren in this direction. This is one of the ways for us to do home mission work and not leave our homes. There are probably places in every neighborhood where others could go and do likewise.

Bish. H. B. Rosenberger, of the Blooming Glen congregation in Bucks Co., Pa., Pres. Joseph Ruth, of the Lane Lexington congregation, Dea. Henry H. Krupp and wife, of the Souderton congregation, Edmund Sauder and wife and Christian Moyer and wife of Souderton, left on June 13 for a visit with the Lancaster county sick with pneumonia on this trip. Sister Krupp took sick with pneumonia and had to return the following Sunday, and has been very sick since, but is getting better. The rest of the party returned home on Saturday, June 22, except Bro. Ruth and wife, who came home earlier. COR.

Woodburn, Oregon, June 11, 1907.—Dear Readers:—Greeting in Jesus' name, according to Gal. 6:9. I think there was a mistake made in the report published in the Herald, where a contribution of \$5.00 for India Mission was credited to me. It should have been credited to the Zion congregation of this place.

REMARKS.—We gladly make the correction, and shall be very glad and thankful to any one noticing an omission or error in any article, report, etc., if they will call our attention to it.

For the Herald of Truth.

THE NEED OF EDUCATION.

By Rose Lambert.

It is almost impossible for those of us who have spent all our lives in an enlightened country with all its privileges, to realize the full value of education. If I should ask the children of America, they would no doubt tell me, "We begin to be educated when we start to go to school." Some one has said that the natives of this land live a millennium behind time, which is true in many ways.

One of the most difficult years I have had in orphanage work in this land, was one of the first years.

The priests began to fear that the orphans raised and trained by us would not adhere to their adverse doctrines in future years. Consequently they tried to persuade the poor mothers and relatives to take their children from us again. This they refused to do, knowing that their children would again be street beggars. Seeing that this would not work, they began to arouse their suspicions by telling hideous tales about us and our motives. They told these ignorant mothers that in America the only meat used was children's meat and that this was our purpose in gathering these orphans; that one child had been rescued after we had already boxed it to ship; that in America we had no children; that we had a kind of powder which we fed the children and which enabled them to fly and that in spite of their watching some morning when they arose they would find their children had flown to America.

Being too ignorant to know that such things were impossible, they believed the reports and came down upon us like hawks. A short time ago I had sufficient to enlighten their minds and they are now of our best friends. We cannot begin to take all the orphans that are brought to us, and our hearts ache for them. It must be remembered that with only a few exceptions, our orphans are from the most ignorant and poverty-stricken families and have had very few privileges in life.

When a member of the family is sick, the main thing with them is to feed them "what their soul desires." If a nursing baby has cholera infantum and wants green apples or a cucumber, "be sure

and give it to them or your conscience will smite you should it die," is their thought.

When a child has brain fever, what is to be done? Shall they put a thick layer of raw chicken meat all over its head? When cold applications are suggested, you are asked in breathless amazement, "But will it not make fever worse if water is used?" "And dare they even drink water?"

During the cold season their theory is to be sure and keep the head warm, even if the child must go bareheaded in the snow, for "you never heard of any one taking cold in the feet, it is always in the head or chest."

These and hundreds of similar views are trained and born into these little ones. Telling them once is not sufficient; it must be trained out of them, which is often a slow process.

While teaching English to a class of our boys who had completed high school, the words "locomotive," "train," "telephone," "railroad," "wagon," etc., appeared in the lessons. They had committed the words, but when it came to giving the Turkish definition they said, "We do not know what they are; we never saw any." What does freedom mean to them? Not to be plundered, confined in prison, or in constant danger.

What does a republic mean? Each has an idea, and likely none of them correct. What is justice? What is righteousness? What is purity? They form their opinions from what they have seen in their past experiences, and although thinking of the very best they have known, alas! the standard is often extremely low.

A four-year-old child in America has a general knowledge that many mothers here have not. Schools are not free, and the poor cannot pay the tuition, although it is only forty-one cents for the primary classes, but increases as the lessons do.

Do you wonder that orphans consider themselves fortunate? Do you realize what great blessings you are heaping upon their heads as you support them?

I know of one Armeno-Turkish paper that is published. I have purchased a copy of all the books published in this language that I know of and many of our orphans have read and many of them read them. The children in the school are taught English largely for the sake of the literature.

For an Armenian child to get to the place where he can enjoy what you daily enjoy and scarcely appreciate, and consider that you have educated yourself, he must devote years to study.

As a rule they are intelligent, and at present three of our boys are teaching our orphans, one of them having studied a year in college after graduating from high school.

Three of our girls who have graduated from high school are also helping us. Every class in school contains some of our orphans and we long for the time when we will have enough educated boys and girls to fill the demand.

After doing our part to enlighten and educate these neglected ones whom God has entrusted to us, our prayer is that those who are "endued with knowledge among us" will "show out of a good conversation his works with meekness of wisdom."

Hadjin, Turkey, May 24, 1907.

THE PLAGUE IN INDIA.

The following letter will be read with great interest, owing to the recent reports of the awful ravages of the plague in India:

Khamgan, Berar, India, April 26, 1907.—Dear Sister Brubaker:—I know you will not understand why I have not written often the last six weeks. I cannot excuse myself, for we are out in the jungles again and to go out in the hot season is quite hard. The little children even felt it. You know all about the great heat, as I told you the temperature rises to 130.

Men and women are dying in great numbers. The plague is so bad and the mortality is so high you cannot imagine how fast they are dying.

When one gets the plague then you can be almost sure of death. Scarcely any one lives after being stricken. Pray for the men and women of India. They have sunk in darkness and insensibility and the very capacity for spiritual things has been created in them. This is one of the things that should call the children of God in the homeland to intense and unceasing prayer. Nothing but the direct power of God can awake these lifeless souls. Truly the fields are white to harvest, but the laborers are so few. Pray ye, therefore, the Lord of the harvest that he will send forth laborers into his harvest and pray for us that no sacrifice will be too great for us to make. We are willing to endure hardships in the present time, looking at the joy set before us at his coming. All who are indifferent in this work which Jesus commanded his followers to do just before he ascended into heaven should carefully look into God's word and there see what he requires of them before their opportunity is lost. Judgment will begin at the house of God, not at the heathen. Oh, church of Christ, what wilt thou do when in that great and solemn day they charge thee with thy doom? They are truly passing fast away.

This is not at all the time for rain or storm, but just two weeks ago a rain storm came and blew our tent away like paper. The huts it unroofed all but one. The bedding got wet, but we finally got quiet about midnight. Often I must get up at night and help to weigh down the tents. Yes, we are looking to God for a large room with a good roof out here, and I believe he will supply this need also. He is faithful to whom he has promised. He never fails us and he will surely not fail us, but be with us unto the end. Above all, in that great day he will not fail to receive all who are faithful unto his coming which draweth nigh. Praise his dear name. I can just say thanks to all for your help. He will reward you. Gratefully, your sister, ALICE L. YODER. [In Lancaster, Pa.]

For the Herald of Truth.

THE GOODNESS OF GOD.

By Emma Yoder.

God in his goodness is continually watching over us. He often corrects us, and in his mercy prevents us from going into ways which lead to destruction.

When we are in trouble he is the only one who can really help us and lift all our cares from us. If we carefully follow our Good Shepherd and keep his commandments he will give us all things. "Like a father piteth his children, so the Lord pitieth them that fear him." For he knoweth our frame, he remembereth that we are dust.

God will sometimes chasten his people, but only because he loves them and wants them to draw closer to him. If we would never have any trials and life were all smooth and easy we would often forget God in his goodness toward us. One of the apostles says, "Whom the Lord loveth he chasteneth, and scourgeh every one that he reproveth." Nevertheless it yieldeth the peaceful fruits of righteousness.

God in his goodness gave to us Jesus Christ as a rock of refuge, to whom we can go and hide from all the storms of life. We can tell him all, and he is ever at the right hand of God interceding for us.

God in his goodness has ordained us to inherit this earth, but he will not always leave us here. He has prepared a place of eternal happiness for all his people. He tells us all to walk in the way of holiness, and when he sees fit he will take all the faithful ones to their reward.

(The above is an essay read before the Young People's Meeting, May 5, 1907, at Fair View M. H. near Surrey, N. Dak.)

Let no man imagine that he can receive forgiveness of sins in the blood of Jesus without confessing himself that he is a sinner.

YOUNG PEOPLE'S BIBLE-MEETING PAGE

TOPIC: A Character Study—Gideon. Judges 7:15-18. July 14, '07

EDITED BY A. B. RUTT.

THE LESSON MOTTO.

The successes of time that count for eternity come through the ardent exercise of faith in God.

DAILY READINGS.

- July, 1907.
3. M.—Noah's faith. Heb. 11:7.
9. T.—Abraham's faith. Heb. 11:8-12, 17-19.
10. W.—Moses' faith. Heb. 11:23-29.
11. T.—Victorious faith. Josh. 6:2-5, 10, 20, 24.
12. F.—When the majority ruled. Num. 13:30-32; 14:1-12, 23.
13. S.—The secret of victory. 1 John 5:1-5.
14. S.—A Character Study—Gideon. Judges 7:15-18.

A SPECIAL MESSAGE.

In this age of materialism we are inclined to overlook the lesson God teaches us through Gideon. The church is after numbers, when God teaches us that mere numbers often only encumber. The ten spies said to the Canaanites, "They are mightier than we." Joshua and Caleb took the true position, that God is the real power, and that he is mightier than the Canaanites. Why do we not take God more into our problems! What is God but a help in trouble, a help when our powers are inadequate? The great host of his angelic messengers waits to do his bidding in our behalf, all the forces of nature are under his control for our benefit, he himself is back of all those messengers and forces, and yet we are timid! There is a perfect arsenal of promises in the great storehouse of God's word for the special and exclusive benefit of the believer. Why not trust God and use them for his glory and our good.

APT QUOTATIONS.

O friends, we know whom we have believed, and are sure of triumph!—Spurgeon.
Empty caskets are fittest for the well of grace.—Wesley.
Everything it will honestly bear, you may pile upon the back of a divine promise.—J. S. C.
Not by might, nor by power, but by my Spirit, saith the Lord.

Faith is the fountain, the foundation and fosterer of obedience.

Faith laughs at that which fear weeps over. Faith is the mother of boldness and the nurse of virtue.

God can use inferior persons for grand purposes. God wants men of faith, prayer and purpose. He supplies the power.

BIBLE HINTS.

Judges 7:15. Gideon's reconnoitre in the Midianite camp was very opportune—providential. Perhaps if he were as alert in our Christian warfare as he, we would wear confessions and statements from the enemy's camp that would show his real attitude of almost desperation as contrasted to the bold front he makes toward the forces of righteousness. Just now a struggle is waged in this city against various tithes, including the drink evil. The liquor element is making desperate efforts to persuade the people that prosperity can continue only by keeping the saloons in town, at the same time making an outward show of supreme confidence that the issue will be favorable to them. If there were 300 real Gideons in this city the saloon men would have day-and-night dreams that would be truly discouraging to their efforts.

Judges 7:16. Note the system with which Gideon

prepared his little band of torch-bearing trumpeters with their lights temporarily hidden in pitchers. The lights were more important than the earthen vessels, indeed the frail pitchers were carried altogether for the sake of the lights, yet how important the pitchers were! Not one must be broken before the proper time. So our bodies are only the necessary vessel in which the light of human intelligence, the soul, is carried, yet how important this frail body is in the service of God! How necessary that it be used only for the purpose God intended for it! Though God performed a miracle, yet Gideon's band used all their abilities. If this were more generally done in the exercise of our faith in God, no doubt he would perform many more miracles. System and tact are virtues of high order in religious work.

Judges 7:17. Jesus, our great Leader, calls upon us to follow his example. No doubt God could have overthrown Midian without human help or through Gideon alone, but he chose human agencies, even though they slew no man themselves. But they followed Gideon's example, and the rise so confounded and terrified the Midianites that in the darkness they struck wildly at everything about them as they fled toward the Jordan.

"Gideon went in faith.

Midian went in fear;

A terrible sight was proud Midian's flight,
For the God of hosts was near."

PERSONAL THOUGHTS.

What would you do if the news were suddenly flashed over the world that men had found indisputable evidence that the Bible was untrue, that Jesus never rose from the dead and that the Christian church was basing its hope on a myth? Let me tell you: If you were what, alas! a very great number are, a mere professor, you would throw your empty profession to the winds and be openly what you are in purpose. But if you had had the real experience of God's indwelling love and guidance, no power on earth could shake your faith in God. Even though your best earthly friends forsook you, you would cling to your Friend whose love you have felt and whose blessings you had experienced.

If God would make such a division of the Christian forces to-day as he did of Israel's host in the time of Gideon, with which part of the host would I find myself?

If I should lose as many friends as Gideon did, would I still do as Gideon did?

How courageous some of us are when Midian has been driven into a run by some simple-minded believer in and doer of God's will!

There is no sin-killer like the trumpet blast and upheld light of the glorious gospel of Jesus Christ. The stuff that makes a good sword will make a good plowshare. But what of the stuff of which the thousands of Gideon's rejected soldiers were made? What material is there in me?

ILLUSTRATIONS.

When William Huntington wrote his "Bank of Faith," some people called it a "Bank of Non-faith." I could write twenty "Banks of Faith," and every word as sure as an honest man could write; but the only result would be, that people would say, "Oh, well, you know, that is the result of the good man's fanaticism." The moment that the moderns do not like to believe a thing they call it fanaticism. According to their view, about all the evidences and examples of faith and trust given us in God's word are instances of the fanaticism of good men and Gideon one of the greatest of fanatics.

Practical Faith.

Multitudes of people have a kind of faith in God, but it does not come to the practical point of trusting that God will deliver them. I see upon the newspaper placards, "Startling News! People in the Planets!" Not a very practical discovery. For many a day there has been a tendency to refer God's promises and our faith to the planets or somewhere beyond this present everyday life. We say to ourselves, "Oh, yes, God delivers his people." We mean that he did so in the days of Moses and Joshua and Gideon, and possibly he may be doing so now in some obscure island of the sea. Ah, me! The glory of faith lies in its being fit for everyday wear.

Faith that Removes Mountains.

In one of the Swiss valleys there is a tremendous mountain of rock, which completely blocks up one end. Two travelers, journeying up this valley, caught sight of this mighty barrier, and one of them said, "Let us turn back; there is no way in this direction; it is quite impossible to climb that perpendicular mountain." "Come on," said the other; "I am sure we shall get over." So on they went, and at length discovered a wonderful groove, cut in zigzags, on the face of this rock, by means of which they gradually ascended, and passed out of the valley. Now, you see the belief which the one traveler had, prevented that mountain appearing to his mind such an insurmountable barrier as it seemed to the other. Jesus urges us to have a faith which will remove mountains, that is, such a belief as will prevent our thinking any spiritual difficulty insurmountable, or anything too hard for the Lord.

The faith which saves is not a faith in Christianity, but a faith in Christ. Gideon may not have had much faith in the thousands of Israel that left him, but he had faith in Israel's God.

A Boy's Faith in God.

A vessel was overtaken with a terrific hurricane in the middle of the Atlantic Ocean. After the most astonishing efforts to weather the storm, the awful intelligence of the captain broke on the ears of the passengers: "The ship is on her beam ends; all will never right again; death is certain." "Not at all, sir! Not at all, sir!" exclaimed a little sailor boy; "God will save us yet." "Why do you think so?" said the captain, with strong feeling and astonishment. "Because, sir, at this moment they are praying at the Bethel Mission in Glasgow for all sailors in distress, and us among the rest; and God will hear their prayers; now see if he don't." The captain, an old, weather-beaten tar, exclaimed, with the tears running down his cheeks: "God grant that their prayers may be heard in our behalf, my little preacher!" At that moment a great wave struck the ship and righted her. A simultaneous shout of exultation, gratitude and praise, louder than the storm, went up to God. A few days after, the ship rode safely into New York harbor.

SUBJECTS FOR SHORT TALKS.

1. Gideon and God more than millions of Midianites.
2. Real faith is working faith.
3. The value of concerted action.
4. When minorities rule.

We experience the new creation of the soul in time when a man is born again of the Spirit; we shall experience the new creation of the body at the last day.—[Ibbott.]

The wisest man may be wiser to-day than he was yesterday, and to-morrow than he is to-day.

Young People's Department

For the Herald of Truth.

GLIMPSES OF EUROPE.

By J. Bontrager.

IV.

Although Paris is not a church-going city, it has many church buildings or cathedrals, and some of them are truly magnificent. These Roman Catholic places of worship—largely image adoration—were for the most part built in an age when the people were far more generally zealous in their mode of religious life. But the zeal was of the kind that made such things as the St. Bartholomew massacre and other fanatical monstrosities possible, and this fact is largely responsible for the decline of religious fervor among the masses. The cathedral of Notre Dame, 425 feet long and 164 feet wide, was built in the twelfth and thirteenth centuries; the Madeleine, the most magnificent of modern churches, was originally intended by Napoleon I. for a temple of victory, and has the form of a Greek temple. St. Roche is famous for its music and as the place where Napoleon Bonaparte stationed his cannon to disperse the mob, Oct. 3, 1795. St. Sulpice is nearly as large as Notre Dame and is built on a scale of grandeur in classical architecture seen perhaps in but few other churches in the world. There are St. Germain, des Pres, St. Severin and St. Vincent de Paul with their wonderful frescoes, St. Eustache, St. Germain l'Auxerrois with its curious porch, Notre Dame des Victoires, the great resort of pilgrims, St. Genevieve or the Pantheon, "consecrated" by the convention in the revolutionary period, to illustrious men, were since then restored to Christian (Catholic) worship. Here lie the remains of Mirabeau, Voltaire, Rousseau and others of his kind. There is also the great church of the Vow of the Sacred Heart on Montmartre. These huge edifices with their sparse congregations are eloquent reminders of a decadent religion, even as the ruins of temples in Rome and Greece are evidences of a bygone glory.

Although Paris has many churches, it has more theaters. The churches are empty, but, judging by the immense throngs of pleasure seekers, that teach the public mind and morals, and wield a degenerating influence upon the nation. The French stage and the French press are said to be permitted liberties allowed in no other civilized nation on earth.

Perhaps the most interesting building, architecturally and historically, is the Hotel des Invalides. It is at once a hospital, museum, soldiers' home and church. Under its massive dome there stands in solemn, elegant splendor the sarcophagus of Napoleon I., removed thence from its first resting place on the lonely island of St. Helena. In another department are the personal effects of this martial idol of France.

There are many places of interest to the student of history and art, not to speak of the parks, gardens, boulevards, public squares, monuments, fountains, bridges, cemeteries, cafes, etc., but space will not permit.

A short drive to Versailles, fourteen miles from Paris, proved very interesting. Leaving early one morning with an amateur guide, I spent the day there. Here is the most magnificent of French palaces, built by Louis XIV. The furniture, kitchen, chapel and all personal effects of the ill-fated Marie Antoinette can be seen here, and the history of France is shown in painting and sculpture. The park is one of the finest in Europe, and gives one an idea of the luxury in which the French king lived. Returning to Paris in the evening, my guide, whose confidence I had gained, became very friendly, and insisted on my accompanying him to his home for coffee. After some hesitation I yielded, for I was really glad for an opportunity of observing French family life

among the humbler classes. I found his home just as he had represented it, on the fourth floor of a stone building. The three small rooms that constituted their home were very simply furnished, but I was received very graciously by the family and was accorded every attention. The "madame" spoke poor German, and the two children at home showed me their playthings, and the work they did at school, and exposed the most of my call very much and left accompanied with their most profuse good wishes and cordial invitations to call again.

Hundreds of thousands of tourists visit Paris annually and the business men cater to this class of patrons to a very large degree. Much remains unwritten of the gay French metropolis, with its literature, art and history, and much more might have been seen, but my time for leaving was already past, so I proceeded to Dijon, the ancient capital of Burgundy, the center of the extensive wine trade. This trade is suffering severely just now, from the fact that much of the Burgundy wine never came from a vineyard, but from some of the chemical laboratories of French cities, and the wine growers are in open revolt. Better for the world if both wine growers and the producers of chemical wines were in other business.

(To be continued.)

ITEM.

Wilbur Reynolds, the blind and feeble-minded boy, is still on Judge Geiger's hands. The woman who telephoned Saturday about the lad, called the court this morning and said that she was arranging for another one to care for the boy, and that she would notify him on Wednesday. Judge Geiger appeared before the Infirmary diocese and gave them his ultimatum. He said that he did not want to have any trouble with them, but that he was not going to stand for any more baby work and that he would place the child in the Infirmary and they would care for him unless they could show him some law by which he should not be admitted. The directors asked for a few days to consider and they were told that they would only be given a reasonable time. Judge Geiger does not take kindly to the plan of placing the child in charge of some woman, unless he is provided with a good home.—[Springfield News.]

MARRIED.

Werner—Hoover.—On June 24, 1907, at the Rainham Mennonite M. H. near Selkirk, Ont., Bro. Milton Werner and Sister Rosetta Hoover were joined in holy wedlock by L. J. Burkholder. Both parties are members of the congregation at Rainham. May his choicest blessings attend them through life.

Sauder—Weaver.—On June 29, near Archbold, Fulton Co., Ohio, by Bish. C. S. Stuckey, Bro. Albert Sauder and Sister Ida May Weaver. May God bless them richly in the new relation they have assumed.

DEATHS.

Heatwole.—On Sunday, near noon, June 16, 1907, at the home of his daughter, Margaret Ford, at Clover Hill, Rockingham Co., Va., the spirit consciousness of John D. Heatwole passed from earth into the unseen world. His occupation from early manhood having been that of a potter, he has long been well and widely known as "Potter John." The cause of death was cancer of the stomach, from which he lingered four or five months. He was born Aug. 18, 1828, and consequently at the time of his death had reached the ripe age of 80 Y., 9 M., 28 D. It was on the 28th day of March, 1862, that he and his wife, whose name was Coffman, were received into fellowship with the Mennonite church by baptism, at what is now known as the Bank M. H. This date is significant because on the same day and at the same place there were also eighteen or twenty other persons received, most of whom were young married couples like themselves. The meeting-house at this place had been built but a few years before, and it was from this inspiring of young people that the prosperity of the congregation dates its beginning. Bro. Heatwole's name has figured prominently in the history of

the Mennonites in Virginia. He being one of the number whose faith as respects the non-resistance principle was the most sorely tested and tried during the period of the Civil War. The account appearing in the Virginia department of "Hartzer & Kauffman's History of the Mennonites" with reference to the brother who spent many weary months in a lonely cabin in the mountains as a fugitive from military service and who was the first to make the non-resistance faith known to the people in the part West Virginia where active mission work is now being carried on—the subject of this sketch was Bro. John D. Heatwole. It is noted as being a peculiar coincidence that death came at the hour when the congregation with which he was so long associated, was assembled in worship. He is survived by three sons and four daughters, his wife having preceded him in death about fifteen years. Funeral on the afternoon of the 17th at the Bank M. H., the service being conducted by J. S. Martin and G. D. Heatwole.

Fink.—Malinda Lamb Fink, wife of Bro. Michael Fink, departed this life June 17, 1907, at the age of 33 Y., 6 M., 18 D. She together with her husband united with the Mennonite church April 22, 1868, and were identified with the congregation at White Hall in the Hopkins Gap. She was the mother of six children. A two-weeks-old infant preceded her to the grave, and after many weeks of suffering she herself followed the little one. The occasion of her sickness was the death of her mother and child were held at White Hall on the 18th by L. J. Heatwole.

Burkholder.—David Burkholder of near New Erection, Rockingham Co., Va., departed this life June 19, 1907, after a period of consumption that continued for nearly a year. He was born in the year 1820 and hence was 77 years old when his early life he has been a consistent member of the Mennonite church, and one among the most regular attendants for worship at the Weaver M. H. Even when more or less enfeebled because of failing health, his place at church was not vacant until within the period of the past six or eight months. He is survived by his wife, one son and three daughters. Funeral from Weaver's on the 11th by S. H. Rhodes and Chr. Good.

Shenk.—Malinda Fink, wife of Bro. Michael Fink, departed this life June 17, 1907, at the age of 33 Y., 6 M., 18 D. She was a member of the Mennonite church. She was twice married; her second husband and four children by her first husband (Shertzer) survive her. She was buried on the 26th at the Millersville Mennonite M. H.

Schatz.—Bro. Jacob Schatz of Skippack, Montgomery Co., Pa., died on June 7, 1907, of heart disease; aged 73 Y., 6 M., 2 D. He is survived by a sorrowing companion and four children. He was buried at the Lower Shippack Menn. M. H.

Bergey.—Sister Mary, wife of Samuel G. Bergey, of Franconia Twp., Montgomery Co., Pa., died on Sunday, June 9, 1907, of liver troubles; aged 66 Y., 9 M., 15 D. Deceased is survived by her husband and two children. Funeral was held on Thursday, interment at the Franconia Mennonite burial ground.

Landes.—On the 16th of June, 1907, in Upper Leacock Twp., Lancaster Co., Pa., near Mechanicsburg, of a complication of diseases, of which he suffered for some time, Reuben L. Landes, aged 61 years. He was a son of the late Christian R. Landes; he was a single man and a member of the Old Mennonite church. Two brothers and one sister survive him. He was buried at the Stumpstown Mennonite M. H., where the services were also held.

Shank.—Samuel Shank died at the home of his brother William near Markham, Ont., on June 1, 1907. Deceased was received into the Mennonite church some years ago, but for the last few years was not so active as formerly. A few weeks before his death he expressed a desire again to take "his place as before and he longed for the communion. Buried on the 3d in the Markham church. Funeral was conducted by L. J. Burkholder. Text, 2 Cor. 5:1.

Hoover.—Elizabeth Reesor Hoover died of the infirmities of old age, at the home of her son, Bro. Samuel H. Hoover, near Markham, Ont., on the 17th of June, 1907, at the ripe age of 91 Y., 2 M., 8 D. Deceased gave her heart to God, and united with the church in 1848, and continued faithful until her death, a period of about seventy-five years of church membership. She united in marriage with Bro. John S. Hoover, when she lived for forty-six years, when they were parted by death. To this happy union were born 14 children, 53 grandchildren and 82 great-grandchildren. Funeral was conducted at the Wideman M. H. on the 19th by L. J. Burkholder and Christian Gehman. Text, 2 Cor. 5:7, 8, which was selected by Sister Hoover a few years before her death.

HERALD OF TRUTH

Thursday, July 4, 1907.

J. F. FUNK and A. B. KOLB, Editors.

Entered March 4, 1903, at Elkhart, Ind., as second class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year: Russia, schau and Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.45 a year.

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HERALD OF TRUTH.

FINANCIAL REPORT
Of the Mennonite Board of Missions and Charities for May, 1907.

RECEIVED.

Evangelizing.—A Bro. and Sister, \$5.00.
Chicago Mission.—Jacob R. Hildebrand, \$2; a Bro. and Sister, \$10; J. W. Springer, \$1; Barker Street S. S., \$3.50; Liberty Cong., La., \$1.20. Total, \$17.70.
India Mission.—Anna Eymann Estate, \$15; S. S. Cong., Kauffman Cong., Pa., \$24.51; a Bro., \$5; H. W. Lapp (personal), \$4; Dan Birky, \$1; Garden City Sewing Circle, \$1; Sarah Hartzler, \$5; a Bro. and Sister, \$15; a Bro., \$2; Barker Street S. S., \$5; Liberty Cong., La., \$12.75. Total, \$92.76.
India Orphans.—Palmyra (Mo.) Cong., \$15; Alenaville A. M. S. S., Pa., \$16.02; C. B. Hartzler, \$15; Malinda Z. Peachy, \$15; Primary Class, Alenaville (Pa.) S. S., \$12.25; Jos. R. Stauffer, \$15; Willie Kurtz, \$1; C. Sumy, \$15; A. L. Esheleman and Wife, \$30; D. S. Weaver, \$15; Moses B. Shunk, \$5; John O. Martin, \$15; Elkhart S. S., Ind., \$15; Lizzie and Erle Hartzler, \$15. Total, \$188.27.
Fort Wayne Mission.—Clinton Elck Cong., Ind., \$14; a Bro., Upham, Calif., \$5; Barker Street S. S., \$3.50. Total, \$22.50.
Old People's Home.—A Bro. and Sister, \$2; Liberty Cong., La., \$10. Total, \$12.50.
Orphans' Home.—Mahoning and Columbiana Cos. (Ohio) Congs. and S. S., \$28.39; Anna Eymann Estate, \$15; a Bro. and Sister, \$5; Liberty Cong., La., \$5. Total, \$49.24.

Widows and Orphans of Missionaries.—Liberty Cong., La. (birthday offering), \$6.68.
Canton (Ohio) Mission.—Anna Eymann Estate, \$15.00.

Russian Sufferers.—C. Sumy, \$10; Daniel T. Eash, \$5. Total, \$15.00.
China Sufferers.—A Bro. and Sister, \$2; Dan Birky, \$2. Total, \$4.00.
South America.—A Bro., Mo., \$1.00.
General Fund.—J. M. Mast, \$1; Salem Cong., Ind., \$27; Oak Grove Cong., Ohio, \$90. Total, \$118.00.

EASTERN TREASURER.

S. I. Musselman, New Holland, Pa.
India Mission.—Lizzie Sander, \$1; a Bro. and Sister, \$39. Total, \$40.00.
India Orphans.—Bosser's S. S., \$15.00.
China Sufferers.—Kraybill's Cong., \$32.64; a Bro. and Sister, \$2; Bosser Cong., \$42. Total, \$76.64.
Russian Sufferers.—Bowmansville Cong., \$18.50; a Bro., \$3. Total, \$21.50.
Mennonite Home (Lancaster, Pa.)—A Sister, \$100.00.

WESTERN TREASURER.

Jos. R. Stauffer, Millford, N.H.
India Orphans.—Jos. R. Stauffer, \$15.
Kansas City Mission.—Widow Haider, \$50; Jos. Haider, \$1. Total, \$51.00.

CANADIAN TREASURER.

M. C. Cressman, Berlin, Ont.
India Mission.—Mosa Y. P. M., \$226; Enos C. Shantz, \$3; East Zora (A. M.) Cong., \$44.31; Rainham S. S., \$5; Markham S. S. Conf., \$12.96; Sharon Cong. (Sask.), \$10.25. Total, \$77.83.
Russian Sufferers.—Congs. in Waterloo Co., \$173.47.

LOCAL INSTITUTIONS.

Chicago Mission.—A. H. Leaman, Supt., 145 W. 18th St.—Misses Landis, Pa., \$6; John Sanders, \$3; Amelia Bergey, \$5; Monument (Pa.) Y. P. M., \$5; John Leffer, \$1; Geo. Shoemaker, \$1.25; P. D. Leffer, \$2; D. S. Shrock, \$1; Dave Shrock, \$1; Bro. and Sister, Lancaster, Pa., \$5; from Minn., \$25; rents, \$23; per S. H. Musselman, \$25. Total, \$103.25.

Fort Wayne Mission.—C. K. Hostetler, \$3; Sister Amstutz, \$10; John Hess, \$1; Elmer Hess, \$1; Sister Stuber, \$5; Friends, \$1.20. Total, \$18.70.
Kansas City Mission.—J. D. Charles, Supt.—Fred Dossett, \$5; Sister Boyer, \$5; J. B. Yoder, \$5; per S. H. Musselman, \$25; A. J. Hartzler, \$1; Daniel Herberberger, \$5; a Bro., \$1; D. B. Hartzler, \$1; Mrs. J. Persch, \$1; Arthur Downs, \$5; Sister Barr, \$15; J. K. Yoder, \$1; David Garber, \$1; Lizzie Lapp, \$2.50; Crystal Springs Cong., \$16.10; D. M. Schrock, \$1; Martin Esheleman, \$1; Daniel Esheleman, \$1; Day Nursery, \$2.25. Total, \$81.53.

Old People's Home (Ohio).—J. D. Minsinger, Supt., Marshallville, Ohio.—Reuben Moser Estate, \$16; G. B. Weisz, \$5; Ella Markley, \$1; John Bosworth, \$22; Fanny Tschantz, Soc. sale of Yonker, \$10; Oak Grove A. M. Cong., Champaign Co., Ohio, \$10; live stock, \$14.10; P. S. Hartman, \$1; Bro. and Sister S. K. K., \$2.50; Daniel Lanz, \$1; Belleville (Pa.) Sisters, \$2; Elida (Ohio) Cong., \$22; Oak Grove Cong., Wayne Co., Ohio, \$32; Michael Horst, \$1; Eliza Martin, \$1; C. D. Steiner, \$15. Total, \$148.30.

Orphans' Home.—A. Metzler, Supt., West Liberty, Ohio.—Martin's Creek Cong. and S. S., Ohio, \$12; Mary Kelley, \$10; J. L. Steiner, \$4; Sister

July 4, 1907.

Shoup, Dalton, O., \$2; E. Miranda, \$3.60; Bertha Grissinger, \$6; Sister Myers, Soc. S. S. Meeting, Marion Co., Pa., \$5.83; Bro. Mast, Millersburg, \$5; Solomon Hartzler, \$1; Benj. Gerig, \$1; J. S. Gerig, \$5; David Kurtz, \$1; J. R. Stauffer, \$1; C. Z. Yoder, \$1; Brother, Goshen, Ind., \$5; I. W. Royer, \$5; A. J. Hartzler, \$1. Total, \$56.43.

PAID.

St. Wayne Mission, \$86.66; Kansas City Mission, \$106.95; Old People's Home, \$228.22; Orphans' Home, \$86.13; Chicago Home Mission, \$401.94; Chicago Gospel Mission, \$42.25; Chicago Home Ave. Mission, \$17.74; General Fund, \$273.20.

Corrections.—In the report from India for Dec., 1906, Eliz. Smith was credited with \$15, when it should have been Eliz. Yoder. The following should have been in the Dec. 1906 report:

Bro. Lapp Home (India).—Collected by C. D. Eash, \$74.50; collected by Anna M. Erb and Martha L. Buchwalter, \$236.50; M. M. Buck, \$5. Total, \$316.00.
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Organ of Seventeen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, JULY 11, 1907.

Vol. XLIV. No. 28.

NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc. or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

EDITORIAL NOTES.

Correction.—In the report of the M. C. Conference, Resolution 5, the reader will kindly read: "It is the sense of this conference," etc., instead of "Is it the sense," etc. We gladly make the correction.

We desire to call especial attention to the excellent article on "Christ, the Worker's Example," by Bro. Samuel Henderick, of the Toronto Mission, in another column of this paper. It deserves reading and careful thinking.

One of our correspondents writes: Drinking men do not care for being in jail. The strong drink, it seems, has so hunted their feelings and sensibilities that their sense of feeling also seems to have been lost. The wise man says, "Wine is a mocker and strong drink is raging. Whosoever is deceived thereby is not wise." May the Lord preserve us, and especially our young men, from this terrible curse. Let us all labor and pray earnestly to God that in his wise providence he may so direct the things of this world that the evil of drunkenness may be rooted out and destroyed. The Lord preserve us from the evil influence of this great curse upon the land.—F.

Be Humble.—A German poet says, "Humility is the most beautiful virtue," and humility is one of those virtues so impressively given, both by our Savior and the apostles. Just as soon as we get the desire to exalt ourselves, lift ourselves up above our fellows, above our brethren and sisters, and think we are better than they, we are on the road to destruction. Jesus says, "He that exalteth himself shall be abased," Ah! that humbly himself shall be exalted." Ah! what a blessed promise. May we always be humble and obedient and by and by we shall be lifted up into the mansions of eternal glory and blessedness. "God resisteth the proud, but giveth grace to the humble."

Self-Confidence.—The Savior says, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." This is the opposite of self-confidence. J. Wilbur Chapman, the noted evangelist, says: "Get your mind up to the point that you are somebody, and God will prove to you that you don't amount to much. I never said of any effort of mine, 'Wasn't that splendid?' that God did not bring me down with a dreadful thud. Paul had it right when he said, 'When I am weak, then am I strong' (2 Cor. 12:10). Why? Because when he was weak he just leaned hard on God. I believe there is nothing God could not do with us to-day if we just realized that we were nothing and let God use us."

We have in this number again interesting news and articles from our faithful missionaries in India. No one should miss reading them. God has wisely provided the high mountains in India that the exhausted workers may find a retreat to recuperate their wasted energies, and we are glad

to hear that our workers are making use of these God-given gifts. We are especially glad to hear that these poor people, these suffering ones, who have learned to love the Lord Jesus, are so ready to make sacrifices such as our people in America would never think of, in order that they may be able to lend a helping hand to their suffering brethren in China. These reports are indeed encouraging. The Lord bless both the workers and all the people in their efforts to help perishing humanity.

Our motives, if we do it ourselves, will often bear a good deal of sharp criticism. A fellow-minister who has gone to his reward some years ago, once, in relating an incident in his experience in Christian work, referred to a conversation he had with one of his brethren, when he asked him a pointed question, simply for the purpose of finding out what his friend would say, and in connection with his friend would say, and in putting the question as I did. If we should always pass our motives through an ordeal of self-examination, as regards honesty and sincerity, as our brother did, our actions would be different and our light would shine with a brighter lustre, and men would see that we as the followers of Jesus Christ had an eye singly to the glory of God.

Sacrifices.—If we should ask our people here in America to do without meat and give its value for the mission cause—if we should ask our people to put themselves on an allowance of any ordinary kind of food which they need for their daily subsistence and give a part of it for the cause of missions, how many of us would be willing? If we could take our last year's garments and use them another year, when they are already badly worn, and give the price of new ones to the missionary cause, it would be looked upon as one of the impossibilities. But read Bro. Lapp's letter in another column, and if our American Mennonites will go on in the way they are pursuing, and at the same rate of speed, it will not be long to shame by the generous and self-sacrificing spirit they are manifesting.

Enduring Piety.—We recently read in one of our popular Sunday School Helps a paragraph which awakened some practical thoughts in our mind that may be worth something even to our Herald readers just at this season of the year. "If a person's piety is of the best sort he is always so thankful that he never wants to be without it. A third-rate quality can be laid aside anywhere; the loss is not great even if never found again. But the best has so many uses and is so comforting and necessary that its fortunate possessor would sooner leave his pocket-book behind him when he starts on his travels than the feeling of reverence, the desire to confess his love—the ordinary attitude of his heart—to the God whom he seeks and serves." During the busy summer season and amid the tumults of business and the cares of life, let us hold fast to our devotion to God. We cannot afford to do without it.

The religion of the present is of two kinds. One kind is to have a religion that is accepted and practiced as a religion of respectability and that makes a good appearance and does credit to ourselves, brings us the honors of the world

and the esteem of our brethren and lifts us up to an honorable position in society. Of this kind of religion Jesus speaks in Matt. 7:21-23; 6:16.

The other kind is of a different nature. In fact, it is almost the very opposite. The possessor of this kind of religion accepts it as the gift of God, accepts it in true humility, accepts it and practices it that he may glorify God and show toward him his love for the unspeakable gift of eternal salvation through Jesus Christ. He walks daily in the fear of God, he worships God in sincerity and truth, he loves God with his whole heart, and his neighbor as himself. Christ speaks of him in Matt. 5:3-12; 6:18; 7:24, 25. Let us seek to be sincere and upright in all that we do, and we shall not only be able to glorify God in this world, but we shall also be permitted to enjoy him with all his unspeakable blessings and his indescribable glory in heaven forever.

PERSONAL MENTION.

Bro. A. B. Kolb spent last week in his early home with his parents near Berlin, Ont.

Bro. Jacob S. Woolmer of Breslau, Ont., spent Sunday, June 30, with the congregation at Waterloo, Ont.

Bro. John H. Wisler and wife of Elkhart, Ind., who spent several weeks with their children in Kansas, returned home a week ago. They enjoyed their visit.

Sister Ada Stoffer, one of the workers of the Canton (Ohio) Mission, was called home last week by telegram to attend the funeral of her brother in Columbiana Co., Ohio.

Bro. John Weldy and wife, father and mother of Bro. Daniel Weldy, of the Publishing House force, visited with friends in Elkhart and attended services in Elkhart on Sunday, June 30.

Bro. J. M. Nuenmaker of La Junta, Colorado, spent last week in the Waterloo district in Canada in the interest of the La Junta Sanitarium and preaching at the various places of worship during the week, beginning at Berlin, Sunday, June 30.

Bish. Eli Bontrager and wife of North Dakota were on a visit to Osceola Co., Mich., during the latter part of June. Bro. Bontrager dispensed to the brotherhood of that vicinity the word of life on Sunday at the home of David Jantzie.

Bro. P. R. Lantz, superintendent of the Canton Mission, accompanied by his wife and Sister Anna V. Yoder, made a pleasant and welcome visit at the Publishing House in Elkhart between trains on July 4, on their way from Chicago, Ill., to Fulton Co., Ohio.

Sister Anna V. Yoder, one of the faithful workers of the mission at Canton, Ohio, went to Chicago on the 24th of July to be present at the wedding of Bro. P. R. Lantz at the Home Mission on the evening of July 3. She returned to her place of duty on July 5.

Bro. Amos Munaw and wife and mother, of Orrville, Wayne Co., Ohio, spent Sunday, June 30, with friends and relatives in Elkhart. Bro. Munaw and wife left for home on Sunday night. They had been visiting friends also in the vicinity of Freeport, Ill.

Emma Hochstetler, of the M. B. C. Cong. Berlin, Ont., and for some time engaged in city mission work in Toronto and Winnipeg, Canada, left her home on the 2d of July for the Sudan, Africa.

to engage in mission work among the heathen races of that neglected part of the world.

Bro. Isaac Garber and family, who had intended to move to Michigan two weeks ago have been detained at Elkhart on account of the serious illness of Sister Garber, who was taken to the hospital, where she has been confined for about ten days, but is now rapidly recovering from the operation.

Bro. H. J. Powell and Bro. P. E. Brunk of Tennessee recently made a land-viewing trip to northern Michigan, and looked over a tract of land from 4,000 to 10,000 acres, with a view of establishing a Mennonite colony. Land may still be obtained in certain localities as low as \$5.00 an acre.

Bro. Abraham M. Blosser and wife and daughter, who for a number of years have resided in Texas, recently sold their possessions there and for a short time took up their abode in the vicinity of Mound Ridge, Kansas, spent last Sunday (June 30) in Elkhart and attended services there. They visited the Publishing House on Monday and selected some of the books now offered as special bargains. They are on their way eastward, expect to visit a daughter near Wadsworth, Ohio, and then proceed onward to Pennsylvania and Virginia. The Lord prosper them on their journey.

For the Herald of Truth.

CHRIST, THE WORKER'S EXAMPLE.

By Samuel Honderich.

Christ says, "I have given you an example that ye should do as I have done unto you" (John 13:15). Not only was this particular act of humility an example for us, but his entire life. To them who would do service for him he makes an especial appeal, "Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." "Follow me and I will make you fishers of men." By taking Christ for our example we are assured that our work will be easier and that our efforts will be crowned with success.

The first recorded words of Christ are, "Wist ye not that I must be about my Father's business?" and his last recorded words are, "It is finished." This suggests two ideas to our minds: First, Jesus was conscious of having a definite work to do; second, he did it.

Upon one occasion he uses these words, "I must work the work of him that sent me." He was continually going about hearing in mind that he had a certain work to do, for which he alone was responsible. Many a would-be worker enters his work in a haphazard way, not considering his qualifications or the will of God. Too often we try to do what our peculiar likes and dislikes suggest instead of what God would have us do. Jesus said, "It is my will to do the will of him that sent me." Not only did he understand that he had a definite work to do, but he had a willingness to do it.

The second thought suggested here is message to us: At the close of his life on earth he had completed his work. At times he seemed anxious about it, saying, "I must work the work of him that sent me while it is day, for the night cometh when no man can work." Did you ever think how sad it would have been if part of his work had been left undone? Our work may not be so important, and yet it is his work. How many there are who have only begun their life-work when the time comes for them to lay down their armor! Jesus began his work early in life, and faithfully and persistently followed it to its completion. How blessed it would be if each Christian worker at the close of his life could say with our Master, "It is finished!"

Christ gives us an example of rendering a willing service. It was continually his purpose to do his Father's will. As he looked out upon the multitude in their lost and helpless condition, he was moved with compassion and desired his disciples

to pray the Lord of the harvest to send forth more laborers. Gladly did he dine with the vilest of sinners if they would only accept his blessings.

Jesus' interests were world-wide. At the very beginning his love extended to the whole world, and it was one of his last commissions that the gospel should be taught to every creature. But he well knew that the successful plan of such work was to begin on a small scale and let his kingdom grow like the grain of mustard seed or the leaven, until it covers the whole earth.

Dear Christian workers, are our interests going out to all the world, or are they dwarfed, including only our own families or our own communities? We cannot do the best work until our interests include every nation and color.

The method Christ used in his work also demands our attention. He devoted much of his time and energy in training workers. He also made use of every opportunity to do personal work. In fact, he preferred this kind of work to public work. We often find him withdrawing from the multitude to give time and attention to individuals. In this day when the applause of the multitude is coveted rather than to obtain permanent results, we too often forget to make use of the opportunities to do personal work and to train others to carry on our work when we must drop it. Nevertheless it is true that he who trains and sets to work ten others does more for the cause than he who does the work of ten. May we choose Jesus' method of work and see a permanent growth in our labors.

We also find in Jesus a continuous dependence upon God for grace and strength to carry on his work. If the Son of God found it necessary to be sustained and comforted by the Father, how much more are we in need of his grace! Of ourselves we can do nothing, but with God nothing is impossible. Paul says, "I can do all things through Christ who strengtheneth me." Who can measure the power that could be brought to bear upon the world if every Christian worker would go out to be a follower of the Lord Jesus, will under circumstances of this kind devote himself to prayer, and not allow the evil influences of the enemy to mislead him; for we cannot be true children of God without the peace of which our text speaks, which passes all understanding.

The apostle teaches us that we shall have peace with all men, and that without peace and holiness no man shall see the Lord. Why is it that peace is so on the decline in the church as well as in the homes? Is it because the enemy comes in between the minister and the members, between member and member, and between husband and wife, so that we cannot make progress in building up the church. If we all would try to live such a life as God wants us to live and let our light shine by throwing our influence on the side of goodness, purity and truth we could overcome the enemy. The apostle writes to the Ephesians (4:3), "Endeavoring to keep the unity of the Spirit, in the bond of peace." How beautiful it is to live a life of peace in the home, in the church, and wherever we go, and also to possess a forgiving spirit, so that when we are called away from time into eternity we may have peace with God. We read also that the work of righteousness shall be peace, and the effects of righteousness, quietness, peace and assurance forever.

With some people it is not possible to be at peace without in some way compromising with sin and doing that which is displeasing to God and contrary to his word. When this is the case and we have done all that we are able to do, having confessed our own faults and asked forgiveness for the wrong we have done, and cannot obtain peace, we have done our part, and the apostle leaves a way open for us in a case of this kind when he says, "If it be possible, as much as lieth in you, live peaceably with all men." If we have faithfully done our duty and it is not possible, we are free.

Brothers and sisters are often accused of stirring up strife and contention when they stand

attention. When Jesus' disciples were encompassed by the storm, on the Sea of Galilee, he quickly came to their rescue and quelled the storm for them. At the close of his work he could say to the Father, "Of those thou hast given me I have lost none save the son of perdition." This is an example which is a rebuke to almost every Christian worker. In our zeal to win new converts we too often neglect those we have already won, and they are left to starve with neglect and perish on the rough road of life. Jesus was not satisfied with simply an acceptance of him, but he taught his disciples line upon line, precept upon precept, until they grew to a more perfect understanding of his life and mission. As the disciples had to be taught the same things over and over before they could at all comprehend his teaching, so at the present time every Christian teacher must exercise patience in presenting again and again the life-giving Word.

Let us never lose sight of our true Example, for "we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. 3:18).

For the Herald of Truth.

PEACE.

By a Sister.

"The peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:7). Without peace in the home there is usually envy and strife, and whether the strife is between husband and wife or between parents and children, Satan ever does his best to keep the fire burning. It is heartrending to know of many homes where once peace and happiness prevailed, but where envy and strife came in and destroyed the golden chain love had planted there.

The true child of God, who loves and labors to be a follower of the Lord Jesus, will under circumstances of this kind devote himself to prayer, and not allow the evil influences of the enemy to mislead him; for we cannot be true children of God without the peace of which our text speaks, which passes all understanding.

The apostle teaches us that we shall have peace with all men, and that without peace and holiness no man shall see the Lord. Why is it that peace is so on the decline in the church as well as in the homes? Is it because the enemy comes in between the minister and the members, between member and member, and between husband and wife, so that we cannot make progress in building up the church.

If we all would try to live such a life as God wants us to live and let our light shine by throwing our influence on the side of goodness, purity and truth we could overcome the enemy. The apostle writes to the Ephesians (4:3), "Endeavoring to keep the unity of the Spirit, in the bond of peace." How beautiful it is to live a life of peace in the home, in the church, and wherever we go, and also to possess a forgiving spirit, so that when we are called away from time into eternity we may have peace with God. We read also that the work of righteousness shall be peace, and the effects of righteousness, quietness, peace and assurance forever.

With some people it is not possible to be at peace without in some way compromising with sin and doing that which is displeasing to God and contrary to his word. When this is the case and we have done all that we are able to do, having confessed our own faults and asked forgiveness for the wrong we have done, and cannot obtain peace, we have done our part, and the apostle leaves a way open for us in a case of this kind when he says, "If it be possible, as much as lieth in you, live peaceably with all men." If we have faithfully done our duty and it is not possible, we are free.

Brothers and sisters are often accused of stirring up strife and contention when they stand

firmly by the Word and are not willing to disobey God's commandments. We are sometimes tempted, even by brethren and sisters who are not willing fully to submit to the teachings of God's word, and if they can possibly persuade other brethren and sisters and often even the preachers to wink at these things and let them pass unobserved, they will do it, and thus often cause influences to go out which in time will bear a crop of weeds among the good wheat or among the faithful ones that it will be impossible to eradicate, and the church suffers for it.

If the faithful members, however stand firm and are unwilling to yield, a crusade of persecution and abuse is heaped upon these faithful ones, and they are put to great trials and sufferings in different ways for their faithfulness, and are placed before the world as wrong and inconsistent, as uncharitable and unkind, as hardhearted and selfish, etc.

Such things may be hard to bear, and it often requires much grace to submit meekly and humbly to this kind of treatment from our brethren and sisters; but such have the richest promises of God's word, promises that are worth more than all the world can give besides. This would be truly a persecution for Christ's sake and for the sake of righteousness, and if we remember what Jesus says of such—"Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you" (Matt. 5:11, 12)—it will prove to us both a great comfort and a great blessing.

In a condition of mind like this, if we rest in the full assurance of God's love and mercy and we can give it all over into the hands of the Lord, we may be glad and rejoice with exceeding joy, though the world despise and reject us, and we can take to ourselves also the text (Rom. 5:1), "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

There is another class of people, professing Christians, who can live peaceably with the world, because they are so much conformed to it that it is hard to distinguish them from the world. It is not hard to live in peace with the world, not even with worldly professors, if we let them all (both worldly professors and non-professors) have their way and we do not hinder nor reprove them. But this would not be living a faithful, devoted Christian life. This would be denying Christ; this would be conforming to the world, and the apostle plainly tells us, "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." This is what makes the Christian's conflict; this is what makes it hard sometimes to stand up for Jesus that his cause may not suffer loss.

It will be impossible for us to please everybody. No one can live a Christian life in that way, because to please everybody he would have to do too many wrong things, and the Word teaches us so plainly that we should and must deny ourselves. But if we give ourselves over to the ways and follies of the world, which are always in harmony with the carnal desires of the human mind, where would be our self-denial? Where would be our sacrifice? Where would be our separation from the world? Where would be our self-abasement that we might be exalted? Where would be our suffering with Christ, that we might also reign with him?

Ah! indeed a true Christian life means a great deal to every one.

Why is it that so many married couples have envy and contentions between them? Is it not because they do not possess and do not try to cultivate a meek and quiet and submissive spirit? Is it not because they do not have the real love of Jesus in their hearts and that they do not consider their true relations to each other as they ought? Is it not that they have all too soon for-

gotten that they have promised, the husband to the wife and the wife to the husband, to live with each other as a devoted, faithful husband and the wife as a devoted, faithful wife, and exercise love, charity and forbearance one to another as zealous followers of the Lord Jesus Christ? Ah! Let love be the great principle that each holds before the mind, and all these unpleasant and unhappy family feuds will vanish, and divorces, the curse of society in our day, will be decreased very largely indeed.

Salt is good, but if the salt has lost its saltiness, wherewith will ye season with it? Have salt in yourselves, and have peace one with another.

Let us live in peace at home and abroad. We may go wheresoever we will, we will not find things as we may think they ought to be; but here again we must remember that we all come short of our duty and make mistakes, and for this reason we need continually to look to Jesus for ever and everywhere be a light in the world and a salt in the earth. How beautiful it is to have peace in the soul and peace with all men as far as possible, and that we can realize that we have sought for peace and exercised charity and meekness toward all men, when we come to pass over the Jordan of death, and when we shall appear before the eternal Judge of the quick and dead to receive from him the due reward of our labors, and shall hear the blessed plaudit of peace, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

For the Herald of Truth.

COVETOUSNESS.

By Clara Brubaker.

"Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15).

These are words of the Savior while upon earth and find many who here personally to-day he would find if he were here the caution. Some time ago a man said to one of our members, "The Mennonites preach against the wearing of gold, but they put it down into their pockets, and put it down, pretty deep, too." I fear this is true in too many cases. I would not advise our people to preach less against the wearing of gold, but I would like to see them put less of it "into their pockets," as the man expressed it, and more of it into the treasury of the Lord. Of course, the man knows very little, if anything, about our system of giving. Because we don't pass the collection basket at every meeting to get the rather unwilling dimes and nickels from those outside the church, and do not have some kind of a festival or church entertainment every few weeks or months to raise money, they may think we do nothing toward giving for the Lord. Thank God for a better way shown in God's word. Let us be faithful in that way.

But, brethren, do not our people often show signs of covetousness? When opposing worldly gatherings and worldly amusements how often we hear the main objection to be "a waste of money." It is worse than a waste of money. It is waste of time, waste of energy, waste of principle. So often I have heard fathers say to their boys when they wanted to go to a Fourth of July celebration, a circus, or picnic, "Stay at home and work and save your money." Of course, the boy rebels at such an answer, and thinks, if he doesn't say, "Father is just too stingy to give us the money and doesn't want to let us have any fun."

Would it not be better to try to show them the danger of being contaminated with the evil and foolishness they would come in contact with at such places and try to show them how much more happiness would come from spending their money in a better way. The child would then see that behind his father's refusal lay a just reason

for it. I don't like to hear people say so readily, "It'd better take care of his money," while they themselves are consuming their money upon their lusts, only in a different way. In the eyes of God there is no difference in the man who squanders his money foolishly and the one who hoards it up selfishly. I believe very many of our people need their eyes opened on the subject of "Bible giving." The love of money may blind a man worth only a few hundred dollars as well as the man worth hundreds of thousands of dollars. Again let me say, "Beware of covetousness."

Birch Tree, Mo.

For the Herald of Truth.

A PURE HEART OR SEED SOWING.

By Lizzie M. Wenger.

To be the true followers of the Lord Jesus Christ we need a pure heart and pure purposes, and this is what we need to labor for. When we come to God we must believe that he is and that he is the rewarder of them that diligently seek him. Therefore we need to strive more earnestly for the pure and good, that we may be made free from all sin; that we may be crucified with Christ and die unto the world, unto sin and to our evil lusts and desires, and to all that is displeasing unto our God; and further that by obedience to the word of God and his holy commandments we may taste, enjoy and appreciate the blessedness of the divine favor and service. A heart that craves after the forbidden things of this world cannot be pure, and therefore the apostle says, "Wherefore laying aside all malice, and all guile, and hypocrites, and envies, and evil speaking, and as new-born babes desire the sincere milk of the Word that ye may grow thereby, if so be that ye have tasted that the Lord is gracious" (1 Pet. 2:1-3). "Blessed are the pure in heart, for they shall see God." "I, the Lord, search the heart; I try the reins, even to give to every man according to his ways and according to the fruit of his doings" (Jer. 17:10).

We cannot be pure in heart unless our thoughts, motives and desires are pure, "for out of the abundance of the heart the mouth speaketh."

Our motto as Christians should be, Never to hearken or give place to evil in thought, word or deed. This is the only way that we can keep ourselves pure, and in this way—the way of righteousness—is life, and where life is, there is no death. "Better is a little with righteousness than great revenues without right" (Prov. 16:8). Righteousness, holiness, purity of heart and mind are life, joy and peace. Evil thinking or erroneous thoughts bar us out of the blessedness of the kingdom of heaven.

David said to his son, "And thou, Solomon, my son, know thou the God of thy father and serve him with a perfect heart and with a willing mind; for the Lord searcheth all hearts and understandeth all the imaginations of the thoughts; if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever" (1 Chron. 28:9).

Whatever a man soweth that also shall he reap. We are sowing each day and hour of our lives. We are sowing the seeds either of good or evil, and in accordance with what we sow so will our harvest be. The desires and motives of our hearts determine the kind and quality of the seed we sow. "For whosoever sows evil seeds, and followeth after filthy conversation, a multitude of sins." The grace of our Lord Jesus Christ be with you all. Amen.

Farmersville, Pa.

You may preach on divine things as much as you please, but you must test them first in your own heart, and if you feel them you will love and practice them.—[Exchange.]

Misfortunes issue out where diseases enter in at the mouth.

TIDINGS FROM THE CHURCH AT HOME AND ABROAD

FOREIGN MISSIONS.

India.—American Mennonite Mission, Dhamtari, C. P. India. Stations: Sundarangi, Rudri, Leger Asylum, "Balodagan. J. A. Ressler, Supt.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill. A. H. Leaman, Supt.
Chicago.—Mennonite Gospel Mission, Emerald Ave. and 26th Street, Chicago, Ill.
Chicago.—Hoyne Avenue Mission, Cor. 33d Street and Hoyne Avenue.
Toronto, Canada.—Home Mission, 75 Tate Street. Samuel Honderich, Supt.
Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa. R. F. D. No. 4. Noah H. Mack, Supt.
Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa. Ft. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind. J. M. Hartler, Supt.
Lancaster.—402 Rockland Street, Lancaster, Pa. Canton.—Mission Home, 1034 East Eighth Street, Canton, Ohio. P. R. Lantz, Supt.
Kansas City.—200 S. Seventh St. Kansas City, Kan. J. D. Charles, Supt.
Argentina, Kan.—
BENEVOLENT AND OTHER INSTITUTIONS.
Orphans' Home.—West Liberty, Ohio. A. Metzler, Supt.
Old People's Home.—Marshallville, Ohio. R. F. D. J. D. Mininger, Supt.
Old People's Home.—Greenville, Pa. A. K. Diener, Supt.
La Junta Sanitarium.—La Junta, Colo. D. S. Weaver, Supt.

Woodburn, Oregon, June 24, 1907.—Greeting to all in our land name. We have just returned from the A. M. Sunday school conference near Albany, Oregon, and feel spiritually refreshed. The attendance was good and many good talks on good topics made it both interesting and edifying. One soul confessed Christ during the meetings. The brotherhood in the vicinity of Albany as well as here about Woodburn are all enjoying good health. To God be all the glory. COR.

Johnstown, Pa., July 1, 1907.—On June 28, 1907, Bro. and Sister J. D. Charles, of the Kansas City Mission, came to us and during the day did some visiting. In the evening Bro. Charles gave an interesting talk in the Stahl M. H., on the mission work in Kansas City, Kan. We believe all the brethren and sisters present enjoyed the meeting and the talk, and we hope a greater interest in missions and mission work will be awakened among the brotherhood. May God's richest blessings go with the dear brother and sister, as they go from place to place, and may many others resolve to forsake all for Christ's sake, and enter the great mission field, which means the whole world.

We as a church have reason to rejoice when we think of the great amount of missionary work by our people during the last ten years. Let us pray that the amount of mission work done in the next ten years may far exceed the amount done in the ten years past. May God abundantly bless our mission stations and also the workers and the inmates of the same, everywhere. May this be the devout prayer of every true child of God. LEVI BLAUCH.

Lima, Ohio, July 1, 1907.—A friendly greeting to the readers of the Herald. I herewith send you a few lines from my weak hands this morning. I am just recovering from a spell of sickness that confined me to my bed for two weeks. I am still weak, but praise God that I am able to be on my feet again. When we are well and everything seems to prosper before us we very often do not appreciate the blessings of good health as we should, but when disease takes hold of our bodies and we are laid helpless and see what poor mortals we are, and as we meditate on the condition of things all around us as they exist, the great concern that we as parents have for our children and the condition of the church,

are held up before us in a way that brings facts so forcibly and with such great solemnity before our minds that it stirs us up to greater activity, to labor more earnestly in the great harvest field. I speak from experience. During my recent sickness, facts as they exist today became so real and were made so plain before my eyes that it has made a deep impression on my mind. Nothing, however, has come to me with greater force and has been made plainer to me than the solemn fact that our beloved church is drifting into worldliness and worldly conformity. I am fully convinced in my mind that these things can never stand before God, and it is high time that every true, humble minister of the gospel of the meek and lowly Jesus come out boldly and cry out against these evils. But it is sad to see that many of our ministers have such a proud appearance themselves that they are no longer an example to the flock as they should be. We are to be examples to the believers. I would like to write a long article on this subject, but am to weak to present. I simply felt impressed out of love to give a few hints about facts as they rise up before me.

My son Adam has been down sick with fever for two weeks in Plain View, Texas, but at last accounts was some better, and our prayer is that it may be God's will soon to restore him to good health again. Bro. J. M. Shenk and wife were hurried home last week on account of sickness in their family. Bro. Shenk himself was in rather poor health when they left us. May they soon be restored to good health again. I crave an interest in the prayers of all of God's children, and may God's blessing rest upon every reader, is the prayer of one who is deeply concerned about the welfare of the church and poor, fallen humanity everywhere.

MOSES BRUNEMAN.

July 2, 1907.—Dear Editor:—I have often felt when reading the Herald of Truth that I should write a letter and seek to be of some benefit to others. We both, my husband and I, are very fond of reading the Herald and we feel so thankful to God and to all the dear brethren and sisters who write for the Herald for the many blessings we receive in reading its columns, and hope that God may richly bless and reward all the faithful laborers in his vineyard. It is my sincere desire to be faithful to all God requires of me and to let my light shine. I so much long to see every one saved and enjoying the freedom of God's children, and also taste the joy and peace that is in store for all who are obedient and willing to love and serve God above all things.

I feel so thankful that we have God's holy word and Spirit for our guide; but I also feel very sorry to think that there are so many precious souls who know nothing of the great salvation in store for them and for all who are willing to accept him, who know nothing of our blessed Redeemer who died to save the whole world. May God bless his cause and all the laborers of his vineyard, and raise up still more earnest and faithful laborers and also send them into his vineyard.

As I will herewith send you every week which you may send to China, Russia or India, wherever you may think it is most needed. * * * * * Wishing you God's richest blessings, I remain your unworthy sister in Christ. COR.

Mayton, Alta., July 1, 1907.—Greeting to all the brotherhood. God is still continuing his blessings to us. And indeed we were made to realize that God is giving us spiritual blessings as well as temporal in the way that he made himself manifest at our church and Sunday school conference, held near Carstairs, Alberta, last week, of which there is a more complete report in the Herald. West Zion (Carstairs) is about thirty-five miles

southwest of Mayton. Several carriage loads of us went from here to share in the good things, and it was a pleasant trip. The weather was good, and nature is beautifully clad in green. To note the change the country along the way has made since I first saw it four years ago is surprising. Most all the shacks have given way to real houses, and numerous ones are ideal Eastern homes with good barns and other buildings. And where we went straight across the great prairie then, we now went along the section lines, all fenced and the long lanes mostly well graded and bridged where needed, all of which gives us confidence in the work that has been done. Civilization has thus brought about a rapid change in this new country. Would not Christianization with the same united effort greatly hasten happy changes in all this land, where there is so much iniquity and disregard of God's law? With confidence let us work to that end.

Our new church house is not yet quite finished, though we have Sunday school, regular worship and young people's meetings in it every Sunday, and will finish it later on. Crops again look very promising. God bless you all.

NOAH GERBER.

Minister and Deacon Ordained.—On Sunday, June 30, a minister and deacon were ordained in the Mennonite congregation in the city of Lancaster, Pa. There were four candidates for minister and four for deacon. Bro. D. H. Moseman was chosen and ordained to the ministry, and Ezra Weaver as deacon. Bro. Moseman is a brother of John H. Moseman, who was ordained to the ministry at this place several years ago. COR.

Galtry, Okla., July 3, 1907.—Dear Herald Readers:—Greeting. On June 30 the Milan Valley Sunday school was reorganized for the remaining six months of the year. The following officers were elected: Superintendent, C. J. Bontrager; assistant superintendent, M. C. Herschberger; chorister, J. K. Eash; secretary and treasurer, Mahel Herschberger; librarian, Lizzie Zimmerman. May God add his blessings that the work may grow and prosper. COR.

For the Herald of Truth.

DONATION FOR CHINA'S SUFFERERS.

By Geo. J. Lapp.

When the news reached us of the great suffering in China, on account of the terrible famine which was raging there, we felt it our duty to tell the native brotherhood about it and show them their duty toward those poor sufferers, and give them an opportunity to give toward their relief if they desired. So on Sunday, the 2d of June, the service was set apart at each station for the receiving of any money which the native Christians wished to give. At several places sermons were preached on giving. The total amount received on that day from all the stations was seventy-one rupees, or an equivalent of about twenty-three and one-half dollars. The Monday following the vote of the lepers was taken and they voted to give thirty rupees (ten dollars) from the money they had collected for the poor. Each day a certain portion of rice and dal are taken out of their food and set apart as a donation for any worthy poor who are in need. This is done at their request. They are poor and suffering and for this reason they have sympathy for others who are suffering from disease or poverty. When we told them the story of China's need they were ready to respond at once. God seems to use the afflicted many times as the most powerful instruments in meeting the needs of other sufferers. They know how to sympathize.

The orphan girls requested that we cut off two weeks' meat supply and send this money to China. It amounted to over eight rupees. The boys decided to send the money (twenty rupees) they had collected for books. The native Christians

gave of their hard-earned cash. The whole collection amounted to one hundred and two rupees and eight annas, which equals over thirty dollars.

We pray that God will use this money in a twofold way. First, to relieve many who are suffering; second, to open the hearts of the Indian brethren that they, too, may see the real value of giving. Will the brotherhood at home pray with us for them that ere long they by their own means may be able to send out those who will spread the gospel? When India sends out its own missionaries, it will be a powerful factor in bringing the gospel to its own people.

We rejoice that mercy is one manifestation of the Spirit's working in the hearts of these people. Pray for your unworthy missionaries in India that they may be used of God in teaching the true Word and in helping to develop all the characteristics which will make of these dear people true-hearted servants of the Most High.

Dhamtari, C. P., India, June 6, 1907.

For the Herald of Truth.

MORNING MEDITATIONS.

By M. C. Lehman.

More than 7,000 feet above the level of the sea, at Darjeeling, among the highest peaks of the Himalaya Mountains, four of us Dhamtari workers have been allowed to come during the "hot season" on the plains, to escape the heat, and lay in store a little physical energy, in this climate so much like November in the home land. It is so different to the weather at Dhamtari. Here we have walked several miles in the cold, crisp air and felt the better for it. The same amount of energy expended at Dhamtari would mean a "lay up" for a while.

Sitting among the monuments in the Darjeeling cemetery after a morning walk, we, strange as the place may seem, meditate and wonder over the following things as they are and come before us. Just below us we can see the clouds floating in the valley. Straight across, the white snow peaks look so beautiful and inspiring in the morning sun. In another direction the sun is just in full view as he comes from behind the mountains like a large ball of gold. To our left is the city of Darjeeling with its 5,000 European and Americans, who are here to spend the season. The large sanitarium in the city tells a story all its own.

How many people have come here from the hot plains after the climate has done its slow but sure work with them, and after a short stay were brought to this place and are now resting? The people of this place tell us that the problem of a site for a cemetery is continually before the municipality. The especially prepared invalid coaches on the little railway, leading through the mountains to this place, are indicative, also. Just a little distance from us is the plain white stone marking the resting place of one of the Lee children and also standing in memory of five other little ones from the same family who were killed in a landslide. But hard work in a strange climate has most to do with bringing this sad picture to us.

Down there behind the mountains lies vast India. Hot, burning India, with all its wonderful possibilities and resources. India with its population of 300,000,000 souls—Hindus, Mohammedans, and Parsees. Christians are few in comparison with the followers of other religions. Among this mixed population approximately 2,775 Protestant missionaries are working. What proportion of the annual influx of missionaries into this country are yearly brought to places like this and never leave, so far as material things are concerned? Many other hill stations in India have a story just as woeful. A wonderful battle this.

There is a brighter side. India is being won for Christ and his cause. It takes lives, however. It is requiring sickness, persecution and trouble, but some day India will know Him. It will require time and generations. It always has. God's kingdom is for all and for all time.

This battle is after all but a part of what Jesus meant when he inaugurated the movement for the conquest of the world. Yes, the great Master Organizer had all the work, problems, difficulties, etc., in mind as the kingdom would grow. His kingdom is so broad and universal that it includes all, and yet is so constituted as to have a place for the lowliest individual of the earth. As his children, what a privilege we have in being eligible to be used as instruments for his cause!

Dhamtari, C. P., India, June 5, 1907.

For the Herald of Truth.

NORTHWESTERN CANADA.

Report of Sunday School Convention held at West Zion Mennonite M. H. near Carstairs, Alberta, Canada.

The fifth annual convention of the Alberta Sunday schools was held at Carstairs on June 24, 1907. The weather was perfect, and a great many attended from High River, Okotoks and Mayton; also Bro. E. S. Hallman of Sharon, Sask. The convention was followed by Bible conference and instruction in doctrine. All were richly blessed.

DISCUSSIONS UNDER HEADINGS.

1. "Sabbath School Work." It is a large work. Thorough preparation must be made for teaching. Teacher must be consecrated. The work is for all. The workers must love the work and live consistently.

2. "Results of an Early Sunday School Training." Home training is as necessary as Sunday school training to bring pupils to Christ. It saves a time of regret in many ways in after years. Early training leaves the strongest and most lasting impressions. The environment of prayer and pure companionship and the habit of attending worship are strong factors in the upbuilding of character.

3. "What should we expect of young converts?" 4. "In Sunday School." We often get what we expect; but we often expect more than we should. 5. "Outside of School." If the new power has entered in, the young convert will be able to remain steadfast outside of school. Every young convert should be a missionary. They may be an example, should learn their lessons, should ask and answer questions, should meditate and take heed unto doctrine, should in a word be a new creature.

4. "Talk to Children." Rev. 22:2. Life of Christian was illustrated by three trees: one dead, one living (an evergreen), and one torn off without roots. The leaves show forth the fruits and new graces of the Christian. The products of the tree of life are love, hope, charity, humility, temperance, etc. The tree grows down, then up, then out. The Christian grows down, founds his faith on the rock, Christ; grows up in the spiritual life; grows out in reaching after others.

5. "Missionary harvests were opened. Of three different classes, the youngest class had given more than the other two, illustrating the fact that the younger we get the child interested the better.

6. "Difficulties that Confront us in Teaching in the Sunday School." Lack of promptness in opening school; indifference; Sunday visiting; teachers not adapted for their classes; passing opinions in whispers during the lesson hour. Let us get the right superintendent; let the parents attend Sunday school; let the school be opened on time; let the home training be up to the mark, and let us have the spirit of liberality.

7. "Obedience of the Lord's Day." In worship let us come in the spirit of prayer. Let us have good order; let parents sit together. Let us not go to sleep or transact business, or summon help attend Sunday school; in the home let us not rest on weekdays and then work on Sundays.

8. "Missionary Work." Children can earn money in various ways. Girls can raise chickens and boys potatoes, and devote revenue to missions. Supposing the Sunday eggs were devoted to missions among Mennonites? There are about

10,000 heads of families. Each family raises, say, two dozen eggs per Sunday for six months of the year at 15 cents per dozen—amounts to \$3,000.00 per Sunday. It needs a plain people and a plain gospel to do a successful work in a foreign field.

E. J. REID, Sec.

For the Herald of Truth.

THREE PICTURES OF JESUS.

By Lizzie Z. Smoker.

"And Jesus increased in wisdom and stature, and in favor with God and man" (Luke 11:52).

The Scriptures are almost wholly silent on the early life of our Savior. The circumstances of his birth are given in detail. The visit of the shepherds and the wise men, the presentation in the temple, the massacre of the innocents and the flight into Egypt, and then we have a twelve years' silence.

Then we see the boy of twelve years of age go up to Jerusalem, at the great feast of his people, and then again a silence of eighteen years more, a silence illumined by only two allusions found in the biography of his three years' ministry: "Is not this the carpenter's son?" and "As his custom was, he went up into the synagogue on the Sabbath day."

Jesus Christ died, a young man, and thirty years of his youth are unwritten, save the one week spent with his parents at the great feast when twelve years of age, and two retrospective, incidental hints.

Jesus in his Home.—His home was at Nazareth, a quiet town isolated among the hills. Mary, his mother, sweetest type of womanhood, kept aloof from its roughness, guiding her household, cherishing the sweet mystery of her boy's birth. Joseph—gentle, quiet, fatherly—protected and cared for the little home; and Jesus growing in height, to manly vigor, grew also in wisdom of mind and heart and in favor with God and man. The love of God was with him; the love of the children in the marketplace; the love of beasts, birds and the flowers on the steep slopes of the village—all seemed to be happy in his presence.

Jesus at Worship.—Every Sabbath he, with the rest of the household, went to worship the God of Israel in the plain little synagogue. At the proper age he accompanied his parents to the feast at Jerusalem, to be present at the greater worship in the temple, a narrative of which is preserved for us in striking detail by the graphic pen of the apostle Luke. In the temple, the lord's home, seems to have come to him the first deep breath of the divine tragedy and triumph in which he was to be both hero and conqueror.

Jesus at the Carpenter's Bench.—His fellow-townsmen cried in contempt, "Is not this the carpenter?" Their scoffing is his glory. The Carpenter is the world's Savior. A pious bishop in the middle ages prayed often to God that it might be manifested to him what Jesus did in his youth. The bishop then had a dream. He saw a carpenter working at his trade and a little boy beside him, gathering chips. In the picture of a noted artist we see Jesus, the Carpenter, saving a board at the bench. The sun as it streams in from behind is caught by his figure at the tool and on the working-room floor it casts the shadow of himself on the cross. As we do our day's work we are hearing the world's burdens, we are helping to save the world and bring them to the divine Carpenter.

One fact stands out in clearest light: The hope of the world is in the young. The lives that have to lift the world to God are the lives that have begun to grow in wisdom and in stature and in favor with God, and who are continuing to grow and become more and more divine.

If we have begun late to put on Jesus and walk with him, let us learn even now the great lesson and endeavor to bring others to begin early in the heavenly way.

Kempville, Va.

YOUNG PEOPLE'S BIBLE-MEETING PAGE

TOPIC: Cultivating Virtues. Gal. 5:22-26; Phil. 4:8, 9. July 21, 1907

EDITED BY A. B. RUTT.

THE LESSON MOTTO.

There is a force in the world that impels ever upward. Its trend is to move everything it touches in the same direction. It broadens, deepens, sweetens, strengthens, purifies. Lord, fill me with that force.

DAILY READINGS.

July, 1907.
15. M.—Relation of flesh and Spirit. Gal. 5:16-21.
16. T.—Commanded to bear fruit. John 15:16, 17.
17. W.—Conditions necessary. John 15:1-10.
18. T.—Cultivation means increase. 2 Pet. 1:1-8.
19. F.—Neglect is costly. Matt. 24:10-12, 41-46.
20. S.—Virtues vs. Vices. Prov. 10.
21. S.—Cultivating Virtues. Gal. 5:22-26; Phil. 4:8, 9.

A SPECIAL MESSAGE.

The plastic mind of young people forms a most excellent soil for the cultivation of good or evil tendencies. A young man or woman can choose whether it shall be good or evil. There are daily opportunities for achieving victories by deciding for and doing right. To cultivate vice means simply to let the thought weeds grow. By and by they will grow to seed and these will be scattered to the winds to propagate in other soil and thus spread the evil influence beyond the power of human recall, and some vices go to seed very quickly. The cultivation of the virtues may be a slower process, but it is both profitable and pleasant; the growth is so healthful, and so delightful to the spiritual eye, it is so satisfying to the soul and carries with it such an element of strength that the reward is far more than compensation for the effort. It is godly occupation to cultivate soil that will bear fruit unto life everlasting. The secret of many a Christian's success in his labors is that he has cultivated the virtues until they bear fruit wherever he goes. Prosperity and success followed Joseph of old; he cultivated the soil of the heart. The same goodness and mercy shall follow us all the days of our lives if we permit the great Gardener access to our heart gardens to give full directions regarding the cultivation, planting and watering of the garden.

APT QUOTATIONS.

Let us live the life of daily faithfulness, and we shall rejoice as those who find great soil. The years shall only clear our vision and show us more glorious things; they shall render the ears more acute that they may catch wonderful whispers we now miss; they shall bow the body to the earth, but they shall give to the soul wings and crowning mercies. When our heart and our flesh fail us, God will be "the strength of our heart, and our portion forever." The cultivation of every virtue shall fill life's garden with flowers and fruits that shall carry their fragrance and their refreshment through all eternity.—W. L. Watkinson.

Cultivation means development. Development means added strength. They only are masters among men who have learned the virtue of self-mastery. The weakest are those who do not know their own weakness. God made men lords over all the earth, but many have become slaves to its products. They cultivate vice instead of virtue; they develop, they become strong—in vice. But that strength is weakness, their development is in viciousness; their strength is the strength of devils, not of saints, and that strength is set against their poor souls.—Chapman.

True living is living victoriously the common days of life.—Spurgeon.

If the opportunity for great deeds should never come, the opportunity for good deeds is renewed for you day by day.—Farrar.

Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindnesses, and small obligations, given habitually, are what win and preserve the heart and secure enjoyment. Give these virtues daily exercise if you would enjoy perpetual happiness.—Humphrey Davy.

Time is the only thing of which it is a virtue to be covetous.

Your disposition will be suitable to that which you most frequently think on; for the soul is, as it were, tinged with the color and complexion of its own thoughts.—Antonius.

BIBLE HINTS.

Gal. 5:22. Fruits are the result of cultivation, pruning, growth. Paul calls the products of the Spirit, fruit; the product of carnality, works. Verily the sinner has to work for his wages. He wears out his life trying to serve self, but the saint grows into fruitfulness as naturally as the well-grafted, well-pruned and cultivated tree grows in productivity. What can a human being want more in life than the fruits mentioned in Gal. 5:22, 23?

Gal. 5:24. Cultivation of virtue can be accomplished only after crucifixion of the flesh and fleshly lusts, for these war against the soul.

Gal. 5:25. Walking in the Spirit is an exercise which only those can engage in who have crucified the flesh. The winners of a race are those only who have laid aside every unnecessary weight or incumbrance, and the lust of the flesh, the lust of the eye and the pride of life are weights that drag the soul out of the course of the spiritual race track.

Phil. 4:8. "As a man thinketh in his heart, so is he." Hence to cultivate truth, honesty, justice, purity, loveliness, and integrity simply means that we shall grow to be living examples of these virtues, living witnesses of the indwelling of God's grace in us.

THINGS WORTH REMEMBERING.

The experiment of the Frenchman who had just brought his horse to live on straw a day when it died, is being repeated among us, faith being literally starved to death. What low diet some men prescribe for their souls! It leaves not enough vitality for exercise in any virtue or good work. Marrow and fatness they do not even smell at.

Saintly souls can not lodge in filthy bodies. Some soil wants even cross-plowing and scarifying.

Cultivating acquaintance with God through the study of his word and through prayer is a virtue of priceless value to the soul.

The virtues in the heart are better than the virtues printed in the books of your library.

The little things of God are far more precious than the great things of men. Hence the saintly virtues are better than the highest fleshly ambitions.

True virtue is never tarnished with the rust of self-conceit.

ILLUSTRATIONS.

Self-Esteem.

Self-esteem is a moth which frets the garments of virtue. Those flies, those pretty flies of self-praise, must be killed, for if they get into your pot of ointment they will spoil it all. Forget the

past; thank God who has made you pray so well; thank God who has made you kind, gentle or humble; thank God who has made you give liberally; but forget it all and go forward, since there is yet very much land to be possessed.

Self-Made Christians.

I read a book one day called "Self-Made Men," and in its own sphere it was excellent; but spiritually I should not like to see a self-made man. He would be an awful specimen of humanity. A self-made Christian is one of the sort that very soon Satan takes, as I have seen children take a bran doll and shake it all out. He likes to shake all the apparent virtue out of self-made Christians until there is nothing left of them.

Service in Waiting.

Some people think there is virtue only in action. Have you not sometimes seen the telegraph boys standing or sitting still at the telegraph office when there was no message to be delivered? They are as much doing their work by waiting, as when they are delivering a message. In waiting they serve; and in like manner they most truly serve the Lord who give up all idea of self-pleasing, and go or stay as best pleases Him to whom they willingly offer themselves to be his servants.

The Way to Heaven Up Hill.

I saw a good man taking it easy the other day. He was riding on a wheel with both feet off the pedals. I did not blame the rider; but one thing was clear—he was going down the hill. He would not have had his feet upon the coasters in that fashion if he had gone up hill. Whenever you begin to put your legs up and have no more work to do, you are going down hill, and there is no doubt about it. The way to heaven is up hill, and every inch of the way will need effort.

SUGGESTIONS FOR LEADERS.

Be sure to make a plain distinction between real culture of soul, and the thin veneer of vain ambition. Discourage all sham culture. Make it plain that there can be no cultivation where there is no soil. We can paint fruit trees on rocks, but we cannot make them grow there.

Keep before the meeting the fact that fruit bearing is the only real evidence of the Christ life within, that there can be no growth without prayer and feeding on God's word, that there can be no galas without pains, no roses without thorns, nor crown wearing without cross bearing. If possible, give considerable time for open meeting that evidences of growth in grace—one result of cultivating virtue—may be brought to light.

Subjects for Short Talks or Essays.

1. Culture for service.
2. What is true culture?
3. The power of virtue.
4. Ten virtues and their significance.

MOTHER'S LOVE.

Set. by John W. McCulloh.

By her his inspiring tongue in prayer
Was taught to bless the God of light;
Her kindness soothed my childish care,
And watched my slumbers during night.
Poor is the immortal sculptor's art,
The painter's pen, the poet's song,
Compared to her who molds the heart
With plastic hand while pure and young.
A sister's love is warm and kind,
A brother's strong as hand of time;
And sweet the love of kindred men,
But, mother, these are not like thine.
Dear mother, from thy home above
Still come and bless me with thy love.
Morrison, Ill.

Young People's Department

For the Herald of Truth.
GLIMPSES OF EUROPE.

By J. Bontrager.

V.

Burgundy has a fine picture gallery of mediæval art and some old churches of thirteenth century Gothic architecture. But zero as elsewhere religion is at an ebb, and some of the fine structures are used as stables and storehouses. I made a few short stops enroute at country villages to get a glimpse of country life. Some of the sights were amusing. At one place I saw a dog and a goat hitched to a little wagon loaded with vegetables which were being taken to market. I was again struck with the splendid roads. Automobiles are plentiful here, even in the winter season.

At Pontarlier, where I remained for a night, I was roused in the morning by the deep tone of a huge bell in a nearby cathedral. Soon seven other bells followed, producing excellent music, each bell representing a tone in the scale and chiming a morning hymn. Here I was compelled to depend on my smattering of French. Whenever I failed to make my wants known by my poor pronunciation and deficient vocabulary, I resorted to pencil and paper, and so got along very well.

The next stage of my journey brought me to the borders of Switzerland with its romantic scenery, the Mecca of European travelers. Guide books tell us that to see all of Switzerland requires a whole year. The best I can do is to get and give a mere glimpse of this noted country. My first stop was at St. Sulpice, a place of no special interest more than affording a fine view of snow-capped mountains and beautiful fields. The buildings are old and quaint, and their occupants speak French only. A few hours' travel between mountain and lake brought me to the picturesque city of Neuchâtel, built on the slope of the Jura Mountains and overlooking beautiful Lake Neuchâtel. Many of the older brethren in our Swiss congregations are familiar with this city and the country up in the sky form a magnificent background to the view from the lake, and when viewed on a bright sunny morning forms one of the grandly beautiful sights that nature has to offer. The main objects of interest here are the old castle, an old church, a college containing a natural history collection (founded by Agassiz), and a cemetery dating from pre-historic times. One day, but by that time there was so much snow and cold weather that I passed by one of the most important and interesting places in Switzerland.

The route from Bern to Lucerne is highly picturesque. It takes the traveler through one of the most romantic parts of this scenic country. Lucerne is one of the country's most noted resorts. Here is the famous "Dance of Death," made famous by the picture of the "Dance of Death," made famous and familiar to us by Longfellow's "Golden Legend." Mount Pilatus (6565 feet high) affords the tourist one of the sublime views of the surrounding country. The best time to make the ascent of the snow-capped peak is on a fine, clear, cool morning, just when the sun sends its first rays upon the city below. Many legends cluster round this peak. According to one of these, Pontius Pilate, the vacillating procurator of Judea, who gave up our Savior to the wolfish will of the howling mob of fanatic, bloodthirsty Jews, drowned himself in a little lake a few hundred feet from the mountain's summit. At any rate, the mountain takes its name from this much despised man.

At Lucerne I boarded a train for the "Brunnen" to get a view of Lake Lucerne, a cruciform expanse of water lying in the center of Switzerland, and surrounded by the cantons of Uri, Unterwalden, Lucerne, and Schwyz. The lake is celebrated for its exquisite beauty, and lies imbedded among the mountains which are dotted with little villages that to a person inexperienced in mountain climbing seem almost inaccessible.

very fertile sections and correspondingly prosperous communities were seen by the way.

Berne I found to be a modern, thrifty, picturesque city. It is noted for its bears, whence it derives its name. Like many of the European cities, Berne also has its old cathedral, built in the fourteenth century. It has many parks and sparkling fountains, an American street car system, a museum of natural history, one of the best in Europe. The museum of antiquities contains articles gathered from many countries. I mention a few: A bicycle or velocipede, made early in the nineteenth century, is without pedals, the rider sitting astride and propelling himself forward by placing his feet on the ground and pushing. These two-wheeled contrivances were used mostly for coasting, however. I also saw models of many elaborate garments of earlier centuries. An inspection of the headgear showed that the present change of ladies' styles was not without antecedent. There were also the complete household furnishings of hundreds of years ago, including kitchen ware, and some very artistic wood carving and brass modelling, likewise weapons of warfare used in bygone generations.

Here in Berne I met with an experience that I shall long remember. While standing in front of a shop window two stalwart men approached me and wished to speak to me, saying: "We are members of the police force of Berne." "Very well," I replied. After being put through the "sweet box," I told them I had a passport from my government and that if they would accompany me to my hotel I would be able to convince them that I was not the criminal for whom they were looking. After a careful examination of my papers they apologized and I went on my way rejoicing.

In Berne I came across many familiar names. One evening in looking over the city directory for my own family name I wrote down thirty names familiar in Elkhardt and vicinity. Many names familiar in Monnonite circles were connected with people of great prominence. It is a peculiar fact that although this section was in its time one of the centers of the great Anabaptist movements in which many of our martyr forefathers figured so prominently, yet I failed to gain any positive information regarding the so-called "Widerstauffer." But what of it? A Greater than Hummer, Manz, Blaurock, Denck, Langmantel, was born when and where? He died where? Was buried where? What he did counts for far more than where he died or was buried. So we, men's good deeds make far more enduring monuments, more eloquent epitaphs than those found in cemeteries.

Time passed so rapidly at Berne that I changed my plan to visit Zurich until after my return from Italy. But by that time there was so much snow and cold weather that I passed by one of the most important and interesting places in Switzerland.

The route from Bern to Lucerne is highly picturesque. It takes the traveler through one of the most romantic parts of this scenic country. Lucerne is one of the country's most noted resorts. Here is the famous "Dance of Death," made famous by the picture of the "Dance of Death," made famous and familiar to us by Longfellow's "Golden Legend." Mount Pilatus (6565 feet high) affords the tourist one of the sublime views of the surrounding country. The best time to make the ascent of the snow-capped peak is on a fine, clear, cool morning, just when the sun sends its first rays upon the city below. Many legends cluster round this peak. According to one of these, Pontius Pilate, the vacillating procurator of Judea, who gave up our Savior to the wolfish will of the howling mob of fanatic, bloodthirsty Jews, drowned himself in a little lake a few hundred feet from the mountain's summit. At any rate, the mountain takes its name from this much despised man.

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brated for its exquisite beauty, and lies imbedded among the mountains which are dotted with little villages that to a person inexperienced in mountain climbing seem almost inaccessible.

Going southward we enter the bay of Uri which forms the south arm of the lake. The banks approach each other and are very precipitous. Here we get glimpses of snow-capped peaks and glittering glaciers. We pass the Ruetti, the meadow where one night in 1307 the Swiss patriots solemnly pledged themselves to fight their oppressors to death. We also pass the romantic Tell chapel built in 1388 on the spot where the hero is said to have sprung from the tyrant Gessler's host. The lake and shore are full of romances, and most of them of a warlike nature. From those brave men and women developed a class of the bravest, most intrepid, fearless, patient and faithful martyrs the world has seen, men who learned to lay aside carnal weapons and to take up the sword of the Spirit and to fight manfully the fight of faith, attaining to the martyrs' crown and leaving us a heritage that should daily spur us on to valiant effort and patient endurance in the race set before us.

From here to Fieulien the scenery is remarkably wild in its grandeur, unsurpassed in this respect by any that I have seen except when crossing the Canadian "Rockies" in our own North America. What makes the Alps more interesting, is the history and the abundant legendary lore that is woven into the traditions of the descendants of those sturdy mountaineers who now live in all parts of the civilized world. Fieulien is the Swiss starting point of the old St. Gothard route across the Alps. Here we spent, all the time in entrance, one beautiful, sunny day looking up at the peaks and glaciers looming far up in the sky, and visiting a few peasant farmers, and going to Altdorf, about two miles away, to see the village where William Tell is said to have shot the apple from the head of his brave son. A fountain marks the spot where the boy is said to have stood, while the statue of Tell is at the place where he took his unerring aim at the apple.

In this out-of-the-way place I met a few intelligent Swiss gentlemen who, in common with most Europeans, were ready to impart information and compare conditions and discuss the issues of the day in the different countries.

At Amsteg, nine miles from Altdorf, the ascent of the Alps for the pedestrians begins. The scenery is indescribably grand in its romantic wildness. Among the rocks and precipices are found goats feeding on—?—well, I could not see what. There was a young girl on our train who lived at Wassen, the highest point on the railway, and who was returning from school at Fieulien. I ventured to ask her a few questions, one of which was, what the people in these high altitudes did for a living. She replied very politely that the people have a great many goats to milk, and that a few also have cows, and then asked me: "Have you never been at Wassen?" As we pass through these historical old places many things came under my observation that to me seemed humorous. I will not stop to relate them. Here at Andermatt we cross the "Teufelsbrücke," made famous by Longfellow's "Golden Legend." Here also occurred that desperate fight between the Austrians and the French in 1799. Through this place lay the route of the barbarous horde who successfully attacked old Rome and finally battered down her defenses and overran the proud city. Many tourists go over this famous pass on foot, as there is now a good road built across, but we preferred the European passenger coaches, although by doing so we miss 94 miles of very picturesque scenery while we pass through the world-famous St. Gothard tunnel, one of the most stupendous pieces of engineering in the world. At Wassen there is a church which stands at a higher elevation than any other church building in the world. This church can be seen three times from the train at intervals of a few hours, as the train makes detours of many miles to gain the elevation.

HERALD OF TRUTH

Thursday, July 11, 1907.

J. F. FUNK and A. K. KOLB, Editors.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Russia, schau and one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Frankonia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and K. Kansas.
14. Kansas and Nebraska.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada.
17. Pacific Coast District.

For the Herald of Truth.

A VISIT TO KALI GHAT.

By M. C. Lehman.

We had often heard of the famous worshipping and sacrificing place in Calcutta and of course wanted to see it when we would go through the city. On the morning of May 17 we accordingly tried to nerve ourselves for the sight of the ghastly place. After a street car ride of about three miles through the densest and most filthy part of the town we finally arrived at the side street leading to the gloomy place where it seemed to try to hide itself and its gruesome surroundings. Previous advice as to securing an efficient guide and avoiding pretending beggars proved most helpful.

An old temple somewhat dilapidated is the dwelling place of this idol, so well known to Hindus. A great throng had been avoided by coming early and we can make our way to the temple where already many people are crowding at the narrow steps to get an entrance and to avoid all delay in appearing the angry goddess. But we are not allowed to enter. Only Hindus may enter the sacred shrine. Old people so bent with age that they can scarcely walk have come great distances to worship and have brought a goat or calf to be killed near the temple as an offering to appease the wrath of the idol. This is said to be most easily done for the shedding of blood. Flowers are for sale on the way to the temple and the poorer classes buy these and decorate the goddess.

We can only get a glance, as a Christian's proximity is not favorable to the worshipping Hindus. But we see enough in the darkened room or cell to make out a form with four outstretched hands in one of which is a sword and in another the head of the giant which she has just slain. Her one foot is on the body of the giant prostrate at her feet. She wears a necklace of human skulls. Her garb is made from the hands of slain enemies. The entire figure is of a deep blue and red color with tongue protruding from the mouth to indicate the thirst for blood.

Just to the side of the temple is a large open pavilion where some thirty young men are dreamily drooling over the various parts of the Vedas necessary to sacrifice. The sooner the sacrificial formula is learned the sooner the student is admitted to be an attending priest at the temple.

Just beyond this place is an open courtyard where the victims for sacrificing are brought. The stench of decaying meat is sickening. The ground round one of an extensive slaughter house. A special trench for conveying the blood

HERALD OF TRUTH.

is often not large enough. The head of the victim is fastened in the fork of an upright post and then cut off with one blow on the ax. Some of the blood is sprinkled before the goddess. Will a religion demanding such service cultivate the gentler and nobler qualities of its followers? Is it worth while to try and deliver its followers from its influence?

Dharmatari, C. P., India, June 1, 1907.

HOW TO PRAY.

When a poor Hottentot in Africa who had heard a word or two about God, thought over what he had heard, he became very anxious about his soul. As he went about his work in the fields he would mutter to himself: "Me would like to pray to the great God, but me not know how." Day after day he went on with his work, hoping that he soon would learn how to pray to the great God.

One Sunday morning the farmer gathered his people together and read a portion of the Scriptures and prayed with them. He read from Luke 18, and when he came to the words, "Two men went up into the temple to pray," the anxious Hottentot exclaimed: "Ah, me glad; me learn how to pray now." The master read: "The Pharisee stood and prayed thus with himself, God, I thank thee that I am not as other men." "I fast twice the week; I give tithes of all I possess." And the poor negro said: "No, that is not me."

But by and by the great Book spoke of the publican's prayer, and he heard that he smote on his breast and said: "God, be merciful to me a sinner." Then the poor black man could stand it no longer, but rising to his feet in the sight of every one, with the tears coursing down his black cheeks, said, "That is me! That is me!"

CHINESE APHORISMS.

A wise man adapts himself to circumstances as water shapes itself to the vessel which contains it. A vacant mind is open to all suggestions as the hollow mountain returns all sounds.

When the tree is felled its shadows disappear (desertion of the great by their parasites). He who pursues the stag, regards not hares. He who is afraid of leaving a track and yet walk on snow.

If the roots be left the grass will grow again. Relaxation above produces remissness below.

MARRIED.

Lantz-Schmucker.—On the evening of July 3, 1907, at the Home Mission in Chicago, Ill., by Pre. A. H. Lemman, Bro. P. R. Lantz of the Canton Mission, and Sr. Minnie Schmucker, also a mission worker at Chicago, both formerly from Fulton Co., Ohio. The Lord bless and prosper them in the Lord's work.

Lefever-Ebenshade.—On the 27th of June, 1907, in Lancaster, Pa., by Bish. Abraham Herr of New Danville, Abram L. Lefever and Laura G. Ebenshade, both of Lancaster City, Pa. May God bless them in their new relations.

DEATHS.

Yoder.—Harry Jonathan, son of John and Fanny Yoder, was born July 9, 1906; died June 21, 1907. He was 11 M. 12 D. Funeral services were conducted at the Shore M. H. in Lagrange Co., Ind. June 23, by Yost C. Miller and S. E. Weaver, from Mt. Zion, Ind.

Hoover.—On June 29, 1907, in Manheim, Lancaster Co., Pa., of apoplexy, Catharine H., wife of John Hoover; aged 62 years. Besides her husband she is survived by three sisters. Buried on Wednesday at the Manheim Mennonite M. H. Interment at Erie's M. H. Services were conducted by Bish. Jacob N. Brubacher.

Hunsberger.—Albert Leroy, son of Mr. and Mrs. Frederick Hunsberger, near Wakarusa, Ind., was born Aug. 28, 1901; died June 30, 1907; aged 5 Y. 10 M. 2 D. He leaves to mourn their loss a father, mother, a brother Andrew and a sister Arvilla. Little Albert was a great sufferer for four months. His sickness began with hiccups, after which a complication of diseases set in, followed on the last day by brain fever with which he suffered in-

tensely until called home. Funeral services were conducted at the Olive M. H. on July 3 by David Burkholder and Jacob K. Bixler from the text, 2 Kings 4:35.

Durr.—Jacob J. Durr, youngest brother of Bish. J. N. Durr, died very suddenly of apoplexy at his home near Carmichaels, Pa., on June 17, 1907; aged 47 years. His death occurred on his birthday. He was conscious of the fact that his time was drawing to an end and remarked at different times that he was prepared to die. He was born, reared and died on the old Durr homestead in Greene county. He was a member of the Mennonite church, and is survived by a wife, two brothers, two sisters and many other relatives and friends. Funeral services were held on June 20, conducted by A. D. Martin. Text at the house, John 14:1. The remains were taken to Mason town, where another service was held at the M. H. by Bro. Martin, using Psal. 90:12 as a text. Interment in the cemetery adjoining.

Sensenig.—Martin Sensenig of Martindale, Lancaster Co., Pa., died June 19, 1907, of dropsy and heart troubles; aged 23 Y. 1 M. 12 D.; leaving a sorrowing widow and child, father, brother, sister, and many friends to mourn their loss, which was his eternal gain and happiness. He united with the church about three years ago and was very active in church and Sunday school work, and will be greatly missed in the home, in the church and in the community. How sad to part with him here! But how consoling is the thought that he can meet him again in heaven, where parting will be no more! Interment and funeral services at Weaverland on the 22d of June, conducted by Bro. Sensenig, using Psal. 137:1, from Isa. 57:5, and Bish. Weaver in English, from Rom. 14:7.

Moser.—Peter Moser was born near Moutier, Canton Bern, Switzerland, April 28, 1809; died at his home near Dalton, Ohio, of a severe cold and old age, June 13, 1907; aged 98 Y. 1 M. 15 D. At the age of sixteen years he immigrated to Wayne Co., Ohio, where he lived with his parents. He arrived April 22, 1825, after a three months' journey. "Sonnenberg" was at that time a young Mennonite settlement of a few families. At the age of eighteen Peter was left to his own resources. He spent a year and a half to learn the cobblers' trade. After this he set up his own "last" and followed this from house to house until in a few years he had saved a little sum of money with which he bought a 56-acre farm. Oct. 27, 1832, he was married to Anna, his own daughter. Eleven children were born to them; two died in infancy, and one (Levi) is confined in the insane asylum at Massillon, Ohio. The surviving children, except Levi, and most of his descendants live in the German Mennonite settlement. His wife died June 30, 1901, at the age of 87 Y. 4 M. After a married life of nearly 69 years. He leaves seven children, 59 grandchildren, 94 great-grandchildren and one great-great-grandchild to mourn his departure. The funeral was held June 16, from the old Mennonite M. H., conducted by Bish. Jacob Nussbaum and Bro. C. N. Amstutz. He was a faithful member of the Mennonite church from his youth. His desire for many years was to depart from this world and be with the Savior, but he patiently waited until the Master called him.

Miller.—Sarah Miller, widow of the late Joseph B. Bechtel of Waterloo Twp., Ont., was born Nov. 28, 1828; died June 22, 1907; aged 78 Y. 6 M. 24 D. Bro. and Sister Bechtel were born April 18, 1848. To this union were born twelve children, six sons and six daughters. Two sons preceded her to the spirit world, as also her husband, about eleven years ago, leaving ten children to mourn the loss of a dear and affectionate mother. She bore her affliction patiently, having suffered from dropsy for a number of years, but when the end came she quietly passed away in peace. Funeral services were held on June 25, 1907, when her remains were quietly laid away in the cemetery adjoining.

Miller.—The late Mrs. Mary A. B. Snyder, nee M. H. by J. S. Woodner, in English, and M. C. Bowman, in German.

Wise.—Hannah C. Humbert was born May 11, 1834, in Franklin Co., Pa.; died June 29, 1907; aged 73 Y. 1 M. 16 D. She was married to Amos C. McCulloch, who died Dec. 26, 1876. To this union were born eleven children, five of whom survive. In the year 1854 she went to Illinois and in 1887 was again married to Samuel Wise, who died Dec. 15, 1905. Funeral services were held on June 30 at the Mennonite M. H. near Morrison, Ill., where quite a number of people had come together. Services were conducted by John Zook and John Nice. The deceased was a member of the Mennonite church. We have no reason to mourn as those who have no hope.

July 11,

SUPPLEMENT TO THE HERALD OF TRUTH.

For the Herald of Truth.

TRUE SERVICE.

By Lizzie M. Wenger.

"Make a feast of wine on the lees well refined" (Isa. 25:6. Ref. Matt. 22:4; Dan. 7:14; Matt. 8:11).

"We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us" (2 Cor. 4:7). For "the Lord by wisdom hath founded the earth; by understanding hath he established the heavens" (Prov. 3:19). And "it we be dead with Christ from the rudiments of the world," "we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanse us from all sin." "Therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God," etc. (Eph. 2:19-22). So we are clothed with the garments of salvation, and in earnest about the welfare of our beloved church, "casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; and having in readiness to revenge all disobedience, when your obedience is fulfilled" (2 Cor. 10:5, 6).

By the Word we understand that whosoever will be justified before God, free and cheerful to go through trials and sufferings, and with cheerful obedience we press on in the line of duty. We may not be able to do as well as we would like to do or as well as our neighbor does, but we are able to do as well as we can do, "and fulfill all the good pleasure of his goodness, and the work of faith with power, that the name of our Lord Jesus Christ may be glorified" (2 Thes. 2:11, 12).

But while the enemy is on the way like a roaring lion to make us believe it is not wrong to do this or that, the Bible plainly teaches us what is becoming us as children of light, and still many of us seem so apt to neglect our duty toward building. But Jesus says, "I tell thee, Thou shalt not depart thence till thou hast paid the very last mite." It is sad to see and hear that many of our brethren and sisters have in store strong drink and fermented wine. "It is good neither to eat flesh nor to drink wine, or anything whereby thy brother stumbleth or is offended, or is made weak." Consider these things.

In Lev. 10:8, 9, we read, "And the Lord spake unto Aaron, saying, Do not drink wine nor any strong drink, thou nor thy sons with thee when ye go into the tabernacle of the congregation, lest ye die; it shall be a statute forever throughout your generations." (Ref. Prov. 31:5; 20:1; Isa. 28:7; 56:12; Ezek. 44:21; Hos. 4:4; Luke 1:15; Eph. 5:18; 1 Tim. 3:3; Tit. 1:7.)

Dare we say that Jesus touched fermented wine or strong drink when by the Word we understand that it is the power of bad influence? Some say, "I have drunk with water that it hardly tastes fermented." But how about that weak brother or unconverted friends whom you are driving to destruction through the smell of fermentation? Who is responsible?

In Matt. 11:19, 19 and Luke 7:33, 34 our Savior speaks of the bad treatment that John the Baptist and himself received. "But we know that Jesus is no glutton, no wine-bibber, no friend of publicans and sinners, but wisdom is justified of all her children." What a blessed consolation! Christ Jesus is made of God unto us wisdom, and righteousness, and sanctification, and redemption, that it may be with us according as it is written, "He that glorieth, let him glory in the Lord." One of our Savior's parables about the wine we find in Luke 5:37-39. Read it. Also his parable about the prodigal son (Luke 15:11-32). Will it be proper for a Christian to wear rings on his fingers and dance because Jesus spoke this parable?

In Zeph. 1:12 we read, "That I will search Jerusalem with candles, and punish men that are settled on their lees; that say in their heart, The

Lord will not do good, neither will he do evil." "Examine me, O Lord, and prove me; try my reins and my heart." Farmersville, Pa.

For the Herald of Truth.

FORMER EARTHQUAKES IN JAMAICA.

By Alice May Douglas.

The other day I chanced to come across this letter from a friend, a missionary in Jamaica, which may be of interest at this time:

"Having been asked several times if we ever have earthquakes in Jamaica, I judge you will be interested in hearing a little about them.

"Several times since our stay in the island we have felt a slight trembling of the earth, just enough to give us a little idea of what it might be. You remember seeing an item in a paper about the shock which Arthur felt at Glen Haven. He says while sleeping soundly he was suddenly awakened by the shaking of his bed. Calling over the partition to Charles Sylvia, he asked, 'I say, Charles, what's that?' An earthquake? 'I should think so, Mr. Farr.' 'Will you please go out into the other room and see what has happened to those dishes?' 'Oh, yes, sir.' He went and found several things out of place. By the time he reached his room again the trembling had ceased, having lasted several seconds. 'Well, if that is an earthquake I hope we will not have another one,' was the comment of the boys.

"In a thunder storm you have sometimes heard a heavy peal of thunder, the distant rumbling of which seemed to shake the very earth. With a little stretch of imagination you might fancy this to be the shaking of a slight earthquake.

"Jamaica people might well fear these shocks as they remember the terrible destruction which they have wrought on the island. One of the most memorable events in the history of Jamaica is the earthquake of 1692, which shook the entire island and almost totally destroyed its metropolis, Port Royal. This royal capital was said to be at that time the finest town in the West Indies and the richest and most wicked spot in the world. Its wealth was gained by buccaners or pirates, who assumed great authority and went out on plundering expeditions, bringing home rich spoil from the neighboring islands. They even went to Central America, making raids on its richest towns and securing valuable prizes. At one time in Panama, was victorious over its army and secured 175 mule-loads of precious metal. Though the freethinkers came to this city and spent their money in debauchery and crime. Its state was barbaric, but splendid; no form of vice was wanting, no indulgence too extravagant for its lawless population.

"In a late history of Jamaica is the following account of that city's destruction, which gives a little idea of what a sad time it must have been. 'The terrible retribution that overtook Port Royal in three or four brief minutes of time can only be compared in magnitude to the unexampled record of her debauchery. It was a disaster which in a moment transformed the richest spot on earth to the poorest. Even Lisbon's fate could not compare with the complete overthrow of the Jamaican capital. Leslie says: At the time when the island was full of gay hopes, wallowing in riches and abandoned to wickedness, the most dreadful calamity befell it that ever happened to a people, and which many look upon as a tremendous judgment of the Almighty. On the 7th of June, 1692, one of the most violent earthquakes happened about perhaps was ever felt. It began between eleven and twelve o'clock at noon, shook down and drowned nine-tenths of Port Royal in two minutes' time. There were soon several fathoms of water where the streets stood, and that part which suffered the least damage was so overflowed that the water swelled as high as the upper rooms of the houses.'

"In another history we read: 'Whole streets

with their inhabitants were swallowed up alive by the opening of the earth, which as it closed again squeezed the people to death, and in that manner several were left with their heads above ground.' 'It was a sad sight,' wrote the rector of the parish, 'to see the harbor covered with dead bodies of people of all conditions, floating up and down without burial.' This story is told of a man who was swallowed by this earthquake and cast up again alive. The droll comment of the author is, 'He must have been indeed an unpalatable morsel if both the earth and the sea rejected him.' 'Many places on the island show the effects of the shock. Cedar Valley seems to have been formed by a division of the mountains; immense ledges of rock lay bare, the strata running diagonally on either side of the valley.'

ITEMS.

Eugene E. Schmitz, the union labor party's choice and successful candidate for the mayoralty of San Francisco, Cal., has been convicted of extortion of money from keepers of restaurants, and sentenced to prison. He had learned business methods in the wrong school and principles out of the wrong text book.

Notwithstanding the fact that the Congressional minister who united Corey, the president of the American Steel Company, to Mabel Gilman in an adulterous union, Corey having a wife living, publicly expressed his regret for having done so, and, Judas like, returned the \$1,000 fee, the Connecticut Congregational ministers in conference at New Haven denounced the minister's folly in doing what he did to encourage an evil that is continually growing in this country.

Wedding Barbitarics.—Every season brings fresh accounts of wedding barbitarics which make one's face tingle. What possible satisfaction could there have been in hiding the traveling dress of a recent bride so after a feverish search she was obliged to go away in an unsuitable gown? Her leave-taking, as that of many brides when they leave the home roof, was made ridiculous when it should have been solemn and tender. "Everything is done that can be done to make the couple appear like fools, and their friends succeed in appearing like fools and barbarians." These are the words of a New Bedford pastor who protested in a public address against such rowdiness among persons who call themselves cultivated. We wish other ministers would use their influence against this evil practice in the same way.

TRY, MY BOY, TRY.

A gentleman, traveling in the northern part of Ireland, heard the voices of children, and stopped to listen.

Finding the sound came from a small building used as a schoolhouse, he drew near; as the door was open, he went in, and listened to the words the boys were spelling. One little boy stood apart, looking very sad.

"Why does that boy stand there?" asked the gentleman. "Oh, he is good for nothing!" replied the teacher. "There is nothing in him. I can make nothing of him. He is the most stupid boy in the school."

The gentleman was surprised at this answer. He saw that the teacher was so stern and rough that the younger and more timid were nearly crushed. After a few words to them, placing his hands on the noble brow of the little fellow who stood apart, he said:

"One of these days you may be a fine scholar; don't give up, try, my boy, try." The boy's soul was aroused. His sleeping mind awoke. A new purpose was found. From that hour he became anxious to excel. And he did become a fine scholar, and the author of a well-known commentary on the Bible; a great and good man, beloved and honored. It was Dr. Adam Clarke.

The secret of his success is worth knowing: "Don't give up, but try, my boy."

HERALD OF TRUTH.

July 11, 1907.

For the Herald of Truth.
OLD PEOPLE'S HOME, RITTMAN, OHIO.

A meeting of the Local Board of Trustees of the Old People's Home was held at the Home near Rittman, Ohio, June 25, 1907.

The meeting was called to order by the superintendent, after which Bro. J. D. Mininger was chosen chairman of the Board, and H. R. Newcomer secretary and treasurer. Then devotional exercises were held.

The members of the Local Board are J. D. Mininger, D. C. Amstutz, Peter Conrad, M. P. Yoder and H. R. Newcomer.

By action of the Board it was decided to meet annually on the first Monday in May and as often as needs require.

The advisability of getting natural gas in the Home, for use in heating, cooking and lighting, was next considered and steps taken to find the cost of right-of-way for pipe line, and for pipe and laying, etc. The purchase of a better laundry outfit was also considered.

The heating problem is a hard one to solve, as the plant now there is incapable of heating the house properly and the furnace is out of repair. Action was deferred until further investigation.

H. R. NEWCOMER, Secretary.

July 3, 1907.

TORONTO MISSION REPORT.

Condensed report of Toronto Home Mission for May and June: Amount on hand, May 1, \$216; received of Can. Conf. Home Mission Fund, \$25; Ont. S. S. Conf., \$12.29; Rainham S. S., \$8.06; from individuals, \$34.41; total amount received, \$82.41, total amount paid out, \$62.85; balance on hand, July 1, \$20.56.

The mission committee, appointed by the Canada Annual Conference, has decided to have an other itemized report printed at the end of the year, hence this condensed report.

Gratefully acknowledged.

SAMUEL HONDERICH.

75 Tate St., Toronto, Canada.

Appointments at Barker Street M. H. for the

In conformity to resolution of Indiana and Michigan Conference the following program has been arranged:

June 30	.....	Silas Yoder
July 25	.....	Henry Weidy
Aug. 25	.....	Andrew Yantz
Sept. 22	.....	Y. C. Miller
Oct. 20	.....	John Garber
Nov. 17	.....	Jas. H. McGowan
Dec. 15	.....	L. W. Royer
Jan. 12	.....	Samuel Yoder
Feb. 9	.....	S. E. Weaver
Mar. 9	.....	J. S. Hartzler
April 6	A. J. Hostetler
May 4	Oscar Hostetler
May 18	D. J. Johns
June 1	John Bear

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WALL ROLL.

Daily Comfort—A Prayer, a Promise, a Precept and a Praise passage given in large type on each page, and one full page is devoted to each day. The roll has 31 pages and the page is 13x20 inches. This is a great comfort to the sick when hung on the wall in front of them where they can read it without straining the eyes. It is also helpful to those in health, who may busy laborers of the day they can look up and be reminded of God's love and goodness on the chart hanging on the wall before them. Price by mail, 75 cents. Address, Mennonite Pub. Co., Elkhart, Ind.

The Young People's Bible—Thumb index, red under gold, 5x7 inches, minion, 16mo, references, India paper, bound in leather with divinity circuit, weighs about two ounces. Just the Bible you want to carry with you, without being burdensome. Sent by mail to any address for \$2.00. Any one sending \$2.50 will get the Bible and the Herald of Truth for one year.

"What Think Ye of Christ?" is a book newly translated from the German and is from the writings of Bettech. It is one of the best we have read for a long time. The book is published in octavo size, 5 1/2 x 8 1/2 inches, nice large print and contains 102 pages, strong paper cover. Price, 50 cents by mail. Those who wish to read a real substantial gospel exposition of the life, character and office of the Son of God on earth should not fail to get and read this book. It will give you a clearer insight into the old repeated question, "What is Christ to us?" Send for a copy.

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Many of these books show only slight traces of the fire, while others are somewhat scorched or smoked on the edges or became wet. But every book offered in this list is complete, although on some the binding is damaged more than on others. Every one ordering from this list, however, will receive full value for the money. We have only a limited number of these books and those ordering first will get first choice. All of the books are fully worth the price at which we offer them. Some are only soiled, the binding otherwise not being injured at all.

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*Journeys of Jesus, Cloth, gold edges, 2.75	150
*How to Keep Healthy, Cloth, 1.00	40
*What a Young Woman Ought to Know, Cloth, 1.00	65
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The Beautiful Story of the Bible (Hurlbut), Cloth, 1.25	45
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Masonry, a Work of Darkness, Paper, .15	08
Oaths and Penalties of Freemasonry, Paper, .15	08
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(This Bible was our best seller last year. Large type, self-pronouncing, divinity circuit, with button clasp (like a glove) instead of a rubber band, helps, concordance and maps.)

Note.—Books marked * were not damaged whatever by the fire, but were sold a little by smoke, although so little that it can hardly be noticed.

Still, we are going to sell them at these greatly reduced prices.

Every book in the list, at whatever price it is offered, is a bargain. Books which are too badly burned or soiled by water, to be of any value, are not included in this list.

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HERALD OF TRUTH

Organ of Seventeen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, JULY 18, 1907.

Vol. XLIV. No. 29.

NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

EDITORIAL NOTES.

We are glad for recent letters and articles from our workers in India. We are thankful to all our mission workers, both in the home and foreign missions, for reports of the progress of the work.

At the meeting in Elkhart on Sunday, July 7, by a well-represented vote it was decided that a deacon should be ordained in the near future, to assist Bro. Wisler in the work. God grant that a man after God's own heart may be chosen.

The Herald of Truth to new subscribers will be sent from this time on until New Year for 25 cents. The Herald with the Words of Cheer until New Year for 35 cents. The Herald for a year and Young People's Bible together for \$2.50. This is an especially fine Bible. See description on last page of this paper.

We have had orders during the past week for our damaged stock of books far beyond our expectations. We are sending out these books at greatly reduced prices and many of the kinds we had are already exhausted. The people appear to be well satisfied with their purchases. We shall from week to week revise our list and fill the orders as long as we have the stock, and when the damaged stock is exhausted you can order new and perfect books of the same kind at catalogue prices. We shall keep up our stock and any desired book will be supplied at regular prices.

True Christianity is that characteristic in our lives which is devoid of all selfish propensities and rejoices alone in that which is divine and heavenly, which is ready to do good to all men, always ready to forgive an injury or an offense and to overlook a fault in others; always ready to help the suffering and needy, and never willing to cause pain or grief, or to hurt or destroy the comfort and happiness of any one or to do anything contrary to the will of God. A community with aspirations of this kind would convert this "vale of tears" into a world of bliss and unspeakable joy.

One of our correspondents, in writing about the death of his father, says, "I have my father's name, but not faith." This expression is indeed significant. How many there are who have a father's or a mother's name and in character, in personal appearance they may very much resemble father or mother, but when it comes to faith, piety and purity of life, they are far behind them. And with many it is a significant fact that they do not know it and even boast of their superiority of ability, education and piety. What we admire in our correspondent is the fact that he knows it and frankly confesses his weakness. The apostle says, Confess your faults one to another and pray one for another that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

An Aged Worker Called Home. — Fridolin Stoessy, pastor of the Bethesda congregation and founder of the place known as "Friedenshuetten" ("Huts of Peace") in Sargent, Mo., fell asleep in Jesus on July 3, 1907, while out in the field. As far as was known by his family, he was enjoying good physical health and simply fell asleep. He died instantly and without a struggle. One of his favorite verses was: "Those who trust in the Lord shall never see death," and we feel sure that he was such a passing away. His life's motto was: "Just for to-day." He left no instructions as to his burial or the running of his place. He was buried on Saturday, July 6, 1907, only a few yards from his church. He died as he had lived, and he lived an unspotted life before all. He looked to God for everything, both spiritual and temporal, always happy, ever hopeful, and never downhearted or discouraged.

He founded and built up this place and this was his mission in the world. He filled his place and conducted this work for seventeen years. In his work he never asked any one for help of any kind. His needs were always supplied. He never pushed himself forward, but was always anxious to take a back seat. He was humility personified, and yet with all this he became known to many so that he has friends in almost every country on the globe. He published a small monthly paper for a number of years, called "Friedenshuetten," which was printed by the Mennonite Publishing Co. at Elkhart, and our business relations with him were pleasant and satisfactory in every way. It may well be said of him, "Blessed are the dead which die in the Lord. Yes, saith the Spirit, that they may rest from their labors and their works do follow them."

The article in another column of this issue of our paper, on "Fresh Air Work in Toronto," is one of great interest and contains food for thought, for the heart and mind. We believe no one who has the welfare of human souls at heart will pass this article by without a careful reading. We remember in our Sunday school work more than forty years ago in the city of Chicago, what a time of joy and gladness there was for us and the children when the kind-hearted superintendent of the Milwaukee Railway Company gave us every year two cars and took us sixty miles out into the country, where our entire mission school of 150 or more could spend only one day in the beautiful grove, breathe the fresh air, enjoy the sweet sunshine, hear the birds sing, and run and play and play to their hearts' content, and then partake of a good, clean dinner, romping and run and play again until the lengthening shadows of the tall trees told us that soon the rain would be there to take us back to our city homes and that our day in the country was ended and we must return to the dark, smoky, crowded city and wait for the return of another summer before we could have another day of enjoyment and happiness like this. But in the hearts of every one of our mission children there was a bright spot in the recollection of these days, which would bring feelings of gladness to the heart all through life.

These methods of city mission work have been developed and greatly improved since those days of long ago of which we now speak, and with the present systematic methods so much more can

be done, and so many more of these poor, friendless waifs in our large cities can be reached, and so much more good can be done, if we would all feel a deeper interest in the work and give more of our abundance and of that we often waste on vanities of life. Oh, how many sorrowing hearts might be made glad and how many a precious soul led in the pathway of eternal life! Whosoever gives a cup of cold water to one of these little ones in my name shall in no wise lose his reward.—F.

PERSONAL MENTION.

Pre. Daniel Stoltzfus of Lancaster Co., Pa., returned home from his recent trip to the West on June 24.

Bish. David Burkholder and wife of Nappanee, Ind., called at the Publishing House on the 12th of July. They came to Elkhart on business.

In last week's issue in Personal Mention we referred to "Bro. Amos Mumaw and wife." This name was incorrect. It should have read, "Bro. Levi Mumaw," etc.

Bro. D. S. Yoder of Weirsville, Ohio, who was on a trip to Texas, returned home on the 29th of June, in time to attend the Smiley family reunion at his father's home.

Pre. H. D. Penner of Hillsboro, Kansas, closed his German school at that place on July 3. He had twelve graduates and the entire enrollment was one hundred and one.

Bro. Jacob Christophel and wife, of the Yellow Creek congregation, Elkhart Co., Ind., attended services at Elkhart on Sunday, July 7, and Bro. Christophel conducted the services, preaching an able and impressive discourse, which was much appreciated by a large audience.

Bish. Jos. Schlegel of Seward Co., Neb., during the early part of June made a trip to the congregation in Holt county and other places. He has been much afflicted with rheumatism during the spring, but has recently much improved. May the Lord give him strength to labor abundantly in the Master's vineyard.

Bro. J. J. Mast and wife, of Middlebury, Ind., accompanied Bro. E. J. Bontrecker of North Dakota to Elkhart on the 9th of July, and with them spent quite a little while with us in the Publishing House and also took with them a nice little package of good books at the very low prices we are now selling them. Come again, friends. All are welcome.

Pre. Jacob Quiring, a Mennonite evangelist, formerly from Russia, but who has become pretty generally known in this country as an active, earnest laborer in the evangelistic field, conducted a Bible conference during the last week in June at Mountain Lake, from which place he went to northwestern Canada to attend a church conference with the brotherhood in Saskatchewan during the first week in July.

The brethren M. S. Steiner of Bluffton, Ohio, president of the M. B. of M. & C. and N. E. Byers, president of Goshen College, attended the annual "Missionfest" of the Mennonite church at Mount Pleasant, Minn., July 4. From there Bro. Byers expected to go to Newton, Kansas, where Newton College, the largest institution of learning controlled by the General Conference Mennonites—and the largest Mennonite college in America—

is located. Bro. Byers will spend the latter part of his vacation days in Illinois.

Bro. E. J. Bontrager and wife, of Mylo, N. D., who are now on a visit to his parents, Bro. John E. Bontrager of Middlebury, Ind., came to Elkhart on the 9th and spent some time in looking over our stock of damaged books and made some selections. He also purchased some new books, Bibles, etc., for a school and Sunday school they are about to establish in their home in Dakota. They expect to spend several weeks yet visiting friends in Indiana before their return.

For the Herald of Truth.

DOES IT PAY TO BE A CHRISTIAN?

By a Sinner.

(The following essay was read at the Abraham Welby family reunion, held near Wakarusa, Ind., June 11, 1907.)

This is a proper question for us to consider to-day. Those of us who have tasted that the Lord is good, and that he has spoken peace to our souls, have no doubt in our minds regarding this question, for we know that it pays to be a Christian, already in this present life.

But wherever people are gathered together, there are always some among the number who actually ponder in their hearts whether it pays to sacrifice all worldly amusements, the pleasures, gaieties and follies of worldly-minded people and associates and live for God alone as the Bible teaches. Does it really pay?

In whatsoever occupation a man is engaged, in whatever business he may be about to enter, if he is wise, he will investigate and consider every point and count the cost of whatsoever he may be about to undertake, as to whether it will pay or not. A prudent man will not enter upon any business enterprise in a haphazard way. There are many who do this, but they generally make a bad failure in their work.

It is right and proper for each individual to stop and seriously think over the matter of our salvation and see if it will pay to be a Christian. Let us see what our blessed Savior says in reference to these things in his unchangeable Word.

"What shall it profit a man if he gain the whole world and lose his own soul, or what can a man give in exchange for his soul?"

Does this not prove that the soul which dwells within us is of far greater value than the whole world? Just think of it. Take into consideration the wealth of just one city. Take, for instance, New York, Cincinnati, Chicago, or any other large city, and then take into consideration the wealth of all the cities in the United States combined, and compare it with the value of one soul, and the Bible says, "The whole world." This would take in all the mines of wealth and everything the world contains, which would make an amount so great that it could hardly be estimated, and yet one soul is of more value than all these.

Now, does not all this go to prove that it pays to be a Christian? Does it not pay to live such a life that this soul, dwelling within us, may be happy eternally? Not just for ten or twenty or thirty years, but forever and ever.

If a person should live one hundred years in all the pomp, splendor and pleasure, the very best this world can afford, it would be as a drop of water into the ocean, as compared with eternity. Would it not, after all, pay him to live a godly life and save his soul for this wonderful, everlasting eternity?

"If we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise
Than when we first began."

From the foregoing I trust you will all be convinced of the fact I have tried to prove, namely, that it really pays to live a Christian life, already in this present time and much more in the world to come.

Why are not all the people Christians, is a problem that cannot be solved in this world. If

you ask an unconvinced person why he is not a Christian, in most instances he cannot give a reasonable answer. He will turn from one thing to another to find a plausible excuse, and will generally point you to the cold and careless professor and tell you that he is just about as good as such professors are.

Every Christian parent will, many times, ask himself, Why are not all the members of my family saved? Often when the children are asleep, or (I am sorry to say it) when they are not at home where they ought to be, the Christian parent is thinking, praying and wondering what can be the cause of my wayward son or daughter being as they are? Where in their bringing up have I made the fatal mistake that makes them go in this sad way? A brother once said, "I often consult my children and in this way learn from them a great deal. When I ask of them an advice in training, it makes them think, especially the unconverted ones; many times they can tell where the fault lies." Bro. J. S. Coffman once said, "If any of my children do not accept Christ, it will be my own fault. I did not do my whole duty with that child. I made a mistake somehow or somewhere in his bringing up."

The word of God teaches us to "train up a child in the way he should go, and when he is old, he will not depart from it." And, again, we have an old proverb, "As the twig is bent, the tree is inclined." So we see that it depends much upon the bringing up whether our children accept Christ and become Christians or not.

I am sure of one thing, and that is this: We do not talk to them enough about heaven and divine things and about the welfare of their souls. Is there a parent here to-day who can say, "I have done my whole duty in this line"? The children of Israel were commanded to talk to their children when they were sitting in their houses, and when they walked by the way, about the great things the Lord had done for them. If this world were the only subject of our discourse, all would call us ungodly. Why then may we not call our hearts ungodly that have so little delight in Christ and heaven? I am speaking to those whose portion is in heaven, whose hopes are there, and who have forsaken all to enjoy this glory. Shall I be discouraged from persuading such to be heavenly-minded? Fellow Christians, if we will not hear and obey, who will? Well may we be discouraged in exhorting the blind, ungodly world, and say as Moses did, "Behold, the children of Israel have not hearkened unto me, how then shall Pharaoh hear me?"

I require thee, dear brother, dear sister, if ever thou hopest to take a part in this glory, that thou presently take thy heart to chide it for its wilful strangeness to God; turn thy thoughts from the pursuits of vanity, bend thy soul to study eternity; habituate thyself to heavenly contemplations, and let not these thoughts be seldom and cursory, but bathe thy soul in heaven's delight. If thy backward soul begin to flag, and thy thoughts begin to scatter, call them back, hold them to their work, bear not with their laziness, nor converse at one neglect; and when thou hast in obedience to God tried this work, gotten thyself acquainted with it, and kept a guard on thy thoughts, till they are accustomed to obey, thou wilt then find thyself in the suburbs of heaven, and wilt know that there is indeed a sweetness in the work and way of God, and that the life of Christianity is a life of joy.

Then wilt thou meet with those abundant consolations for which thou hast prayed, sighed and groaned, and which so few Christians do ever here obtain, because they know not His ways, or make not their conscience seek after them. Say not, We are unable to set our own hearts on heaven, that this must be the work of God only. Though God be the chief disposer of our hearts, yet next unto him, we ourselves have the greatest command of them. Though without Christ we can do nothing, yet through him we can do much, and must or else it will be undone and be undone through your neglect.

I have just mentioned this incident to show how parents will often see the mistakes they have made when it is too late. Let us profit thereby. Much more might be said, but my story is quite lengthy already and I might weary your patience,

I am truly glad to be here with you, and sincerely hope our coming together at this reunion may be the means of bringing us closer together in the bonds of Christian fellowship, and that at last we may be gathered together in glory, there to be united forever with all who have gone before and with our blessed Lord, throughout the countless ages of eternity. This is my sincere prayer.

Wakarusa, Ind.

For the Herald of Truth.
HEAVENLY REST.

By B. E. Zook.

Is there such a rest remaining for us, why then are not our thoughts more upon it? Why are not more hearts continually there? Why dwell we not there in continual contemplation? What is the cause of this neglect? Are we reasonable in this, or are we not? Hath not God provided us such a glory, and promised to take us up to dwell with himself, and is not this worth thinking of? Should not the strongest desires of our hearts be after it? Do we believe this and yet forget and neglect it? If God will not give us leave to approach this light, what mean all his earnest invitations? Why doth he so condemn our earthly mindlessness and command us to set our affections on things above? If God says, "Love not the world, neither the things of the world," we do not upon it. How freely and how frequently can we think of our pleasures, our friends, our labors, our flesh and its lusts, our wrongs and miseries, our fears and sufferings! But where is the Christian whose heart delights itself continually in this rest! What is the matter? Are we so full of joy that we need no more? Is there nothing in heaven to satisfy our joyous thoughts, or is it only that our hearts are too carnal and too stupid? Let us humble these sensual hearts that have in them no more of Christ and glory.

If this world were the only subject of our discourse, all would call us ungodly. Why then may we not call our hearts ungodly that have so little delight in Christ and heaven? I am speaking to those whose portion is in heaven, whose hopes are there, and who have forsaken all to enjoy this glory. Shall I be discouraged from persuading such to be heavenly-minded? Fellow Christians, if we will not hear and obey, who will? Well may we be discouraged in exhorting the blind, ungodly world, and say as Moses did, "Behold, the children of Israel have not hearkened unto me, how then shall Pharaoh hear me?"

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For the Herald of Truth.

SUNDAY SCHOOL WORK WE MAY DO DURING THE WEEK.

By Mary Thut.

While thinking of the Sunday school work that may be done during the week, I have found so many things which we may do that I can mention only a few of them.

By an earnest study of God's word and especially that part that bears directly upon the week's lesson we may know his will concerning us, and thereby we will be alert for practical truths to be applied when coming before the class, and we will unconsciously speak such words and live such lives that the work we do will be effective. Our daily life is a work which counts for more than we often realize.

Alice Carey beautifully portrays the life of a Christian in her poem entitled, "Nobility":

"True nobility is in being, not seeming,
In doing each day that goes by
Some little good—not in dreaming
Of great things to do by and by.
For whatever men say in blindness
And spite of the fancies of youth,
There's nothing so kindly as kindness,
And nothing so royal as truth.
"We get back our meate as we measure,
We cannot do wrong and feel right;
Nor can we give pain and gain pleasure,
For justice avenges each slight.
The air for the wing of the sparrow,
The bush for the robin and wren,
But always the path that is narrow
And straight, for the children of men."

Paul says, "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." At Sunday school we are taught how to make these a part of our lives. Is it enough to think of them and manifest them one day out of seven?

To sustain natural life food is essential. But with this we need exercise. Neither is of permanent use without the other, but the correlation between them is so intimate that it were useless to say that one is more necessary than the other. Without food, exercise is impossible, but without exercise, food is useless.

Isn't it equally true in the spiritual life? We spend the Sunday in gaining food; so also during the week we must take our exercise. Then it is not enough to simply attend Sunday school, for thus we have the food without exercise, and this causes a diseased body.

What exercise, then, is essential? During the week we come in contact with people who attend Sunday school and those who do not. It is just as necessary to live the same life before them during the week that we do on Sunday, for in so doing we are more certain of keeping the pupils we already have and we also have an opportunity of creating in the non-Sunday school goer a desire to become one. It is at this time we have an opportunity of increasing the attendance at Sunday school.

"How can we do this?" you ask. How does a merchant gain customers? Does he stand outside begging and entreating them to come in and buy? No; he simply decorates his windows and room beautifully, keeps everything clean and in order, which is sure to attract attention. Attracted by the beautiful windows, the people become anxious to enter. Here they are met by clerks with kind, happy faces, who are ready to attend to all their wishes. Because of all this they are almost won, and then to make a purchase. This merchant will succeed in business and will be rewarded for his efforts.

What is true of the merchant is also true of the Sunday school worker. It is not necessary for us to go about telling others what the Sunday school is doing for us, and what good lives we are living, for what we do speaks so loud that what we say cannot be heard.

It is necessary that the fruit of the Spirit should be developed. "Practice makes perfect." Do we get enough practice in one day out of seven? Verily, no. We must give every day of our life

to it, and then we are not as perfect as we would want to be.

Then, too, we can do much Sunday school work during the week by our words. How little it costs to speak to each child we meet, and yet what it means to them! Can we not remember a kind word, a word of recognition, given to us by the earnest Sunday school worker? How long we remembered it, and how we wished we might some day become such a noble character! Though it was seemingly a small act to them, to us it meant much, for it created in us a desire to live a pure and noble life.

How often do we hear it said by pupils, "My Sunday school teacher does not notice me during the week?" Isn't it trying for a child to listen to the explanation of a lesson by his teacher, telling them how to live, when he would not lend a helping hand or speak a kind word to his pupils if he found them in trouble during the week? If we would win children we must associate with them when opportunity affords, gradually raising them to a higher standard in life.

Another work we may mention is, visiting those who have been absent because of sickness, discouragement, clothing or some other cause. What would a pupil think should he know that his teacher thinks all that is required of her is to prepare her lesson, give extra attention to those preparing for promotion, be regularly in her place on Sunday and attend the teachers' meeting one night of every week? Has this teacher her heart in her work? Does she love it and will she be successful? Or is it the one who does all this and yet devotes a part of her time to lending a helping hand to the sick, or carrying happiness and sunshine into the discouraged home? Then take the hand of the friendless; smile on the sad and dejected; sympathize with those in trouble; strive everywhere to diffuse around you sunshine and joy. If we do this we are surely redeeming our time, which we cannot do by being Sunday Christians.

What caused Jerry McAuley to start a mission in the slums of New York? Nothing but kindness shown to him while leading a low, degraded life, because an old comrade who had become a Christian, visited him while he was in prison, he began to read, think, pray, and finally became a man of God, doing much good to those who were in need of help.

What was it that kept Hopkins Hadley from drawing himself? Nothing but the thought of the kindness shown him by his mother when he was but a boy. How true, then, are the words of Meredith, "No life can be pure in its purpose and strong in its strife and all life will be purer and stronger thereby."

Another work may be done during the week—the preparing of the lesson. Does the college professor wait until he enters the class room to study his lesson? No; he ponders, plans and outlines, in order to make the lessons plain, so they may be more easily understood by the student. What is true of the college professor is also true of the Sunday school teacher. It is more necessary that we know our Bible lessons well, than it is to know our geometry, botany or chemistry well, for on this depends our life.

If we prepare our lesson during the week we have time to think new thoughts and find practical applications, thus making the lessons more attractive, that the pupil finally becomes interested in the life of Christ. He will search the Scripture and learn more of Him who is our great Example. And it is only by becoming like him that our work becomes effective.

We hear some one say, "This exercise is very light." It isn't the one who takes the most violent exercise that is the strongest. Neither is it the one who does the most public work that performs the greatest wonders. It is sometimes the simple, quiet life that is molding and shaping a Wesley, a Luther, a Moody, or a Spurgeon.

We do not need to see the result of our efforts to prove that we are doing our Sunday school work, but let us be sure that we are doing what we can,

and the results will take care of themselves. Dr. Miller tells of a poor artist who was royally entertained in a castle. He had nothing with which to repay his friends for their kindness. But he shut himself up in his room for a number of days before leaving, locking the door and refusing to come out or let any one enter. When he left, the servant found both sheets missing, and thought he had stolen them. In searching further they were found in the corner of the room, and when unrolled were found to have a glorious picture of "Alexander in the tent of Darius" painted thereon.

However stationary the stars appear to be in the blue sky, we know that they are sailing onward with great velocity in their destined courses. The ocean may seem to sleep, but in reality it is in a state of ceaseless activity. There is not a silent rock in the deepest forest glade, which is not the scene of marvelous activity, though detected only by the educated sense of the naturalist. So there are times in our lives when everything seems to be at a standstill. Monotony, commonplace and dull routine characterize our daily life. We perhaps begin to think we are making no progress and are learning no new lessons. But it is only that God is busily at work within us maturing his designs, shaping our lives and preparing us for the work before us.

Then let us allow God to shape our lives during the week, so we can be able to perform our work properly on Sunday. For it is of very great importance that our lives, words and preparation of our lessons be of such a nature that the pupils will be led to that nobler life and the teacher brought to higher planes in the spiritual realm. Middlebury, Ind.

For the Herald of Truth.

ANNUAL REPORT.

The Bulletin of Goshen College, containing the report of the president and business manager to the Mennonite Board of Education, of which Bishop John Blosser of Rawson, Ontario, is chairman, contains much of interest to those of us who have been following the work of the school. The total enrollment, counting each student once, is 280, the largest department being the summer school with an enrollment of 100. Other departments are as follows: College, 19; academy, 69; normal, 73; Bible, 63; commercial, 38; music, 23; agriculture, 3; correspondence department, 31. The effort is made to maintain a high religious character, and the result of such efforts has been a number of conversions among the students. Of those who are sent there in the hope of benefiting them morally as well as spiritually, it is the purpose to allow less latitude and deal more firmly with them. Of the students who have attended at the school since its beginning in Elkhart, or at least for the last eight years, eighteen have entered foreign missionary work, some twenty have at one time or another been engaged in home mission work. The home and foreign mission bands have exerted a strong influence in this direction. The number of teachers, etc., for the coming year will be much the same as for the last year. The library contains 2,477 books, 367 pamphlets and 69 unbound volumes of magazines.

The treasurer's statement shows total value of real estate and buildings, \$83,530, which, together with other assets, brings the total resources up to \$102,175.65. The total amount of liabilities are as follows: \$29,005.09. The summer total disbursements, \$29,005.09. The summer school 1906 shows a deficit of \$212.39. The Goshen College Record, through the liberal aid of Goshen business men in taking advertising space, makes a fair profit each year. The scholarship fund of \$5,550 yields an annual income of \$273. The needs of the College, as expressed in the report, are (1) a reduction of the debt to save paying of interest; (2) an endowment fund of \$100,000 to provide for further equipment and to meet current expenses. The officials are encouraged and hope for an increased support from the church.

TIDINGS FROM THE CHURCH AT HOME AND ABROAD

FOREIGN MISSIONS.

India.—American Mennonite Mission, Dhamtari, C. P., India. Stations: Sundarajan, Rudra, Loper Asylum, Baloghah. J. A. Ressler, Supt.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill. A. H. Loaman, Supt.
Chicago.—Mennonite Gospel Mission, Emerald Ave. and 26th Street, Chicago, Ill.
Chicago.—Hoyle Avenue Mission, Cor. 33d Street and Hoyle Avenue.
Toronto, Canada.—Home Mission, 75 Tate Street. Samuel Honderich, Supt.
Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4. Noah H. Mack, Supt.
Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa. Ft. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind. J. M. Hartzler, Supt.
Lancaster.—422 Rockland Street, Lancaster, Pa. Canton.—Mission Home, 1934 East Eighth Street, Canton, Ohio. P. R. Lantz, Supt.
Kansas City.—308 S. Seventh St., Kansas City, Kan. J. D. Charles, Supt.
Argentina, Kan.—

BENEVOLENT AND OTHER INSTITUTIONS.
Orphan Home.—West Liberty, Ohio. A. Metzler, Supt.
Old People's Home.—Marshallville, Ohio, R. F. D. J. D. Minig, Supt.
Old People's Home.—Oreville, Pa. A. K. Diener, Supt.
La Junta Sanitarium.—La Junta, Colo. D. S. Weaver, Supt.

Silver Springs, Lancaster Co., Pa., July 10, 1907.—Four nights ago Bro. Christian Nolt and wife of Hempfield township had an unpleasant experience with a burglar. A little after midnight Sister Nolt was awakened by a noise in the room and discerned in the darkness a man on his knees before the bureau, as if in the act of opening a drawer. The man had entered through a window over the porch roof. She gave a slight cough in the hope of scaring the intruder away, upon which he came toward the bed and took refuge under it. Sister Nolt screamed and awakened her husband, but not knowing what to do and being afraid to move they remained quietly in bed for two hours, and probably the burglar under their bed was just as uncomfortable as they were. Finally they both jumped out of bed and fled to the next room where the children were and locked the doors, and demanded of the burglar that he should leave. He said he could not find his shoes and hat and apparently could not find his way out, until Bro. Nolt lighted a lamp and lighted him to the head of the stairs and to the door, when the man in a friendly way told him good-night and left, and Bro. Nolt went down stairs and locked the door. COR.

Jed, Okla., July 1, 1907.—To the Readers of the Herald of Truth:—Greeting in Jesus' name. I feel to praise God for the precious truths that are brought before us from time to time through the Herald. It is a weekly visitor that is indeed very precious to me.

We organized a Sunday school in the Milan Valley congregation on June 30. The officers are as follows: Superintendent, Chr. Bontrager; assistant superintendent, Moses Herschberger; chorister, John K. Bash; secretary and treasurer, Mabel Herschberger; librarians, Lizzie Zimmerman. After the election of the above officers for the Sunday school, Bro. Simon Herschberger preached from Matt. 27:22. "Pilate saith unto them, What shall I do with Jesus, which is called Christ? They all say, Let him be crucified."

Our Sunday school and prayer meetings are very much appreciated by all who attend them. There is much room also for a larger number of faithful workers. If the Lord is willing, Bro. D. D. Miller of Middlebury, Ind., and Jacob Brunk of Kansas will hold a Bible Normal here at this

place in December, and we would be glad if brethren and sisters from other states would meet with us at that time. Yours in the love of Christ,
CLARA E. BONTRAGER.

Wallace, Neb., June 30, 1907.—Dear Herald Readers:—Greeting in Jesus' name. Bro. Daniel Lapp of Adams Co., Neb., came here on the second Sunday in June and conducted three meetings for us. Communion services were held on Sunday and the ordinance of feet-washing was also observed for the first time in this vicinity on that occasion. May God bless the seed that was sown here.

Dear Editors, I ask God's blessing upon you and all who work in the Publishing House. The Herald seems to be so precious to me that I feel it my duty to send the enclosed amount to pay for it. A few lines to our ministers who travel through Nebraska: Please stop and give us a sermon or two whenever you pass this way over the Burlington Railway. Wallace is our post office home, via railway station, in twenty-five miles from us on the U. P. R. H. We will be glad to meet you and convey you to our homes. May God's blessing rest upon you all, is my prayer.

NATHANIEL LAPP.

Newton, Kan., July 2, 1907.—To the Readers of the Herald:—Greeting in Jesus' name. On Sunday evening, June 30, we held our quarterly Sunday school conference. The conference theme was, "I am come that they might have life, and that they might have it more abundantly" (John 10:10). This text was very appropriate to our program. Oh, that all might have that more abundant life! We had several very interesting as well as edifying questions. One was, "How can a teacher make every pupil feel at home in the class?" This subject was well discussed; may we all try to follow out the teaching we received along this line. Another question was, "Which, a wasted life, or a well-spent life?" This question was well discussed by the speakers as well as in the open discussion. We were plausibly told how necessary it is to live for the right and have a life well spent in the service of Christ, and of the sad disappointments of a wasted life. My prayer is that we may be doers of the Word and not hearers only. COR.

Farmersville, Pa., July 8, 1907.—Beloved in the Lord:—Greeting. All honor and glory to Him who is all in all. "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen. 8:22). So the Lord God provides for us. He brings us out of the wrong way and guides us into the right, providing we are willing to be led by his Spirit. During the month of June at our place and in heaven was a time of rejoicing over two young souls who came forward to lead a better life. May others follow. Let us all try to grow in grace and in the knowledge of our Lord and Savior, who is able to help unto perfection, for which we have to strive if we want to be unspotted from the world. Nothing spotted can enter heaven. We can do God a service by our obedience to him in all things.

Ministers who preached for us during the past month are Bros. J. E. Wenger, J. B. Snavely of Mannin, Pa., John M. Lefever of Little, Pa., and Beulah Witmer. God bless and strengthen the ministers of the holy gospel; also our Sunday school at this place and everywhere. Steps are taken to hold a Sunday school meeting in our bishop's district. May God grant it.
LIZZIE M. WENGER.

From Kossuth, Ontario.—To the Readers of the Herald:—Greeting. On June 28, 1907, the writer

with his wife left home with a horse and buggy, to visit the Amish brethren and sisters in the vicinity of Poole, Perth Co., Ont. We visited brethren and sisters of our own denomination on the way and reached the Amish settlement on June 29. We stopped at Bro. Menno Schultz's for dinner and spent a pleasant and profitable time with the family, both old and young. On account of rain we remained with his family over supper and went to Bro. John Ropp's for the night. They are members of our church. On Sunday, June 30, we went with Bro. Ropp's to the Amish meeting at Poole and had an interesting service, after which we went with others to Pre. Peter Bossett's and had a pleasant visit with them. After this we, accompanied by Bro. John Ropp's, went to Bro. Joseph Ropp's of the Amish congregation, where we took supper, and then had church services in the evening. The services consisted of singing, Bible reading and a short talk, after which we returned to Bro. Ropp's and stayed with them over night.

On Monday, July 1, we visited with Bro. Samuel Jutz's and had devotional services with them. After dinner we left there and went to Bro. Chr. Schultz's, who is a minister, and spent a very interesting and profitable time together with him and his family. After this we started on our way home, visiting brethren and friends on the way. We arrived safely at our home on Tuesday evening and found all well. God be praised for his protecting care over us. May God's richest blessings rest on what has been done according to his will. We are heartily thankful to the dear brethren and sisters for their kind hospitality toward us while among them. May God's richest blessing reward them and may it be the means of bringing us more into unity, so that when we are absent in the body we can be together in spirit and in mind. This is my prayer in Jesus' name. Amen.

Since this visit my mind has been much occupied and I think this visit will not soon be forgotten by us. Yours in the Master's name,
JACOB WOOLNER.

Pacific Coast Second Annual Sunday School Conference was held near Albany, Oregon, June 21 and 22, 1907. Conference opened at 7:15 p. m. with song service led by Bro. J. M. Schlegel. Devotional exercises were conducted by Bro. C. R. Gerig and Daniel Roth.

Organization.—Bish. A. P. Troyer was chosen moderator; Daniel Roth, assistant moderator. Our moderator very ably admonished us to be in unity and patient with one another and to be willing to work and do what we can for our blessed Master, and the Lord will surely bless us. Closing remarks and prayer by Bro. A. P. Troyer.

June 22, 9 A. M.—Conference opened with a short song service. Devotional exercises were conducted by Bro. Emanuel Stahley of Nampa, Idaho. The following questions and subjects were then taken up:

1. "The Blessings Derived from a Sunday School Conference." By edifying one another in prayer and admonition; by being better equipped with power through the Holy Ghost; by receiving knowledge (read Matt. 5:6).

2. "How to create more unity in Sunday school work?" By each one keeping his or her place; by being baptized with one Spirit; by praying for one another; by giving up our own will and being patient with one another; by being knit together in love; by exercising unity in the home.

3. "Things that Hinder the Sunday School Cause." Being tardy and remaining out of doors when it is time to take up Sunday school; worldliness; indifference; absence of officers; by parents influencing children in the wrong way.

4. "The Infant Class—its Needs and Importance." They need good, consecrated teachers, who can put themselves down on a level with the children, who can give them kind and treatment and get the confidence of the class.

Forenoon's work was closed with song and benediction.

Afternoon Session.—Opened with song and Bro. L. J. Yoder led in prayer.

5. Children's exercises, conducted by the brethren J. M. Schlegel and S. E. Roth. It was inspiring to hear the children sing those beautiful songs of praise, repeat the twenty-third psalm in concert, and answer a number of Bible questions.

6. "Possibilities of the Sunday School." The possibilities are many and great souls can be moved and lives influenced for good.

7. "The Sunday School as a Harvest Field." Children and older ones represent the sheaves. Workers are needed in the field to garner them in. Don't shrink; better wear out, than rust out. The harvest is great, but the laborers are few. Neglect to gather in at harvest time may cause a famine.

8. "A Work for All in the Sunday School." All who will may work. "Without me ye can do nothing" (John 15:5). "Go and work in my vineyard." We can all pray for the Sunday school. We can all our places and give attention to the lessons.

9. "Why I am a Sunday School Worker." Because the love of God constrains me to be one; because the Sunday school benefits me, and others may be benefited; because no drones are needed in the Sunday school; because it is right to work in the Sunday school; because the Sunday school is a factor in saving souls; because I will have to give an account at the judgment bar of God; because I want to see the children brought into the Sunday school.

The afternoon session closed by remarks by the moderator and prayer by Bro. Daniel Roth.

Evening Session.—Those remaining at the M. H. had a song service, followed by a short sermon, filled with the good Spirit, by Bro. Emanuel Stahley of Nampa, Idaho, assisted by Bro. J. P. Stahley of Nampa, Idaho. Text, Deut. 11:26-28, "Behold, I set before you this day a blessing and a curse." If we are obedient we shall receive a blessing, but if disobedient we shall be cursed.

At eight o'clock we had another short song service and a number of questions were handed in and answered. The subject of "Love" was then taken up and many good points were brought out. One soul confessed Christ. May God bless her and keep her to the end that she may receive a crown of life and be happy with the redeemed.

The brethren E. L. Kenagy of Woodburn, Oreg., L. D. King of Hubbard, Oreg., and Menno Erb of Albany, Oreg., were chosen to arrange a program and select a place for our next Sunday school conference.

Thus closed another season of refreshing showers of Sunday school work. May the Lord bless the work and the workers. Closing remarks and prayer by Bish. A. P. Troyer.

M. H. HOSTETLER,
J. M. SCHLEGEL,
Secretaries.

For the Herald of Truth.
ENCOURAGEMENTS IN ORPHANAGE WORK.

By Esther Lapp.

Some may think that work in an Indian orphanage is altogether encouraging. But there are some things which we see in the lives of the boys and girls that might discourage the faint-hearted. Yet the dark clouds are usually dispelled by the light that shines out from the lives of the different ones and makes us after all give a hearty "Yes" to the oft-asked question, "Does it pay?"

One of the girls who has been a great blessing to the sick in the orphanage because of her skill in the sickroom, had an experience which made us realize that her strength of character is commendable. On Sunday evening, at the five-o'clock meeting, two heathen women came who seemed to be very much interested. We learned the reason why. They were the mother-in-law and aunt of this hospital girl. They came to claim her as

bride. Her first marriage ceremony had been performed when she was a child, a number of years before she was admitted into the orphanage, seven years ago. She does not remember any, and tried to tell them that they could not take her. Finally we called the girl and let her talk for herself. When she learned their purpose in coming she burst into tears and said, "How can I marry a heathen man?" She then turned to them and preached them a sermon that would do justice to any one converted from heathenism to Christianity. Among the many things she said, I was starving I came to your house to get food (said to the aunt), and because I was only a girl you turned me out. I would have died as many others did, had not the missionaries taken me in. Now for seven years they clothed me and educated me. Now you come and want me.

Have you money to give for what they have done for me? If not, how could I leave them justly?" (To the mother-in-law): No, I will not marry until my education is completed and they (missionaries) give their consent. But I will never marry a heathen man." (A good example for those at home who are ready to marry out in the world.) She then explained the sacredness of a Christian marriage and how true Christians marry only in the Lord, and at an age when they realize that their affections are centered on the one whom they are to marry. The poor women listened, seemed confused and could not understand till she had explained to them. Then they gave in and left her to her own choice.

Another experience illustrates that in the minds of some in India "cleanliness is next to godliness." An orphan girl who is very large and careless became ill and refused to comb her hair or to take a bath. So a number of the girls of her room were appointed to see that she received the proper treatment. During the process of giving her what they considered a proper cleansing they also proceeded to tell her of her faults and shortcomings. Those who claim to be more highly civilized could well profit by what they said. They told her that all sane people who wish good health should bathe at least twice a week; that a girl of her age should not be found with lice in her hair; that her finger and toe nails should be kept trimmed and clean; that she should keep her clothes washed, mended and sew on all the buttons; that she should wash her mouth, face, hands and feet. Their tooth brushes are inexpensive. They break a twig from a tree, chew one end of it till it is soft and then rub the teeth thoroughly with it and then cleanse with water. The people live in small houses, but are cleanly in their habits. They have put us to shame many times, because we are neglectful of many things which they watch very closely.

Thus we can see encouraging features in the work. The work of grace in the hearts combines the love of God with their natural cleanliness on the one hand and a desire to be consecrated to the one hand, with a hatred for idolatry, on the other. As the Indian church grows and as from our orphanages go those who shall preach the gospel, we shall look for a revival and the conversion of many of those who are in sin.

Dhamtari, C. P., India, June 13, 1907.

For the Herald of Truth.

FRESH AIR WORK IN TORONTO.

This is the time of the year when many of our city children are sent out into the country to enjoy the handwork of God and the pure air. During the first week in July over four hundred children, under the auspices of the Toronto Fresh Air Mission, have been sent out into Christian country homes. At least two other missions here are doing similar work by sending poor children to summer resorts.

Last year the Toronto Fresh Air Mission sent out four hundred and seventy poor children into two hundred and nine homes, found in all parts of Ontario. This year they expect to send out six hundred or more.

Among the four hundred already sent are thirty-four from our mission on Tate street. About a dozen more are to go within the next few weeks. Most of these forty-six are being received into Mennonite homes.

Only those who see the influences under which these children are growing up can begin to realize what these few weeks may mean to them. Many have no place to play other than the dirty street or the railroad track. Neither do all of them have nice, clean, comfortable homes, such as most of our country children enjoy. Many of them are growing up to be puny men and women for want of fresh air and from other causes.

One of our number sent out was a little ten-year-old crippled girl. She has a very much deformed spine, due to a severe attack of scarlet fever when but ten months old. It is very pitiful to see her go about on the street. Since there seems to be no help for her, it gives us much pleasure to be able to let her spend at least a part of her life in the country.

But we must not forget the spiritual influences these children receive while in the country. They are away from the evils of city life, surrounded by the pure influences of nature and, more than all, many of them are for the first time in their lives in Christian homes. Think of the deep impressions made on their young hearts by taking part for the first time in family worship, or in being taught a morning and evening prayer.

These children are very much delighted with the idea of going into the country and can hardly wait until the time comes for them to go. All the children are expected to be at the station one hour before train time so as to give plenty of time to get tickets and to put on their cards, and on which are written their name, address, and to go. We had our children to meet at the mission at six o'clock in the morning. With few exceptions they all were quite punctual; one little five-year-old boy put in his appearance twenty minutes before the time.

Many of the parents appreciate this friendly assistance, without which they could not have given their children this holiday.

We know from experience that it takes much time and patience to care for these children. But regardless of this, many Christian homes are being opened to them. Not all of you are so situated that you can take any of these children into your homes, but since it costs the Fresh Air Mission on the average of one dollar for each child, you can help with your means and thus have a part in the blessing. For the Master has said, "Who-soever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

There is one class we must tell you about, the disappointed ones. There are always more children wanting to go than there are invitations. A number of such are told to come to the station and take their chance of filling the vacancy left by those who fail to appear on time. It made us sorry to see the tears in the eyes of some such who could get no place to go.

Then again there are many negroes, Jews and such whose parents fail to keep clean, who as yet have received little encouragement to go, because so few homes can be found to receive them. In an adjoining district there are many just as deserving as the ones we are sending out this year, whom we hope our list of homes will allow us to invite another year.

May God richly bless these children and all who have so kindly helped in this work. For Jesus said that "who-so shall receive one such little child in my name receiveth me."

SAMUEL HONDERICH.

75 Tate Street, Toronto, Canada.

YOUNG PEOPLE'S BIBLE-MEETING PAGE

TOPIC: The Church at Work in the City. Luke 14:23; Jonah 4:9-11. (Missionary Meeting) July 28, '07

EDITED BY A. B. RUTT.

THE LESSON MOTTO.

To bring the gospel to every creature, to teach men to observe the "all things" which Christ commands, to go especially into the highways and hedges as we find them in our cities, is the direct command of our Savior.

DAILY READINGS.

July, 1907.
22. M.—The great invitation. Matt. 11:28, 29.
23. T.—The great commission. Matt. 28:19, 20.
24. W.—The great salvation. John 3:16-17.
25. T.—The great need. Psa. 14:1-3; Rom. 3:10-12.
26. F.—First missionary work in cities. Luke 24:47; Acts 8:5-6.
27. S.—Continued work necessary. Acts 19:3.
28. S.—The Church at work in the City. Luke 14:23; Jonah 4:9-11. (Missionary Meeting.)

A SPECIAL MESSAGE.

When men go fishing with a net, they naturally go where the fish are most plentiful. When Christ made the disciples fishers of men he told them to go into all the world, beginning at Jerusalem. Following the scattering of forces, the disciples went to various cities, and soon from Samaria, Antioch and other cities the work was spreading. These cities were the beginning places, probably because very few people lived outside of the towns, and hence greater numbers could be reached in cities than in rural districts. Cities are in great need because of the greater wickedness there as compared with the country. The cities comprise the real moral highways and hedges of the world today. God wants the highway and the hedge population of the world invited to the great feast. Of no other class has he said, "Compel them to come in." It needs hard persuasion in very many cases, but God loves the soul of one as he loves the soul of another and all are invited. There are cities in which the work is of almost the same nature as foreign mission work in heathen lands, for the people know not God, they are idolaters and worship gods of gold and silver, wood and stone, in the treasures and goods they possess. There are peculiar conditions in the city which demand more vigilance, more effort, more guidance. The temptations and allurements are multiplied, the danger of falling away increased, the example of ungodly and vain professors everywhere present. The desecration of the Sabbath, the violation or disregard of civil, moral and divine law more common. All these conditions combined have made many feel that a church that teaches plainness, separation from the world in walk and conversation, etc., cannot survive in the city. Has God a different gospel for the city than he has for the country? Is his grace insufficient for the needs of those who live in the city? Just because of such conditions we should put forth more effort for the salvation of people in the city. What are you doing?

BIBLE HINTS.

Luke 14:23. As the crowded city thoroughfare may hide many a criminal and the beautiful hedge many a thorn, so the crowded life and congested social conditions of the city, and its moral hedges that are supposed to separate higher from lower classes, contain many who are sadly in need of salvation. To these places God's servants are especially commanded to go and "bring them in" that God's table may be full.

Luke 14:24. Many are called, but few are chosen. Those only of the called are chosen who heed the call. There have been evangelistic meet-

ings held in cities, notices were printed and scattered broadcast on the streets and at the houses, inviting all to hear the gospel preached. Seldom have even one-tenth of these invitations been heeded. Of those who accepted, perhaps one of ten unconvinced ones accepted the further invitation to come to Christ. Christ cannot choose for his heavenly companions and guests those who will not come.

Jonah 4:9-11. Was Jonah angry with the worm that killed the gourd? And did he not pity the poor gourd? There was a worm that was destroying Nineveh, and God was angry with the worm—sin—but he had pity for Nineveh, where lived thousands of innocent children who were going to destruction if help came not. Would not the Lord have more pity for Nineveh than he had for the shrub? Should not Jonah? And should not we? God wills that we to-day bring his message to every Nineveh in the land, for he pities the innocents, and he has ordained that we shall in a measure become responsible for them. And can we not look for and use all our efforts to destroy the "worm" that is ruining the lives of so many thousands?

PERSONAL THOUGHTS.

Am I interested in city missions? Do I ever pray for the salvation of souls in the city about me, or of the souls in the city near me? Do I pray and pay for our city missions in Chicago, Philadelphia, Canton, Kansas City, Fort Wayne, Toronto, and other places?

In the cities the great majority of people today die without God and without hope in the world. Is God satisfied with our efforts for their salvation?

Secret orders, fraternal societies, life insurance companies and all other God-ignoring leagues, combines, unions and the like, with which the cities are overrun to-day, cannot save the people. They need Christ, and because they have not him these others flourish. We may be responsible for their growth and influence because of our feeble efforts for the cause of our Master.

How many of us are Jonahs in fact, if not in name?

ILLUSTRATIONS.

He Gave More and Felt Better.

Robert Newton, in an address at a missionary meeting in England related the following incident: "We had a very interesting meeting the other day in the country, and it fell to my lot to speak in the evening. After the meeting I went to a neighbor's home. All at once a man without ceremony opened the door and looked at me steadily and with an expression of such solicitude that I became quite alarmed. At last I said:

"What is the matter?"

"Matter! Matter! I am not satisfied with this."

"About what?"

"Why, about this business."

"What business?"

"Why, the condition of these poor creatures in the cities and in heathen lands. I have been a mile on the road; it is very dark, and very dirty; I was thinking about all you and the others had been telling us—and surely you did not tell us what was not true."

"What business that we should. The whole that we told you was truth, and we might have told you much more."

"Well, I gave you a shilling, and I thought that was pretty well for a man in my situation. I left the meeting and got a mile on the road; but think-

ing on these things, I thought that if I went home having given only a shilling, I might have no peace; I was, therefore, like to come back again."

"Taking a sovereign (about \$5.50) out of his pocket, and laying it before me, the man's countenance brightened up, and he began to smile, and said, 'You're like to take'; and then, shaking me by the hand, as if he felt that he was at peace with his conscience, away he walked, caring nothing about the dark night, and the dirty road which he had to travel over again."

How the Worm Multiplied.

A young girl was attracted to a city mission Sunday school. She became interested and then converted. Her conversion resulted in the conversion of a young brother, the reclaiming of a gambling father and a backslidden mother. Through the father's influence a rich employer was led to Christ, and he became a liberal contributor to city mission work and the "Freak Air" fund by which the poor city children and many tired, worn-out mothers were enabled to go to the country and recuperate. The young brother became an earnest Bible student, then a Sunday school teacher, then a minister. He is winning many to Christ. The girl is now the wife of a successful city missionary, in which success she is very largely instrumental. Thus the good work goes on. God alone can count the blessed results. But that young girl was won by the efforts of a very humble city mission worker, who thought she could do very little, but tried to do that little well. You do not call her work a failure, do you?

SUBJECTS FOR SHORT TALKS OR ESSAYS.

1. What city missions are for.
2. What are city missions doing?
3. What can I do?
4. Neglected features of city mission work.

AN HONEST TRAVELER.

A minister recently preached on a Sunday evening, in a distant city, on the "Greed of Gold," and in the course of his sermon condemned the liquor traffic.

Early the next morning there came into the minister's study a fine-looking, intelligent man about forty years old. "Is it better for a man to sell liquor or starve?" he asked.

This was his story: He was the traveling representative of a large city firm. He had gone to the church with another commercial traveler on Sunday evening, and the minister's sermon had been an arrow from the quiver of God straight to his heart. He left the church, went back to the hotel, sent the very first letter to the firm for which he was traveling, and whose remuneration for his services was generous, resigning his position, and saying that he could no longer conscientiously represent them.

"And," said the manly man before he left the minister, "last night I slept with a sense of peace and security, such as I have not enjoyed for years. I have no prospect for a new position, but upon this I am determined: I shall starve before I sell another drop of liquor. God help me!"

At noon the next day the minister was in conversation with one of the leading business men of the church, to whom he told this story. Immediately upon hearing it the merchant said:

"I am in need of just such a man. It is less than twenty-four hours he was in an honorable position with a good salary, illustrating the words of Christ: 'Seek ye first the kingdom of God, and his righteousness; and all things shall be added unto you.'"

Young People's Department

While you are about it, better attend to the somethings first and let the nothings go until the others are all attended to.

★
Although the Sunday school lessons are taken from the Old Testament, there is no lesson in which Jesus can not be held up as the great Leader and Teacher. Make the work of leading your pupils to Him a personal one. Let them know that Jesus comes nearer than the lesson, that he comes to every individual heart in every lesson, and knocks for admission.

★
Do not get the wrong impression that you must wait until you are ordained to the ministry before you can do something. Have you ever read of that grand Monmouth teacher in Pennsylvania, Christopher Dock? Of Saur, the printer? The church to-day offers such large opportunities to the layman, that none need be idle. None should be. If the church does not provide a place wherein every member, young and old, can find usefulness, the church has an urgent duty in that direction, and is missing great opportunities for advancement. But the church wants loyal workers only. It wants loyal members of the body of Christ, men and women who remember their solemn vows and who are willing to stand in back row as well as in front, loyal and steadfast in any position, willing to spend and be spent for the cause of Christ, as loyal members of the church to which they have promised allegiance.

For the Herald of Truth.

GLIMPSES OF EUROPE.

By J. Bontrager.

VI.

As we emerge from the huge tunnel that occupies a good part of an hour in passing we at once find ourselves among a different people. The Latin type predominates. The architecture, gardens, almost everything gives evidence that we are now out of the land of the ancient Gaul and Teuton. The language is also strange, the Romance being spoken, which is a sort of compromise between the old Latin and the dialects of the North, with a good seasoning of the Italian of Lombardy. Here I met a banker from Lugarno who was returning from a hunting trip. This gentleman spoke very good English and advised me to stop at Lugarno, where he showed me unusual country.

Lugarno is a fine city of about 10,000 people in the winter season. We would call it in our country a summer resort. The place contains many good hotels and is situated upon the shore of a beautiful lake of the same name. The scenery is magnificent. Mountains raise their lofty steep slopes on three sides with their glistening glaciers reaching far into the sky, while all about you is the beautiful shrubbery and vegetation indicative of a semitropical climate. Here are beautiful gardens and villas dotting the shores of the lake; the foothills abound in grass upon which feed the cattle, sheep and goats. Everywhere we see multitudinous evidences that we are now nearing the country we most dreaded to visit alone. Everywhere throughout the country along the road are erected shrines with the crucifix and the image of the Savior, where the natives may halt and repeat their prayers. At Chiasso we stopped to change cars, being transferred to the Italian Railway. Once more we opened our baggage for customs inspection, also exchange our currency for Italian, which is very similar to the franc in France. During the stop of a few hours I take the opportunity to take a few snapshots, and walk out on the hill top and take a view of

the surrounding country, then off again on our way to Milan. On this part of our journey I fell in with a football team from Switzerland, also bound for Milan to play the crack team of that place. As one of their men failed to appear in time for the train, I was invited to take his place in the game. I considered it in the light of an honor, but very naturally declined with the best of gentlemen. Intelligent young fellows, splendidly developed physically and very pleasant traveling companions. (Perhaps these young men saw in Bro. Bontrager's more than six feet of athletic, youthful vigor, very desirable material for their line of work.—Ed.)

Bidding adieu to my congenial traveling companions as the train entered the depot at Milan, I set out to take a view of this interesting city and capital of Lombardy. To my surprise I found this country as the despicable "Dago," with his swarthy features and his squalid surroundings. Imagine my surprise then to find here a tall, strong, healthy looking, vigorous and intelligent people, well fed and well dressed. My views of the Italian were, I confess, somewhat shattered—for the time being at least.

Milan was an important town under the Romans, was taken by Atilia in 452, totally destroyed by Frederick Barbarossa in 1162, and has figured prominently in more recent history. It has today a population of about 600,000, and is a manufacturing center principally of silks. It is most noted, however, for its famous Gothic cathedral, which is one of the largest Catholic cathedrals in Europe, exceeded only by St. Peter's in Rome and the cathedral of Seville, Spain. It is nearly 600 feet long and 288 feet wide. The height of its nave is 155 feet. The central spire is 360 feet high. Some 2,000 pinnacles and statues decorate the exterior. Strange to say a number of people live on the roof of this famous structure. The view from the spire is one long to be remembered. The Alps form nearly a semi-circle and the Apennines to the south enclose almost all of the remaining space, leaving only the level, fertile valley of the Po as it stretches far to the south-east in all the richness of its verdure and beauty of scenery to rest the eyes as a change from the wondrous grandeur of the enclosing mountain fastnesses over which in times long past swarmed the fair-haired barbarians of the North in their incursions upon ancient Italy. The mass of masonry on this huge pile was begun in 1386, the greater part finished in the fifteenth century. Napoleon I. resumed the work in 1805, but even at that it is not fully completed. Here I listened to a sermon preached by one of the Italian Cardinals, Sunday, Dec. 9, 1906.

Of the other churches St. Ambrose, founded by the church father of the same name in the fourth century, is noteworthy. Its present form, however, dates from the twelfth century. Here the old Lombard kings received the "iron crown." The building is adorned with frescoes and mosaics of the ninth century. The most ancient church of Milan is St. Lorenzo, the interior of which at one time belonged to a Roman bath or temple of Bacchus, a palace built by the emperor Maximian. The colonnade is also of ancient Roman architecture. Other places of interest are the Brera or Palace of Science and Art. This gallery contains some of the finest works of Italian and Venetian schools of art, including Raphael's famous "Spasmodic." In the archaeological museum on the ground floor of the Brera are preserved many interesting monuments, representing the sculpture of many of the masters. The library of the Brera contains upwards of

200,000 volumes, including some important Venetian chronicles, but it is not so rich in manuscripts as is the celebrated Ambrosian Library.

Many other interesting places and objects are found here, but we pass on to Pavia, which contains the oldest university in Europe, said to have been founded by Charlemagne, in 774. It also contains a few very old churches, a beautiful monument of St. Augustine, a covered bridge dating from the fourteenth century, and other interesting features which for want of space cannot even be mentioned. Let me add one word in passing: The reader may have been incidentally told of the beauties of the plain of Lombardy, but only he who stands upon the great cathedral of Milan and casts his eye over the marvelously beautiful and well cultivated plain, enclosed by rugged mountain fastnesses on north, west and south, with a magnificent level valley of the Po stretching far eastward to the horizon, can realize the wondrous beauty of this part of God's earth.

For the Herald of Truth.

THE MATTA SACRIFICE.

By M. C. Lapp.

It was on a bright, cool morning in the month of March, while the orphan girls were at the village to escape the danger of contracting the dreadful disease of plague which was in Dhamtari at that time, that the old witch doctor from the village of Murkura came to Balodighan to perform his duties in killing a sacrifice in fulfillment of a vow taken by the farmers of Balodighan some months before, during which time the plague was among the cattle and buffaloes here. This plague gets among cattle and buffaloes nearly every year, and many die, and last year this disease took many cattle. Medicine was given and many recovered and the cattle were nearly all well, but the old witch doctor was called, and he stated that goats, chickens, etc., had to be offered to the goddess of the smallpox, as it is believed that she has become angry for some reason or other. The ceremony began about 8 a. m. The head of every house in which there had been any deaths, met at the house of Dasrat Sonkar. After all had gathered, at the order of the witch doctor Dasrat took up the sacred fire which was placed in an earthen pot, and slowly started toward the plal tree, under which our tent was at that time. Under this tree there also is a shrine called the Mata Dave; this shrine is in honor of the goddess of the smallpox.

Just ahead of the procession a man with a broom swept the way. On reaching the shrine the man with the fire removed his shoes and bowed with the fire before the shrine. The witch doctor then bowed before the fire and took it and placed it on the left side of the stone that represents the goddess, and then threw some native sugar mixed with some spices into the fire. The wind blowing from that direction, took the sweet incense over the goddess. After this he took some red color and daubed on the stone that represents the goddess. Then there was some bread, oil and sweets offered, and some rice and coconut. After this the knife with which the goats and chickens were to be killed was taken and worshipped; then sharpened. Then the goats and chickens were bowed before. Then they were all killed, the owners taking the dead animals home and eating them. The witch doctor received one chicken and some rice for his part of the bread and the coconut were all divided up among those who wished to eat of it. The idol did not get any of it.

We hope to see the day when this old shrine may be overthrown and the people may have learned to worship the true and living God.

Dhamtari, C. P. Ind., May 12, 1907.

The error of one moment becomes the sorrow of a whole life.

HERALD OF TRUTH

Thursday, July 18, 1907.

J. F. FUNK AND A. B. KOLB, Editors.

Entered March 4, 1905, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.
The Herald of Truth, one dollar per year. If sent by mail, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Obedience to one address, \$1.50 a year.

For the Herald of Truth.

THE NIGHT.

By E. Humbert.

How grand and solemn is the night!

At close of day

O'er all this hemisphere it spreads

Its somber mantle round our heads.

And bids us pray.

It bids us pause upon the brink

Of each day's toll—and think.

For the Herald of Truth.

REMEMBER.

By Nettie L. Reecher.

"Remember now thy Creator in the days
of thy youth" (Eccl. 12:1).

We rise early in the morning while the dew is yet sparkling on leaf and flower and the happy birds are chanting their morning songs of praise to their Maker. How lovely it is to breathe the pure morning air in which we must begin our labors to put in a full day's work in whatever it may be. So spiritually, we have the advantage of those who wait until the high noon of their lives to make a start for heaven. Life is short at best, and no time is allotted for idleness. When we think of God's great love for man, how little we do accomplish for him, not that we are to be saved by our works, but to hold fast to our profession, and possess the unvarying faith in the true God and work with an eye single to his glory.

"Remember Lot's wife" (Luke 17:32). Those of us who have started on our first and last trip through the wilderness of the world, and have set our faces Zionward, marching toward the celestial city of God, eternal in the beautiful heavens, meet with many difficulties and trying temptations, so that Christ thought of the necessity of cautioning against returning again into the sordid of sin, which we renounced before God and man. He that taketh hold of the gospel and looketh back is not fit for the kingdom of God and is stunted in his spiritual growth.

It is astonishing to see how some people who profess to be "real good" Christians, take every advantage they can get to gaze longingly back to the lust of the world, and yet wish to be called good church members. Just as long as we have a craving hunger for the world's perishable mess of pottage, we are just as much in danger, if not more so, as if we had never made a profession. Some people regard religion as they do smallpox; they desire to have it as light as possible, and are careful that it does not mark them. In the large cities people move out into the suburbs to avoid the payment of high taxes, and so many of the citizens entitled for heaven move out into the suburbs of sin to avoid the blessed duties of heaven. The enemy is daily trying to coax pilgrims into his bygone meadow of despair, and to see, he very often accomplishes it and takes them captive. We all need the grace of God to make straight furrows in the Christian life, and at the best we unprofitable servants are far behind the mark. Therefore remember Lot's wife in this lonely desert of struggle and strife.

"Remember the Sabbath day to keep it holy" (Ex. 20:8). The Sabbath day is given to mankind after every week of toil and care for recreation for both soul and body. How thankful we should be that we have the privilege of assembling ourselves together in the Lord's house! We

HERALD OF TRUTH.

really believe that few appreciate this as they should. The remark is often made by young folks and older ones, too, "I am too tired to go to church to-day"—the very place where they should be busily engaged in the service of the Master. If God had become as tired of you as you are sometimes of going to church and keeping his will, where would you be? You would have withered away out of existence and not have the privilege to spend the hallowed day even in vain, idle talk and sinful pleasures. We see people ride out on Sunday morning and return again in the evening; thus spending the day without any exercise whatever in religion.

Christ took bread and broke it and gave it to his disciples, saying, "This is my body which is given for you; this do in remembrance of me" (Luke 22:19). This is one of the many sacred commands on record for us to observe as believers in Christ, to show our spiritual relation to him. It is a season of refreshing to the soul to partake of the emblems, representing the broken body and shed blood of Christ. We must not do it in form only, but in remembrance of him, and approach the Lord's table with the thought of how much he suffered for us that we may enjoy these blessed privileges.

Let us plead for grace to be "strong in the Lord and in the power of his might," and cry aloud and spare not, for truly the harvest is great and the laborers are few. The call is going out, Come and help us; and if we cannot reap with the sickle, we can help carry sheaves or bring a cooling drink of crystal water from the fountain to quench the thirst of those who have borne the heat and burden of the day. Many a sheaf might have been gathered into the Lord's garner that is now standing out in the world uncared for, simply because of lack of sympathy and a few words of encouragement, directing them toward heaven. Is it a wonder that there are so many wretched sinners struggling in the slough of despondency, while some Christians are such poor reflectors! May the Lord give us grace to stand up boldly and faithfully for him, and be true soldiers for his cause in this earthly conflict which is but the triumph, compared with the endless days of eternity. We have reason to believe that we have reached the Saturday evening hour of our present world. May we all be ready to enjoy the eternal Sabbath of rest over yonder and hear the welcoming words of Christ to the dying thief on the cross, "To-day thou shalt be with me in paradise" (Luke 23:43).

"Help me, dear Savior, thee to own,
And ever faithful be;
And when thou stitest on thy throne,
O Lord, remember me!"
Ringgold, Md.

ITEMS.

At a recent Catholic funeral in the city of Lancaster, Pa., the funeral services were conducted by a son of the deceased, who is a priest, the altar boys were grandsons and the pallbearers nephews of the deceased.

William Reynolds, the blind, deaf-mute imbecile, whose name is becoming well known, has at last found a refuge in the Infirmary at Springfield, Ohio. Nevertheless his paternal aunt now wants him out and offers to care for him at a dollar a day. Her request will probably not be granted.

Francis Magen, for many years a minister of the Moravian Church, died on July 7, in Little, Pa., aged ninety-two years. He was the author of "Old Landmarks or Faith and Practices of the Moravian Church," and also the author of a piece of music, "Morning Star," which has become very popular as a Christmas song among that people.

Francis Murphy, the world temperance lecturer, died in Los Angeles, Cal., June 30. He was born in Ireland, came to this country, was a drunken sot until 1870, when he was converted in a gospel mission in Portland, Maine, never drank another drop of strong drink, began to speak in public soon after, and made over 25,000 speeches, traveling over 1,000,000 miles in all parts of the world. His labors turned many thousands from drink.

DEATHS.

Stemen.—Catharine Stemen departed this life on July 4, 1907, at 3 M. She was born in Franklin Co., Pa., Nov. 3, 1837; moved to Ohio with her parents, Abraham and Catharine Lehman, over sixty-five years ago. They located on the old homestead now owned by the heirs of Ahr. S. Lehman, near Canal Winchester. She was united in marriage with Benoni Stemen (she now bore him) on June 10, 1856, and they lived together over fifty-one years. The year after their marriage, she with her husband, united with the Mennonite church and continued a faithful member to the time of her death, always exhibiting in her life the characteristics of true piety, giving an example to all around her of her faith in the Redeemer of the world. She was kind, considerate and tender in the management of the affairs of the home and in the discharge of her maternal and other duties, tenderly devoted to her children. ready to make any sacrifice for their comfort and happiness, but always inculcating both by precept and example the principles of Christianity. She was a faithful wife, a kind mother, and a good neighbor, ever ready to lend a helping hand to those in need. Her long life in this community is an open book to all who knew her. They can speak of her modesty, humility and her true devotion to her family and the church of her choice. She is survived by her husband, four sons (George, Martin, Andrew and Benoni, all living near the home) and three daughters (Leah, residing in Van Wert Co., Ohio; Catharine, near Elda, Ohio; Rachel, living near the family home), fifteen grandchildren, and four great-grandchildren, with a very large number of relatives and friends, who mourn her death, but not as those who have no hope. Many of her relatives have passed on before. She leaves four brothers, one sister, two grandchildren, who are now with her and the blood-washed throng in heaven. The funeral services were held July 7, at the home of the deceased, by Bro. H. near the home, by Bro. John Blosser. Text, Rev. 11:2. The house could not contain all the relatives and friends that were present to pay the last tribute of respect to the departed saint.

Andreas.—Mary H. Rutt was born in Lancaster Co., Pa., June 24, 1851; died July 5, 1907. At the age of thirteen she was married to John West and located near Sterling, Ill., where she spent the remainder of her life. On Oct. 28, 1869, she was married to Martin Andreas. To this union were born three sons and three daughters, all of whom survive her. For many years she was a faithful member of the Science Ridge Mennonite congregation. She was a true Christian, and her husband because of her devoted Christian life. Funeral services were held on the 7th, conducted by A. C. Good. A large concourse of people gathered to pay the last tribute of respect to one whom they so dearly loved.

King.—Lydia Maude, only daughter of David M. and Jamina P. King, was born in McArthur Twp., Logan Co., Ohio, Dec. 2, 1883; died at the home of her parents in W. Liberty Twp., Logan Co., Ohio, June 29, 1907, aged 23 Y., 6 M., 27 D. At the age of sixteen years she realized her lost condition and accepted Christ as her Savior and guide and became a member of the Amish Mennonite church. The hand of affliction was soon laid upon her and she never regained her former health. She led an earnest Christian life, though much of the time she was unable to attend the house of worship. Some time before her death she was afflicted with an ailment, which was done on June 1, and from that time on she was fully persuaded that God would restore her to health if it was his will, and if not, that he would order her to leave this life to his glory. She bore her great suffering with Christian fortitude and was an inspiration to all whose privilege it was to minister to her during her sickness. She often spoke of the joys of Christian service and longed for the time when she could depart and be at rest. She leaves father, mother, one brother and many friends to mourn her early death. She will be sadly missed in the home, but we feel that our loss is her eternal gain. She has finished her course and her name is now on the roll of the redeemed. God grant that we may be prepared to meet her. Funeral services at S. Union, conducted by C. K. Yoder and Abner Miller, from 2 to 4 P. M., in the cemetery at the Alexander cemetery on the DeGraff road.

Stoner.—On July 5, 1907, in Millersville, Lancaster Co., Pa., at the home of her son-in-law, Jacob P. Lehnart, after an illness of ten days, Elizabeth Stoner, widow of the late Remben Stoner, in the seventy-third year of her age. She lived almost her entire life in the home in which she died. Her husband died thirty-two years ago. She was a member of the Mennonite church. She is survived by one daughter and a brother.

Order Sunday school supplies and Lesson Helps of the Mennonite Publishing Co., Elkhart, Ind.

July 18, 1907.

SUPPLEMENT TO THE HERALD OF TRUTH.

FREE MASONRY AND ODD FELLOWSHIP.

Agreeably to a promise made some time ago, I proceed to give you a short article on the subject of Masonry and Odd Fellowship. I was a member of both orders, and am therefore competent to judge of both—and am also an humble member of the household of faith, and therefore competent to judge of it. In relation to the two orders of Masonry and Odd Fellowship, about which so much has been said and written, I design only to speak as a Christian may and ought to do. They are purely human institutions, created for purposes to be fulfilled on earth only—having no bearing whatever on the world to come. This I affirm solemnly, for I well know the truth to be of other than that has any allusion to the world to come, or any influence upon our destiny there, it is borrowed from the great Book of books and its holy institutions. The ceremonial of both is dignified and impressive, and the objects of both purely benevolent. The true object of the secrets of both orders is purely selfish—to recognize their members and to confer their benevolence to the other. He permitted to say frankly, that if I did not know "the philanthropy of God our Savior," I should devote myself heart and soul to the limited philanthropy of the orders in question. But I cannot continue my connection with either order, because I am a member of a nobler order, and the subject of a purer and more expansive philanthropy—a philanthropy that is divine. "The secret of the Lord is with them that fear him" (Psa. 111:4), and such need no human secrets to make them happy. To the Christian who fears the Lord, the secrets of these institutions are unnecessary. To him who belongs to the brotherhood of faith, the brotherhoods of earth are unnecessary and useless. To him who is well instructed in the mystery of godliness, "God manifest in the flesh," the mysteries of any human institution under the heavens are alike needless and useless. To one whose heart is alive to the love of God and of all who are born of God, there is a mysterious sympathy that recognizes a true brother, whether of high or low degree, by sure and infallible "signs" and "pass-words" and "grips," far more palpable and unerring than ever emanated from any human institution. The eye that glimmers with delight at the name of Jesus, and the hand that grasps firmly and undoubtingly the hand that is extended to it, because it is that of a Christian; and the words of truth and love and tenderness that pass between two affectionate Christian brethren, are as superior to the mystic signs and words and grips of a Mason or an Odd Fellow as are the reviving rays of the glorious sun to the twinkling of your distant stars "that glitter on the mantle of night."

I mean not to insinuate a racial comparison between Christianity, glorious and victorious, Christianity, and the secret order in question. What I have to say of them is only to place them in their true positions. They are "of the earth, earthy." I may not, as an honorable man, speak disrespectfully of them; but as a Christian I may—nay, must speak the truth. From both these orders I have personally derived both pleasure and profit, but what could these do for me when the last struggle comes and I am called upon to "shake off this mortal coil"? Ah, there's the rub. These earthly institutions and brotherhoods, with all their influences, terminate here; and it is not more true poetic, that "there is no union here of hearts that finds not here an end."

I have much more to say on this subject; but I am, as I presume you are, a friend to "short articles" and shall therefore await your pleasure and that of your readers for a further hearing.

REMARKS.

The Masonic and Odd Fellow institutions seem to be more or less religious institutions. They have sacraments, solemn initiatory rites, religious festivals, processions and funeral obsequies dis-

inctive of their orders—the Bible publicly acknowledged and pompously carried in their solemn processions and sublime anniversaries. It is true their fraternal charities are rather extensive. The Jew, the Turk, the Deist, as well as the Christian, may be Free and Accepted Masons. The Jew will carry the Christian Bible, the Romanist the Protestant version of it, and even the Turk will dispense with his Koran for the sake of his Masonic brethren and the sweet communings of the mystic tie. Now as one religion and one church are enough for one man, some think it altogether unnecessary for those united in such a fellowship to seek any other brotherhood or communion; indeed, so think a great majority of themselves. In this point I agree with them. Free Masons have just as good a right in this community to have their balls and temples, their priesthood and sermons, their rites initiatory and confirmatory, as any other people. But as one church is enough for one man, it may be questionable whether they ought also to seek admission into the Christian church, or whether Christians should seek admission into their church. No man can serve two masters, nor be a member of two distinct churches. I wonder not, then, that so many ultimately cleave to the one and disparage the other. But that a Christian man can be improved in his morals, or be made more liberal in the cause of humanity by the Masonic faith and hope, I am at a loss to comprehend. As difficult to me it is to imagine how a Christian can be more liberal in the name and for the sake of the Masonic, than in the name and for the sake of the Christian tie. Nor can I well understand how any Christian man will answer to Jesus Christ the question why he preferred to have his charities entered in the name and to the honor of a mystic Mason, rather than in the name and to the honor of Jesus Christ. But of one thing I am certain, that when any man among us does all the deeds of benevolence which the Lord expects from him, he will not have a dollar to spend in the name and to the honor of the seven mysteries of Free Masonry.

KANSAS-NEB. MEN. CONF. MISSION BOARD.

Report for Quarter ending June 30, 1907.

RECEIPTS.
Milan Valley Cong., Okla.—K. C. Mission, \$5; O. P. Home, \$1; India Mission, \$5. Total, \$15.00.
Pena Cong., Newton, Kan.—Incidental, 50c; Ministerial, \$7; Home Mission, \$3; Evangelizing, \$13.50; Chicago Mission, \$10.25; K. C. Mission and Building Fund, \$80; O. P. Home, \$5; Orphans' Home, \$7; India Mission, \$35; not stated, \$15; Russian Famine, \$1; China Famine, \$5.20. Total, \$220.00.
Spring Valley Cong., Kan.—Evangelizing, \$15; Chicago Mission, \$11.71; K. C. Mission, \$15; India Mission, \$7.50. Total, \$22.27.
West Liberty Cong., Kan.—Ministerial, \$1; Home Mission, \$1.90; Evangelizing, 50c; Chicago Mission, \$5.75; K. C. Mission, \$5.15; O. P. Home, \$4; Orphans' Home, \$5; India Mission, \$26; not stated, \$1.40; Russian Famine, \$5; China Famine, \$5. Total, \$61.70.
Pleasant Valley Cong., Kan.—Incidental, 75c; Evangelizing, \$1.50; K. C. Mission, \$3.50; India Mission, \$3.00; India Orphans, \$15.30. Total, \$24.05.
Joseph and Lizzie Herschberger for India Orphans, \$15.00.
Larned Cong., Kan.—Ministerial, 50c; Home Mission, \$2.50; Evangelizing, \$5.50; Chicago Mission, \$2.50; K. C. Mission, \$3.50; India Mission, \$3. Total, \$18.50.
Hoseland Cong., Neb.—Incidentals, 80c; Ministerial, 80c; Home Mission, \$1.30; Evangelizing, \$1.60; Chicago Mission, \$3.00; not stated, \$1.50; K. C. Mission, \$1.50; Building Fund, \$28; O. P. Home, \$1.55; Orphans' Home, \$3.05; India Mission, \$3.55; not stated, \$5; China Famine, \$15.50; General Fund, \$1; Chicago Workers, \$5. Total, \$75.65.
Peabody Cong., Kan.—Ministerial, \$1.75; Home Mission, 75c; Evangelizing, \$2.25; Chicago Mission, \$2.25; K. C. Mission, \$10.50; India Mission, \$2.25; China Famine, \$2. Total, \$49.85.
Osborn Cong., Kan.—Ministerial, \$1; Evangelizing, \$1; Chicago Mission, \$3; K. C. Mission, \$1.50; General Fund, \$1. Total, \$11.00.
Grand total, \$588.02. Gratefully acknowledged, J. G. WENGER, Treasurer.

Harper, Kansas.

WELSH MOUNTAIN INDUSTRIAL MISSION.

Report for Quarter ending July 1, 1907.

RECEIPTS.

Millard Miller, \$1c; Kinser Mrs. Meeting, \$35.10; Henry Hershey, \$5; a Brother, \$1; J. B. Hersey, \$1.00; R. Buckwalter, \$1; Abr. Metzer, Sr., \$3; Bro. Houck, 50c; Leah Martin, \$1; a Sister, 24c; Floyd Graybill, \$2; S. H. Musselman, \$5; Geo. Musselman, \$1; J. W. Martin, \$1.40; Landis Hersey, 70c; Red Well-S. S. Meeting, \$26.23; Mahlon Shue, 75c; Joseph Bechtel, \$15; Moses Hershey, \$2; a Brother, \$10; a Brother, Souderton, Pa., \$10; a Brother, \$2; a Brother, \$1.00; a Sister, \$1; S. J. Maust, \$2; Sister Funk, \$1.50; Mrs. Abr. Weaver, \$1; William Burkholder, \$1; Lillian Risser, \$1; Friends, \$23.38. Total, \$156.88.
Received for Mdse., \$1,811.13; labor, \$2.60; rent, \$24; telephone receipts, \$18.47. Total, \$1,966.47. Previous receipts, \$1,515.90. Total to July 1, 1907, \$5,512.37.

EXPENDITURES.

Paid for Mdse., \$1,255.30; rent, \$4; labor, \$3.80; general expense, \$241.41; borrowed money returned, \$450. Total, \$1,956.51. Previous expenditures, \$1,493.03. Total to July 1, 1907, \$3,449.54.

SUPERINTENDENT'S REPORT.

Clothing—Paradise Sewing Circle, \$10.79; Mrs. Ida Haag, \$3.07; Lutz Friends, \$2.18; Mr. McLaughlin, \$2.88; Mrs. Dunwoody, 75c.
Provisions—Daniel Ellsworth, 75c; a Sister, 25c; a Sister, 25c; Sister, Rheims, Pa., \$2; E. L. Heisey, \$1.88; Elizabeth Myers, 75c; Tillman Schwager, 50c; a Sister (one hog), \$7; Noah Zimmerman (carpet rags), \$2.04; Noah Good (carpet rags), \$1.28; a Brother, \$1.00. Total for quarter, \$36.52. Gratefully acknowledged, NOAH H. MACK, Treasurer and Superintendent.

CONFERENCE NOTICE.

The Western District Amiah Mennonite Conference will meet the Lord willing, at East Union meeting-house, near Kalona, Iowa, Sept. 18 and 19. Sunday School Conference on the 20th. A cordial invitation extended to all. Kalona is the nearest railroad station, one passenger train going west daily at 9:45 a. m. For further information write to J. A. HOLLER, Sec.

BARGAINS IN BOOKS.

Special Sale of Books Damaged by Fire, Water and Smoke.

Many of these books show only slight traces of the fire, while others are somewhat scorched or smoked on the edges or became wet. But every book offered in this list is complete, although on some the binding is damaged more than on others. Every one ordering from this list, however, will receive full value for the money. We have only a limited number of these books and those ordering first will get first choice. All of the books are fully worth the price at which we offer them. Some are only sold, the binding otherwise not being injured at all.

Title of Book.	Regular Price.	Fire Sale Price.
Touching Incidents and Remarkable Answers to Prayer. Large edition, cloth	\$1.00	\$0.30
Dying Testimonies of Saved and Unsaved. Cloth	1.00	.30
Sermons by the Devil. Cloth	1.00	.35
The Red Telephone.	1.50	.65
Talks with Church Members. Bd. . . . .	.35	.18
Manual of Bible Doctrines. Cloth . . . . .	.60	.25
Pitfalls and Safeguards. Boards . . . . .	.50	.20
Bible Heroes. Cloth	1.00	.35
Women of the Bible. Cloth	1.00	.65
Step Step through the Bible. Cloth	1.00	.60
New Child's Life of Christ. Cloth into two lights. Cloth	1.00	.40
Touching Incidents and Remarkable Answers to Prayer. Children's edition, boards . . . . .	.35	.15
Children's Bible. . . . .	.50	.25
"India, The Horror Stricken Empire. Cloth	2.00	.35
"Letters from Heaven. Cloth	1.00	.60
"True Manhood. Cloth	1.00	.60
Bible Chats with Chicago.	1.00	.65
Wandering Soul. Half leather	1.25	.75
"Journeys of Jesus. Cloth	2.25	1.35
"Journeys of Jesus. Cloth, gold edges	2.75	1.50
"How to Keep Healthy. Cloth	1.00	.40
"What a Young Woman Ought to Know. Cloth	1.00	.65
Kennedy's Perfect Recipe Book. Paper . . . . .	.25	.15

New and Complete History of the World. Cloth	2.50	1.15
The Beautiful Story of the Bible (Hurlbut). Cloth	1.25	.45
*Shall We Continue in Sin? Cl. . . . .	.75	.45
*The Old Evangel and the New Evangelism. Cloth	1.00	.70
Select Sermons. Cloth . . . . .	.35	.23
Future Tenses of the Blessed Life. Cloth . . . . .	.30	.18
*Baby Bible Stories. Cloth . . . . .	.50	.35
*Stalker's Life of Christ. . . . .	.50	.40
Inspired Through Suffering. Cl. . . . .	.50	.35
The Two St. Johns of the New Testament. Cloth	1.00	.70
*The History of the English Bible. Cloth	1.25	.75
*Young's Bible Outlines. Manila . . . . .	.25	.13
Mennonite Church and Her Accusers. Half leather . . . . .	.50	.30
Light in the East. Cloth . . . . .	.75	.45
*The One Gospel. Cloth . . . . .	.75	.45
*Monument Facts and the Higher Critical Fancies. Cloth . . . . .	.75	.50
*The Church of Christ. Cloth	1.00	.70
*Around the Globe and Through Bible Lands. Half morocco	2.00	.50
The Prince Messiah. Cloth50	.30
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Sermons by the Devil.—By Rev. W. S. Harris, author of "Mr. World and Miss Church Member," etc., showing the many subtleties Satan uses to deceive the people, given in the form of sermons. Regular price, \$1.00. Damaged, 65 cents.

Women of the Bible.—Bound in cloth, illustrated, large print, 319 octavo pages. A good book. Usual price, \$1.00. Damaged, 65 cents.

Note.—Books marked * were not damaged whatever by the fire, but were soiled a little by smoke, although so little that it can hardly be noticed. Still, we are going to sell them at these greatly reduced prices.

Every book in the list, at whatever price it is offered, is a bargain. Books which are too badly burned or soiled by water, to be of any value, are not included in this list.

Special.—When ordering do not forget to state your second and third choice, so in case your first choice of book or books is sold we can send you something else that will be satisfactory to you, without first having to write you.

Send us your order at once.

Mennonite Publishing Co., Elkhart, Ind.

NEW BOOKS

The Young People's Bible.—Thumb index, red under gold, 6x7 inches, minlon, 16mo, references, India paper, bound in leather with divinity circuit, weighs about twelve ounces. Just the Bible you want to carry with you, without being burdensome. Sent by mail to any address for \$2.00. Any one sending \$2.50 will get the Bible and the Herald of Truth for one year.

A Cheap Bible.—Self-pronouncing edition (152), bourgeois type, 16 mo, 1,496 pages, leather bound, divinity circuit, red under gold edges, 6x7 inches, 32 additional pages of illustrations and maps. This Bible is desirable because of its fine large print and the extremely low price. Sent by mail to any address for \$1.50. With the Herald of Truth one year, \$2.00.

Schohar's Bible, illustrated, minlon, 24 mo, morocco binding, divinity circuit, with overlap and bottom clasp, 4 1/2 inches, 1 1/2 inches thick, good clear print, nicely illustrated. Contains in addition to the Bible text simplified helps to Bible knowledge, viz.: The story of the Bible; characters of the Bible; their countries and journeys; 28 leading events and their dates; 8 most influential books of the Bible; 7 most remarkable chapters; 7 most helpful verses; maps, etc., etc. This is especially adapted to the children and young people. Will be sent postpaid to any address for \$1.50.

This is a new Bible just out, and will no doubt have a large sale. The bottom clasp will do away with the rubber band to hold it together. Address, Gilt of the Lesson.—Twenty. A book for the vest pocket, in leather binding. A concise exposition of the International Sunday school lesson for the year 1907, by R. A. Torrey. An excellent little work for both teachers and older pupils. Regular price, 25 cents. We have a small lot still on hand which we will close out at 20 cents until our supply is exhausted.

The Ten Commandments.—We have a beautiful card, 3x12 inches, with the Ten Commandments printed in gold and a nice gilt border, to hang on the wall and have them constantly before the eyes of those in the room, or it would make a nice reward for the children in Sunday school who commit them to memory, or as a reward for whatever the teacher might choose to reward them for. These will be sent to any address for 40 cents a dozen. For single copies, 5 cents each. We desire to call the attention of Sunday school teachers and superintendents especially to this offer.

"What Think Ye of Christ?" is a book newly translated from the German and is from the writings of Bettes. It is one of the best we have read for a long time. The book is published in octavo size, 5 1/2x8 inches, nice large print and contains 102 pages, strong paper cover. Price, 50 cents by mail. Those who wish to read a real substantial gospel exposition of the life, character and office of the Son of God on earth should not fail to get and read this book. It will give you a clearer insight into the oft repeated question, "What is Christ to us?" Send for a copy.

The Red Telephone, or, Tricks of the Tempter Exposed, being messages from the underworld of sin and how they are answered. A book portraying the grave dangers found in the various walks of life; the pitfalls and methods of escape, a semaphore of forty danger signals; a warning note to save young men and women from wreck and ruin. Profusely illustrated, cloth, large print, large octavo size, 397 pages. Regular price, \$1.50. Present stock, 65 cents.

Story of Christ's Passion.—Told and explained by E. B. Osterope. An account of Christ's death and the events preceding his death, etc. Bound in cloth, coarse print, 232 octavo pages. Gives many valuable thoughts. Price, \$1.50. The copy is slightly damaged on the cover and will be sent by mail to any address for 65 cents.

WALL ROLL.

Daily Comfort.—A Prayer, a Promise, a Precept and a Praise passage given in large type on each page, and one full page is devoted to each day. The roll has 31 pages and the page is 13x20 inches. This is a great comfort to the sick when hung on the wall in front of them where they can read it without straining the eyes. It is also helpful to those in health when amidst the busy labors of the day they can look up and be reminded of God's love and goodness on the chart hanging on the wall before them. Price by mail, 75 cents. Address all orders to Mennonite Publishing Co., Elkhart, Ind.

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2—	Solemn Appeal. Anon	2
3—	Unspiritual Marriage. By A. Smith	3
4—	Concerning Missions. Anon	2
5—	Against Secretism. By D. L. Moody	2
6—	The House of Darkness. Anon	2
7—	Dying Without Hope. Anon	2
8—	A Name to Live, Rebuked. Anon	2
9—	Repentance. Anon	2
10—	Which Heaven Do You Prefer? By Weaver	2
11—	Which Route? Anon	2
12—	U. S. or S. S. By C. Brady	2
13—	The Sculptor's Perplexity—Life or Death. By J. H.	2
14—	The Word and Necktie. By Adonijah Judson.	2
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31—	The Warning. Anon	2
32—	A Strange Dream. Anon	2
33—	Satan, Liquor Dealers & Co. Anon	2
34—	Secret Societies not for Christians. By A. J. Gordon. Jos. Cook. C. G. Finney	8
35—	Outline of Bible Teaching. By J. S. Coffman	8
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The above Tracts are printed for free distribution. Stamps to pay postage and donations to encourage this good work will be appreciated. Mennonite Publishing Co., Elkhart, Ind.

OUR BOOK STORE.

We desire to call the special attention of our friends and patrons to our large line of good books. We still carry all the books usually read by our Mennonite people, and if you do not have a catalogue send for one at once, and if you want a book of any kind send your order. If you do not find it in the catalogue write us and we will give you prices. Remember that for all kinds of Sunday school supplies the Mennonite Publishing Co., at Elkhart is headquarters. Send us your order; you will receive good value for your money and kind treatment. Mennonite Publishing Co., Elkhart, Ind.

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HERALD OF TRUTH.

Organ of Seventeen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, JULY 25, 1907.

Vol. XLIV. No. 30.

NOTICE.—All matter intended for publication should be addressed **HERALD OF TRUTH**. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed **MENNONITE PUBLISHING CO., ELKHART, IND.**

EDITORIAL NOTES.

For Consideration.—When the first number of the Herald of Truth was issued in Chicago, Ill., on Jan. 1, 1864, the purpose and desire of the publisher was to benefit the Mennonite church and promote the cause of Christ and true piety among the members of the church and all others whom he would be able to reach and influence.

When later the printing plant was purchased and set up in Elkhart, and aside from the regular publication of the paper, the printing of books, pamphlets, etc., was begun, the same purpose was borne in mind, and all labors and efforts were directed in the same line: First the glory of God, and secondly the church and the salvation of souls.

When in 1875 the Mennonite Publishing Co. was organized and the business was conducted by a corporation, it was done with the conviction that in this way a larger number of the brotherhood could be interested and that more could be done for the cause of Christ and the church, making the work more effectual and accomplishing greater results in the good cause, and at the same time work out on this line, in the course of time, a plan whereby the work of the Mennonite Publishing Co. might pass into the ownership and under the control and management of the church and become in reality a church publishing house.

With this purpose in view, a number of years ago a plan was worked out by which it was expected this desirable end would be consummated. An article was published, setting forth the purpose and the method by which this could be accomplished. A course of correspondence was also opened through which it was hoped to bring this about. Friends and stockholders especially were approached, but both stockholders and friends, almost with one accord, rejected the proposition and in very decided terms said that they much preferred to have it in individual hands just as it then was and as it is still; that it was good enough and they were well satisfied to leave it in that way and have it continue on in this same way.

As a matter of course, no further efforts were made toward that end, until recently the subject has been revived, and several conferences have taken action in the matter and expressed their preferences in regard to having a publishing house owned and controlled by the church.

While there is no doubt that at the present time many more brethren and sisters are in favor of having a publishing house owned and controlled by the church, it may be still a question whether a considerable majority of the brotherhood is really favorable to the movement, and whether they will give a better and more decided support to a publishing house of this kind than they would to one conducted as now.

A publishing house owned and controlled by the church would have many advantages and would in many ways be better, if the church is willing and desirous to have it so, and the matter of finances can be provided for in this way, and this latter is a very important factor in the project.

We wish to say here that since the day we first started out in this work we have not changed in our views or in our purpose from that which prompted us at the beginning to take up this work, and if the church, as a body, desires its publishing interests to be vested in its own representatives, we, as the Mennonite Publishing Co., are ready and willing, for a fair and reasonable consideration, to sell and transfer to properly authorized representatives of the church our periodicals, books, supplies and whatever we have that can be used for the special benefit of the church. We do this not from necessity, nor on account of other conditions and elements which have become a factor in the matter, but are prompted by our original and long-cherished purpose to benefit our Mennonite people and labor for the best interests of the church and the promotion of the cause of Christ.

At the annual meeting of the stockholders of the Mennonite Publishing Co., held on the 9th of July, 1907, the following resolution, bearing on this subject, was adopted:

"Resolved, That the stockholders of the Mennonite Publishing Co. favor the proposition presented by J. S. Shoemaker to sell that part of the property of the Mennonite Publishing Co., including publications, machinery, books, materials, etc., usable for the purpose set forth in the proposition mentioned, provided such proposal be so modified as to meet the present conditions."

At a meeting of the directors held on the 10th of July the following resolution was also adopted:

"Resolved, That in accordance with the resolution adopted at the meeting of the stockholders of the Mennonite Publishing Co., held July 9, 1907, we herewith express our approval of said resolution and advise that negotiations toward the consummation of this be opened at an early date with the properly authorized parties or representatives of the various institutions interested."

We lay this matter before our readers at this time as a matter of justice to our stockholders, to our readers and the Mennonite people in general. Every member of the church is interested in this movement and the time for consideration and discussion is comparatively short. We ask advice and suggestions from our stockholders and others interested. We ask the several district conferences which are to meet now in the near future, to take this subject into prayerful consideration and make such arrangements as are consistent with right and justice to all concerned and also in harmony with the above resolutions.

We ask all interested to write either for publication in the Herald or privately any thoughts or suggestions they may have relating to this important question.

This movement should be considered and discussed in the fear of God, free from all selfish purposes, and only to the promotion of the glory of God and the upbuilding of the church and the cause of Christ, and it should be carried (if God so direct) to its final consummation with the same purpose in view.

MENNONITE PUBLISHING CO.
By JOHN F. FUNK, President.

The Infidel rages at the Rock of Ages. The Rock that stays the believer is the Rock that stays the unbeliever.

Some of the most profitable spiritual showers of blessing come without the thunder of pulpit eloquence. The still small voice often reaches the soul when oratory reaches the ears only.

Our Bargain List.—Do not fail to look over our bargains in books on the last two pages of this issue and order soon, so that you may not miss the chance to get cheap books that you would like to have.

The only thinking, planning, doing that is worth while is that which is purely for the glory of God. It is free from selfish aims, bias, partiality, fear or hatred, and requires no special outward conditions to keep it active.

The dollars and the dimes are sometimes found in the same clothes; the dollars in the pockets, and the dimes the living nothings inside of the clothes. What is in a man is of far more importance than what is on him.

"Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." This applies to good as well as evil done to even the least. How circumspect a close observer is of this truth compels us to be toward our fellow-men!

Conferences.—As will be seen by the conference notices in another column, the time for the fall church conferences and Sunday school conferences is again at hand. It will afford us pleasure to give these notices and we ask our friends who have these matters in hand to send them in good time.

The religion of the Lord Jesus Christ is a religion peculiar to itself. It is not to be compared with any other form of religion existing. It embraces all that is just, and true, and pure, and all that is grand and noble and that makes men and women better, and leads them to live for God and his eternal glory.

Very few of the church papers to-day pay. One paper at \$3, with a good list, lost over \$10,000 in six years; another at \$2 lost over \$5,000 a year until the price was raised. Co-operation, union, concentration, and united support are needed in our own church; a dissipation or opposition of energies, is worse than waste and is an evidence of poor judgment or a radically wrong conception of the church's greatest needs.

Philadelphia has cause to remember the great gathering of a fraternal order known as the Benevolent and Protective Order of Elks, held there last week. On the 18th the order held a monster parade. The day was very warm, the streets were packed and the effects of heat, humidity and poisoned lemmings combined did a gruesome piece of work. Between four and five thousand are said to have been prostrated, of whom a number died. A heavy downpour of rain followed, drenching the throngs and cooling the air. It is said that Philadelphia paid \$150,000 for the privilege of having the order parade on its streets. This, added to the list of deaths, makes it an expensive and sad event.

We are glad to learn that our brethren in Washington Co., Iowa, made a better use of the fourth of July this year than is done generally. They appointed a Sunday school conference and drew a large congregation to hear the exercises and

deliberations. The Wall congregation near Mount Lake, Minn., have for years devoted this day each year to holding a missionary meeting and seeking to glorify God and to help the perishing ones in the countries where Christ and the Bible are not yet known. Would it not be a wise and profitable plan for all our congregations to appoint a religious meeting of some kind on that day and worship God rather than the works of men and the perishing things of this world?

The article, "Missionary Work in the Southern Mountains," is interesting and pathetic. It appeals earnestly to the people of our Northern States who have the love of humanity and the love of souls. In a private letter our Friend Mitchell says, "Publishing my letters in your papers has brought me much valuable literature." Here is an open door for doing great good, and many of us can help the cause by giving only a little time and attention. Any kind of clothing, that you may have to give, even if out of style, cast off and not very good, it will be better than none at all; all the literature you can spare and want to give, Bibles, Testaments, papers, tracts, etc.—all will be useful among these poor people, and they are so close to us that it is indeed a good opportunity for all interested. Let us not forget the destitute ones around our own homes.

Fifty thousand dollars of cash, says the "Washington Star," is found every year in the letters that come to the money branch of the Dead Letter office, while checks, money orders, drafts and other negotiable papers are found to the value of \$1,500,000. The lesson we should learn from this is that every writer of a letter should be sure that he puts his full address at the head of every letter he writes, and be extra sure to sign his name at the end of every letter. Then his money can always be returned to him. We have in our office eight letters, most of them containing money for which we cannot account to the writer because of the failure to give address or name, and in this way thousands of dollars are lost to the rightful owners every year. Of course, mistakes will occur, but by being very careful many of them can be avoided.

PERSONAL MENTION.

Bro. Jacob Leatherman of Harrison Twp., Elkhardt Co., Ind., is in feeble health. The Lord comfort our aged brother in his declining years.

Bro. David Yoder, of the Holiness congregation near Wakarusa, Ind., was chosen and ordained to the ministry on the 14th of the present month.

Sis. John E. Kauffman of Milfin Co., Pa., spent Sunday, July 14, with the brotherhood in Somerset Co., Pa., and conducted the services in the Kauffman meeting-house.

Bro. John F. Funk of Elkhardt, Ind., conducted the regular services at the Olive M. H. on Sunday, July 14. The brethren there are having a live Sunday school. They are supporting an orphan in India.

The brethren Henry Horsh and Isaac Good, of the Old Order Mennonites of Wayne Co., Ohio, will be in Elkhardt Co., Ind., over Sunday, July 21, and will hold services at the Yellow Creek meeting-house with a view of ordaining a minister for that branch of the church.

Bro. John H. Thieszen, a minister of the Bruder-Gemeinde, of Jansen, Neb., brother-in-law to M. B. Fast, editor of the "Mennonitische Rundschau," arrived on a long-intended visit in Elkhardt, Ind., on July 19. He expects to remain over Sunday as guest of Bro. Fast.

M. B. Fast, editor of the "Mennonitische Rundschau," who has been absent from his post for three weeks on a trip to California, returned on Tuesday well and happy. He met many friends, gathered a lot of new subscribers and was well received wherever he went. He also stopped over a few days at his former home in Nebraska.

CHRISTIAN FAITH AND DUTY.

By Hilda Maud Gregory.

"Fear God and keep his commandments, for this is the whole duty of man" (Eccl. 12:13).

In this passage of God's word we have a summing together of the whole duty of man, which embraces all that God demands of his children. The fear of God here does not mean to be afraid of God, but rather to be afraid of sin and of all that is displeasing to our heavenly Father. This is not a fear that will cause us to flee from God, but a godly fear that will draw us to him and lead us to seek with all our strength and all our hearts to keep and obey his commandments.

God gives us his commandments that he should obey them. When an earthly father tells his child to do a certain thing, he expects that child to do just what he has been told, and just in the same manner our heavenly Father expects us to obey his word. The first commandment is, "Thou shalt have no other gods before me." How often do we worship other things more than God?

It is our duty, and the duty of every true Christian, to have God and Christ and his word first and above all things, as Jesus in summing up the substance of the law and the prophets, in his conversation with the lawyer in the temple, says, "Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy strength, and with all thy soul."

Then we also have our duties toward the church. We should be willing to help along in the church work in every way we can and not be so ready to excuse ourselves when called upon to take part in the Sunday school or in the young people's meeting, or whatever duty we may be called upon to perform. We have promised to be faithful to Christ and his church, and we should stand ever ready to fulfil our promises.

The Savior also commands us to let our light shine, because as the followers of Christ we are his representatives among men, and therefore we should let our light shine, and our light should shine wherever we go, both at home and abroad. We should never be ashamed, when we are away from home, to let our light shine and without being ostentatious stand by our colors. It is a mistake to hide our candle under a bushel whether at home or abroad.

Often things cross our path, so that we think we can go no farther. I believe that God often allows things to come upon us to try us; but it matters not how dark the clouds before us, he tells us, let us do our duty and trust in God. He tells us in his word that all things work together for good to those that love him, and he has promised never to leave us or forsake us.

The apostle tells us that faith is the substance of things hoped for, the evidence of things not seen. This is probably the best and most comprehensive definition ever given to the subject of faith. For some it may be hard to understand and to know how to apply it. In another sense it means to BELIEVE. Yes, it means to believe in something that we have not seen with our eyes. When we hear from distant friends or read about them in the newspapers we believe the statements made, though we have not seen what they tell us. This is one kind of faith.

Now let us think about God in heaven in the same way; about eternal life and the things we are told about in the Bible; about Jesus, and the great salvation he came to bring us. Now just as we accept the evidences of men when they tell us about temporal things, so we ought to put just that much more confidence in God and his word than we have in men, for God in the truth and is good and perfect, while men are imperfect and often led by wrong motives and selfish purposes.

The Bible is true. To substantiate its truth we have the prophecies and the promises of God, and testimony upon testimony that proves to all can-

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did and reasonable minds that the word of God cannot be otherwise than true.

The apostle tells us that without faith it is impossible to please God, and if we deny God and the Bible, Christ and his works, his sufferings and his commands, we are lost and can never be saved. For such there will be no heaven and no happiness forever, neither in this world, nor yet in the world to come. The rich man awoke only when in torment and in suffering.

Let us take the example of a little child, as it is taught by its mother to pray each evening as it lies down to sleep. It repeats its little prayer and then in sweet, childlike confidence it lies down to rest, while angels watch over its little crib. Every child of God should have the same assuring confidence in our heavenly Father as this little child has. But when we doubt so much and consequently meet with so many disappointments, it is not because God does not care for us, but because we cease to believe and trust him.

For the Herald of Truth.

THE VALUE OF CALMNESS.

By Sister Nancy Kulp.

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty" (Psa. 91:1).

When we look about us in this busy, selfish world of ours, it seems nothing is more lacking than calmness or, in other words, peace. There seems to be a natural inclination of all to worry and fret about things which are not perfectly clear at first sight. How often we see people clear at first sight. How often we see people worrying about the accumulation of wealth, the prosperity of their business and the future in general! It seems to make no difference, though we know that any amount of worry will not change matters, but we simply keep on thinking and thinking about them, and fretting because they are not different or because we cannot see the results. In his Sermon on the Mount Christ said, "Which of you by taking thought can add one cubit unto his stature?" and went on to show them how useless it is to worry about clothing, food or any other earthly thing. As far as physical results are concerned we know that mental worry is one of the greatest enemies the body has to break it down and impair health.

Then looking at the more important, the spiritual side, how can a soul be at peace with God and at the same time distrust his love and care so much as to question his wisdom and direction? It looks very much as though we were indeed of little faith if we are not willing to entrust the guidance of our lives to the One who called us into existence. Who could know the plan for each creature better than the Creator? "Thou wilt keep him in perfect peace whose mind is stayed on thee." What more perfect picture of calmness can be brought before us?

I believe every true Christian desires this perfect peace which passeth all understanding. The value of it is indisputable—it is without doubt one of the most satisfactory possessions we could have—perfect peace with God—freedom from worry and anxiety. The condition was if we dwell in the secret place of the Most High, which I believe we may interpret as meaning often in prayer and communion with God, striving to know more of his will and waiting patiently before him for his direction. Then we shall "abide," or stay, always "under the shadow of the Almighty." Under the shadow is certainly very near if we pause for a moment to think how near we must be to an object to stay in its shadow. What greater promise could we ask? Yet we do not take him at his word! We seem to distrust him! If we ourselves cannot see with our very limited vision what the future has in store for us, it seems especially hard where it comes to the planning of our lives and our life work. We so much want to plan it largely ourselves and if it means any risk or self-denial we often begin to worry and fret because things as we had planned them look

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impossible, while perhaps God has a very different and much better way mapped out for us. Then there are just the little, insignificant things of everyday life that we often allow to worry us, forgetting to trust God for strength and to lean on his strong arm for help. I believe lack of calmness is largely lack of faith and of watching and praying. It is often hard to wait patiently; but how much greater the blessings we receive in the end! How much wiser God's ways than ours! If we could but learn to trust him implicitly and without a doubt, to realize that what he does is best! How many more consecrated lives there would be, for consecration is simply taking our hands off and giving God the right of way in our lives. Then shall we not all pray, "Lord, increase our faith?"

(An essay read before the Young People's Meeting at Elkhardt, Ind., July 7, 1907.)

For the Herald of Truth.

CAN AN UNCONVERTED TEACHER SUCCESSFULLY TEACH A SUNDAY SCHOOL CLASS?

Essay Read at Quarterly Sunday School Meeting By Anna Lapp.

"For he taught them as one having authority and not as the scribes" (Matt. 7:29). No stream can rise above its fountainhead. We cannot teach that which we do not know. We must have the blood applied to our hearts by faith before we can tell others of its cleansing power. Jesus said, "Take my yoke upon you and learn of me, * * * and ye shall find rest unto your souls."

Jesus told the woman of Samaria, "Whosoever drinketh of the water that I shall give him shall never thirst, but the water I shall give him shall be in him a well of water springing up into everlasting life." The unconverted teacher is not in possession of this living water, therefore cannot teach the living truths therein contained. Nicodemus was a ruler of the Jews, a master in Israel, yet Jesus plainly told him, "Except a man be born again, he cannot see the kingdom of God." Like the natural grain of wheat, the Sunday school teacher must be changed before he can be made into a vessel of honor. We must first be partakers of that heavenly manna before we can break the bread of life to others. The wheat must be ground until the natural grains are lost sight of and the real substance is brought to light, and after being sifted to separate it from the dross, then heaven must be added to instill life; when all is leavened it must be molded into loaves. When the heaven has done its work in developing the loaves they must pass through the heat of the oven to change the natural elements therein contained, after which we have bread that will satisfy the hungry. In a similar sense the unconverted teacher must first, through true repentance toward God and faith in the Lord Jesus Christ, become converted. Then the natural man is crucified and the divine personality is brought to light. Then as a new-born babe in Christ he needs to be sifted by the word of God to separate him from the desires of the flesh or the self-life, thus preparing the heart for the blessed indwelling of the Holy Spirit, by which he is made to grow in grace and the knowledge of the truth through which knowledge the truth is enabled to place himself clay in the potter's hands to be molded for any place the Lord has need of him. His faith must be tried by passing through the oven of refining fire, that he may gain the complete victory over the world, the flesh and the devil, and become established in the word of God.

That his house may be founded upon the solid Rock Christ Jesus, that when the rains descend, the floods come, and the winds blow, he may not fear, but safely lean on God. For we cannot teach that Jesus "is a shelter in a time of storm," until we first have taken refuge beneath the shelter of his wings.

The carnal mind is born of Satan, the power of destruction, and is "not subject to the law of

God, neither can he," not having the divine law of love, the power of obedience, within itself.

Taking Paul for an example—he was a Pharisee, educated at the feet of Gamaliel, belonged to the Jewish Sanhedrin, but with all his wisdom the Lord could not use him until he gave heed to the words of Jesus, repented of his sins, accepted Christ as his Savior and was born of the Spirit, and translated from the kingdom of darkness into the kingdom of light. Then his eyes were opened to the truth as it is in Christ Jesus, and having an eye single to the glory of God his whole body was full of light, which shed its glorious rays abroad everywhere he went, enlightening poor, lost souls, teaching them the way into the heavenly kingdom.

One must first become a soldier of the cross before we can teach the lessons which circle around the cross. John, the beloved disciple, could tell us much about the love of God, because his own heart was overflowing with divine love. The queen of Sheba must first come and behold the glories of Solomon's kingdom before she could say, "The half has not been told me." Neither can we describe the scenes of that heavenly country before we have scaled the mountain heights and beheld his glorious majesty, the beauty and grandeur of the heavenly throne. And with Jesus we must enter the valley of humiliation and be brought into the fellowship of his suffering (when he suffered the penalty of our sins), before we can tell the depth of a Savior's love, and he made us his disciples, a peace born of the fountain of divine love flowing through a resurrected life, thus enabling us to tell others of joys unspeakable and full of glory. It was after Job found a ransom through the atonement that he could cry out and say, "I know that my Redeemer liveth," and because he lives, I do live also.

Jesus said, "I do nothing of myself, but as my Father has so I do these things, and he that has sent me is with me. The Father hath not left me alone, for I do always those things that please him." If we would teach others to obey we must have the power of obedience in our own hearts.

When King Saul disobeyed God, God had no more use for him as a king over Israel, because he had permitted the spirit of self-glory to take possession of his heart and become the ruling power of his life. This spirit proceeded forth from the enemy of souls for the purpose of disabling and destroying Saul, thus cutting him off as a leader of the children of God.

If we as Sunday school teachers would glorify God in our teaching, we must have our lamps filled with the oil of grace, which is the love of God, and keep them trimmed and burning by which reveals the beauty and glory of God and gives the Holy Spirit permission to teach through us as one having authority and not as the scribes, for he takes the things of Christ and reveals them to us, which truths reflect the character of God, thus glorifying his name.

Freeport, Ill.

For the Herald of Truth.

AWAKE! AWAKE!

By a Friend.

"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5:14).

Beloved Brethren and Sisters:—The Lord has brought the above text to my mind so vividly that I feel I must write the thoughts he has so deeply impressed upon my mind. It is truly needful that we awake from our slumbers and from our formal and lifeless devotion, and that instead of resting upon a living, spiritual life, and that instead of having a form of godliness while we deny the power thereof, we arise to newness of life and worship God in spirit and in truth. It seems to me that evil days have come upon the professors

of Christianity and men have become lovers of the world more than lovers of God.

Fathers and mothers, let me address a word to you. Are we teaching and directing our children in the way of life? Are we teaching them of the great love of God in our homes while they are young, before the evil days come upon them and us and with deep sorrow we see them going down in the ways of sin and destruction? This is a most solemn and far-reaching question, and one which every parent should seriously and prayerfully consider.

Much good can be done in a truly Christian home if the parents have the love of God in their hearts and are truly concerned for the welfare of the souls of their children. As parents we should instruct our children in the doctrines of the Bible, in the principles of truth and righteousness. We should early teach them the beautiful lessons of God's dealings with his people, the story of the life of Jesus and his love to men; we should also teach them to pray; we should pray with them and for them and in this way lead them to love and reverence God and his word as well as his worship, and accustom them early to maintain fellowship with the great Father in heaven, who so loved us that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life. The apostle gives us beautiful and profitable instructions when he says (Eph. 5:15-18), "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is, and be not drunk with wine, wherein is excess, but be filled with the Spirit."

Oh, how many in the churches to-day are not awake to the commandment, "Be filled with the Spirit!" It is just as much a command of the Lord as the command not to be drunk with wine. Let us read on to verse 26 and 27, and we see that we are to be a holy and sanctified people, without spot or wrinkle.

Beloved, do we believe all his word? If we do, then let us accept freely what our heavenly Father has in store for us and what, from time to time, he gives us, whether it be joy or sorrow, sickness, let us be faithful to him, casting all our cares upon God, knowing that he will not fail to care for us at all times, for he is indeed a very present help in every time of trouble.

The night is far spent; the day is at hand. Let us therefore cast off the works of darkness and "let us put on the armor of light, for it is high time that we awake out of sleep."

Hundreds of years ago the Lord said, "Look upon the fields that are white already to harvest." And what shall we say now if we will not let our light shine? We cannot make it shine in our own strength, but we can give ourselves unto Jesus and let him shine in us. "Tul ye up on the Lord Jesus Christ, and thank him for his precious blood, to fulfill the lusts thereof" (Rom. 13:14). That is, to seek these earthly things and please self.

When we put the old man (self) on the altar, then we know that the blood of Jesus Christ, his Son, cleanse us from all sin (1 John 1:7). Then he can use us to his glory; then we shall be vessels fit for the Master's use. We will then cast off the works of darkness, and give God all the glory of our lives, and those who follow us will be taught and established in the most holy faith once delivered to the saints.

Urbana, Ohio.

John K. Landis, a buttermaker of Norristown, wanted to be excused from jury service at civil court recently because his religion forbade him entering into litigation or serving on a jury. "What would we do if all were like you?" asked Judge Swartz. "If all were like me," responded the man who had been drawn for jury service, "there would be no necessity for other courts or juries." He was excused.—[Exchange.]

TIDINGS FROM THE CHURCH AT HOME AND ABROAD

FOREIGN MISSIONS.

India.—American Mennonite Mission, Dhamtari, C. P., India. Stations: Sundaraj, Rudri, Loper Asylum, Balodghani. J. A. Ressler, Supt.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill. A. H. Leaman, Supt.
Chicago.—Mennonite Gospel Mission, Emerald Ave. and 26th Street, Chicago, Ill.
Chicago.—Hoyle Avenue Mission, Cor. 23d Street and Hoyle Avenue.
Toronto, Canada.—Home Mission, 75 Tate Street. Samuel Honderich, Supt.

Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4. Noah H. Mack, Supt.
Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa. Ft. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind. J. M. Hartzler, Supt.
Lancaster.—462 Rockland Street, Lancaster, Pa. Canton.—Mission Home, 1034 East Eighth Street, Canton, Ohio. P. R. Lantz, Supt.
Kansas City.—300 S. Seventh St., Kansas City, Kas. J. D. Charles, Supt.
Argentina, Kant.

BENEVOLENT AND OTHER INSTITUTIONS.
Orphans' Home.—West Liberty, Ohio. A. Metzler, Supt.

Old People's Home.—Marshallville, Ohio. R. F. D. J. D. Mininger, Supt.
Old People's Home.—Oreville, Pa. A. K. Diener, Supt.
La Junta Sanitarium.—La Junta, Colo. D. S. Weaver, Supt.

Johnstown, Pa., July 15, 1907.—On the 13th of July, 1907, Bro. J. M. Eby of Shellburg, Pa., came to us, accompanied by his wife and sisters Mary L. Eby and Sadie Z. Kolb of Lancaster City. On Sunday, July 14, they attended meeting at the Kauffman M. H., conducted by John E. Kauffman of Mattawana, Pa., and in the afternoon they were at Sunday school at the Stahl M. H., where Bro. Eby gave an interesting talk to the school. They then went to the home of Sister Polly Weaver, where a few hours were profitably spent in singing, reading and prayer, as her daughter Katie has been afflicted all summer and is seldom able to attend public services or Sunday school.

In the evening they attended preaching services at the Stahl M. H., conducted by W. C. Herschberger, from Col. 3:1, 2. After the evening services they went with Sister Polly Blough and remained with her all night. The next morning her daughter, Sister Mary C. Blough, took the two sisters to the station, and they returned to Lancaster. Bro. Eby and wife also left for their home across the mountain. We were sorry that the brother and sisters could not stay longer. Come again. LEVI BLAUCH.

Topeka, Ind., July 13, 1907.—Dear Herald Readers:—Once more I greet you in the name of Jesus. The blood of Jesus Christ cleanseth us from all sin and from all carnality (1 John 1:7). He purified himself even as he is pure. These truths teach us absolute deliverance from the power or effects of sin in the soul. What a wonderful book the Bible is! What sublime truths it contains! It reveals to us God's will concerning him, embracing in its teachings everything necessary for us, in order that we may live holy and righteously in this present evil world. It also instructs us in the ways of righteousness, as to how we should speak, think, act and even how we should dress our bodies. Praise the Lord, that he is willing to lead and teach us, how we should walk and live and do, when we submit ourselves to his teaching.

Dear brethren and sisters, let us confide more in the love of Jesus and accept his promises, and when he will come to make up his jewels and gather home his elect to the bright world above we may then stand among the redeemed of God, who shall inherit all things. There we may then shine forever. He tells us that he will hold us

in everlasting remembrance, and when done with in this life he will take us to himself, where we shall abide in his presence forever. Thank God for his goodness to the children of men. COR.

Surrey, N. Dak., July 14, 1907.—Dear Readers of the Herald and all others:—Greeting in Jesus' name. It is some time since you have heard from us here and no doubt would like to know how we are getting along. Bro. J. E. Hartzler of East Lynne, Mo., came into our midst on July 3 and stayed until the 11th, and preached to us every evening and also on Sunday morning. He surely showed the people the beauty of living for Christ and the danger of living in sin and for the world. On Wednesday evening, the 10th, he spoke on Rev. 6:8 and then explained the six seals and made the application to the people of today. Surely a blessing will follow a servant of God as he submits himself to be used by the Lord. The results were two young souls desire to live for Christ and forsake sin.

To-day Bro. I. S. Mast is at Trenton, N. D., holding the ordinances of communion and feet-washing with the scattered members at that place. We are having rather dry weather at present. It has not rained to amount to anything at all since last fall. We will get only about half crops, even if it should rain soon, and if it does not rain a good many fields will not make the seed. There have been rains all around us, but they have every time missed us here; but the Lord knows best. Yours truly, DAVID F. MILLER.

Wakarusa, Ind., July 15, 1907.—Yesterday a minister was ordained in the Holdeman congregation. Three brethren were in the lot, namely Menno Weaver, S. C. Hartzler and David A. Yoder. The latter was chosen and ordained, Bish. David Burkholder officiating. May God give much grace to our young brother and his companion that they may labor earnestly for the ingathering of the lost and contend zealously for the faith once delivered to the saints. JACOB K. BIKLER.

Columbia, Pa., July 16, 1907.—Dear Editors:—Will you kindly say through the columns of the Herald that we have organized a Sunday school here in Columbia at No. 274 South Fourth street, which meets every Sunday afternoon at 2 o'clock. It is our desire and request that ministers passing this way stop and preach for us as an occasion and as the rulers may dictate. We ask also our friends, brethren and sisters to visit our school whenever they can. We shall be glad if ministers, before their coming, inform us, so that we may be able to announce the meeting. There are trains on the railroad from Harrisburg, Lancaster and York to and from Columbia, and the trolley cars pass by our door every half hour during the day to and from Lancaster City. CHAS. B. BYER, No. 274 South 4th St., Columbia, Pa.

Evarts, Alta., Canada, June 28, 1907.—Kind Friends and Herald Readers:—In accordance with the request of a number of our people, I will try and write for the Herald concerning this place, so that all may read for themselves.

We arrived at Red Deer on Saturday, June 8, and from there we had to go with teams to our homestead, west of Red Deer, a distance of thirty miles, and as the rainy season had just begun the roads were very muddy and bad. The soil here is of a tough, sticky nature, which made it very hard traveling.

As we left Calgary and approached Red Deer, the land, according to my judgment, looked better than any I had seen along the railroad, except in the vicinity of Winnipeg.

The land around here is a rich, black loam which varies in depth, but in most places it is

quite deep. The land near the town or settlements is about all taken up and those who desire free homesteads must expect to go back to localities where it is still unsettled and away from any town. The country from Red Deer out this way is mostly settled and most of the places have good buildings on them. Here and there, as you drive along, there is a sign up. "This farm for sale."

The last winter, which was quite severe here, discouraged a good many. Land in this vicinity sells at \$12.00 an acre, but near Red Deer it sells for as high as \$25.00 an acre. It is part prairie and part timber through this part of the country. The timber is not very large and consists mostly of poplar. There is also some spruce, balsam-of-Gilead, tamarack and willow. Much of it is shrubbery.

About all the stock I have seen appeared to be in good condition. It is a good plan for people desiring to move here from a long distance to bring household goods, etc., along, as those things are high in price here. Lumber is \$30.00 a thousand. On our claim and elsewhere there are wild strawberries, gooseberries and wildflowers in abundance, and occasionally raspberries, raspberries, Saskatoon berries and wild currants. As far as I know people do not need to dig deep for water. There are several post offices, at a distance of about ten miles, also churches and schools. There are no Mennonites near here, but our people, Dunkards and Quakers are recognized by most of the people around here. If any of our brethren, who have means, desire to locate in this part of the Northwest, they would be pleased to have them try it here in this vicinity.

Some seem to be pleased with the climate. The lady of one family told me they could stand it better here at 50 degrees below zero than they could zero weather in Nova Scotia, where they came from. Another lady told me they liked it better here than in British Columbia, where they had lived for twenty years, and came here about one year ago. The winters are not so cold there, but a continual shush all winter and it is a rheumatic climate. They had a late spring here this year.

My letter is getting quite lengthy and I will close, wishing all the readers God's blessing. This leaves us in usual health. Yours truly, JACOB AND MARY REINBOLD.

For the Herald of Truth. ALBERTA (CANADA) CONFERENCE.

The conference of the Alberta district was held on June 24 and 25, 1907, at the West Zion meeting-house near Carstairs, Alberta. Bro. E. S. Hallman was appointed moderator and the brethren E. J. Reid and A. H. Wambold, secretaries. The conference sermon was preached by Bro. E. S. Hallman from Acts 15:28, setting forth the necessity of relying upon the Holy Ghost to guide our decisions in church work. There were discussions in the primitive church about returning to Jewish ceremonies, followed by a conference of the apostles at Jerusalem (Acts 15:6), followed by a resolution (Acts 15:28, 29). In this age we have to guard the church of Christ that she does not return to any entanglements of the world or any ordinances as being primarily essential to salvation. The plan of salvation was set forth with a desire that all the deliberations of this conference might be guided by the Spirit of God, to the end that the church of Christ may be presented holy and without blemish.

The duties of the conference members were set forth, to which all responded, stating that they wish to adhere to the doctrine of the church and work for the extension of Christ's kingdom.

Ministers present.—I. R. Shantz, Carstairs, Alta.; N. B. Stauffer, High River, Alta.; I. Miller, High River, Alta.; John Lehman, Mayton, Alta.; E. S. Hallman, Cressman, Sask.

Deacons present.—A. S. Weber, Didsbury, Alta.; A. H. Wambold, High River, Alta.; N. Gerber, Mayton, Alta.

A number of brethren and sisters of the three congregations of Alberta were present. The reports of the church districts in Alberta and Saskatchewan were received. Total number of members in conference district, 153.

The following resolutions were adopted:

1. Resolved, That we heartily welcome the Sharon congregation of Saskatchewan into our conference district.

2. Resolved, That this conference, formerly known as the Alberta Conference District of the Mennonite Church, be hereafter called the Alberta-Saskatchewan Conference District of the Mennonite Church.

3. Resolved, That this conference desires the ordination of one bishop for the present and as soon as seen fit, another may be appointed; and be it further

Resolved, That a private session of the conference members be held to consider the procedure of ordaining a bishop.

4. Resolved, That Bro. N. B. Stauffer be appointed evangelist for the conference year.

5. Resolved, That the brethren Allen God, E. C. Bowman and Menno Gigerich of Alberta, and Alvah Bowman of Saskatchewan, be a committee to look up places for home mission work during the conference year; also to receive collections for the same.

6. Resolved, That Bro. E. C. Bowman be secretary and treasurer of the Home Mission Fund; this fund is to be used for the general traveling expenses of our ministers.

7. Resolved, That our church districts deem the church properties over to the Alberta-Saskatchewan Conference District of the Mennonite Church. Question.—How long shall one be considered a member of the church and not be a partaker of the communion?

8. Resolved, That the church use all charity with such and show them the danger of standing aloof from complying with the commands of the gospel.

9. Resolved, That the bishop of this conference district be a delegate to the General Conference.

10. Resolved, That a conference secretary be appointed for this conference district, and that Bro. A. H. Wambold be secretary for the same.

11. Resolved, That the ministers and deacons bring in the reports of the church work for the conference year.

12. Resolved, That the next annual district conference be held at Mayton M. H., Alta., on the last Tuesday in June, 1908.

A. H. WAMBOLD,
High River, Alta. Secretary.

MISSIONARY WORK IN THE SOUTHERN MOUNTAINS.

We have closed another year in our mountain missionary work. God has greatly helped us with supplies to meet the demands of these poor mountain people with the Scripture and other gospel truths. We have received and put out during the year 8,633 Bibles and Testaments, 16,336 gospel and other books, and six to eight tons of gospel papers and Sunday school supplies.

Money received to purchase Bibles and Testaments and help in the work, \$477.25.

Ninety-six boxes and barrels of clothing for the poor have been received and distributed since last report.

"Christ's Sermon on the Mount," 27,000. Tracts given out by myself and others, 162,900.

We have been laboring the most of the year in the mountain region of Tennessee and North Carolina. We spent two months at Ducktown, in a large mining district. Most of these miners are very poor, and if there were a people who needed the gospel, it is surely they. Many of them are very depraved and are destitute of every moral principle. Some are outlaws of the very worst character. We were able to put out quite a large amount of gospel truth among them and we believe eternally will reveal much good accomplished.

We find great destitution exists in nearly every community. Usually about one-half of the homes have no part of the Scripture, and but few that have any other reading matter of any kind. The children are the hope of this mountain country. We find many bright, intelligent boys and girls—some of them are great readers. As we have done in the past, we aim as far as it is in our power to place a copy of the New Testament in the hands of every child that can read. These mountain people are eager for pure gospel truth. Some of them have made great sacrifices to get a copy of the Bible and a large-print Testament. One of them was so nearly blind she had to be led part of the way. Four boys heard of me in the back mountains and followed me five miles to get a copy of the Testament. Going down a mountain into a small valley I found a man plowing a small patch of corn. He told me he was a minister and had charge of four congregations and had only a piece of the Bible in his home. I gave him a new one. He said, "The best I had with me. It was greatly appreciated and he thanked me many times for the valuable gift. I might give many more similar incidents, but it would make my letter too long.

We were much pleased to get the good, warm clothing sent in to give to the poor. God bless every donor. The most of it is now in the homes of the needy. Many poor widows with large families and fatherless children were made glad and overjoyed for the timely help given them. Many would have suffered if help had not come. One poor woman nearly one hundred years old, who had no home or friends to keep her and lived on the charity of her neighbors, came into the room and asked for help. She was thinly clad and very feeble. God bless the dear old mother; she was one of God's old faithful servants waiting patiently for the Master to come and take her home. I had sent her a large, heavy, woolen shawl. The donor pasted a slip on it, "Give this shawl to the poorest woman that you find in the mountains."

The old mother got the shawl and all the good, warm clothing that she would need for some time to come. Her heart was so full of gratitude, all she could say was, "Thanky, thanky."

The poor little children—God bless them!—when we saw so many of them with their little bare feet and scanty clothing, our hearts were touched with much sympathy for them. They were all supplied as far as it was in our power to do so.

We are now in Ohio soliciting literature and clothing for the mountain poor. Want to take back at least a carload. We will need a large number of Bibles and Testaments in order to supply the many hundreds of poor, destitute homes. We hope that every one who may see this will send one or more, or means to purchase them.

The American Bible Society lets us have them at one-half of the actual cost. Also please send all the gospel books you have or can get for adults and children. There are some in every home that would be gladly given if called upon.

We also send song books for children, Sabbath school tracts, Sunday school papers and cards for children, gospel papers that are largely filled with gospel truths, clothing for the poor, especially for children.

Hundreds of poor children cannot go to either public school or the Sunday school for the want of clothing. Oh, beloved, this is God's work! Angels would envy you if they could have your opportunities for doing something for the master to help save the lost. Souls are perishing all around us. Eternity is near at hand. We will soon meet the Judge to give an account of our stewardship. Are you ready?

I hope you will send me a box at once prepaid to McClure, Henry Co., Ohio. This work is not denominational.

Pray that God will greatly bless the truth to the salvation of many souls.

McClure, Ohio. J. B. MITCHELL.

FRAGMENTS.

A broken song—it had dropped apart—
Just as it left the singer's heart.
And was never whispered upon the air,
Only breathed into the vague "somewhere."

A broken, prayer—only half said
By a tired child at his trundle-bed;
While asking Jesus his soul to keep,
With parted lips, he fell fast asleep.

A broken life—hardly half told
When it dropped the burden it could not hold—
Of these lives, and songs, and prayers half done,
God gathers the fragments every one.
[From "Skipped Stitches," by Anna J. Graniss.]

For the Herald of Truth.

CHRIST'S LAST COMMAND.

It is not long since we commemorated the ascension of Christ to heaven. When Christ was taken from his disciples they, no doubt, felt very sad, and went back to Jerusalem and occupied an upper room, "where abode the eleven disciples" and there continued in prayer until the electing of Matthias to take the place of Judas. But after the day of Pentecost was over and they had received the gift of the Holy Ghost they started out to obey the commands that Jesus had given them (Matt. 28:19, 21).

Is not this a grand lesson for us? Oh! if only more would give heed to his commandments, "Go, teach all nations." Think of the poor dying heathen souls! Think of a life without Christ! Oh, how miserable they must be! There are people who maintain that Christ gave this commandment only to the disciples, and yet the same persons claim the promise of Jesus, "Lo, I am with you always."

The command to teach all nations was given at the same time as was the promise. So if the command was given only to the disciples, we would have to conclude that the promise was given in the same way.

I cannot understand how any one who loves God and his fellowman, and is interested in the salvation of souls generally, can be satisfied until he has done all he can to bring the gospel to the dying heathen.

If a man say, "I love God and hate his brother, he is a liar" (1 John 4:20). Here we see that a man cannot love God truly and hate his brother, and certainly if we have brotherly love for the heathen we will want them to share the blessings of Jesus with us. Let us therefore be up and doing, both at home and abroad. There is work for every one to do. Let none be idle; remember the Master's last command, "Go, teach all nations," and let us work while it is today, for the night cometh when no man can work.

THE DILIGENT EMPLOYMENT OF TIME.

It is said of Vespasian, the Roman emperor, that he made a practice every night of calling himself to account for the actions of the past day. When he found he had lived any one day without doing some good action, he entered upon his diary the notable confession, "I have lost a day."

A gentleman had a farm worth 1,000 dollars a year, which he kept in his own hands, but, losing by it every year, he was at last obliged to sell half of it, and to let the rest to a farmer for one-and-twenty years. Before this term was expired, the farmer, one day bringing his rent, asked him if he would sell his land. "Why," said the gentleman, "will you buy it?" "Yes, if it please you," said the farmer. "How?" returned he, "that's strange! Tell me how this comes to pass, that I could not of it, and to let the rest to a farmer for one-and-twenty years. Before this term was expired, the farmer, one day bringing his rent, asked him if he would sell his land. "Why," said the gentleman, "will you buy it?" "Yes, if it please you," said the farmer. "How?" returned he, "that's strange! Tell me how this comes to pass, that I could not of it, and to let the rest to a farmer for one-and-twenty years. 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YOUNG PEOPLE'S BIBLE-MEETING PAGE

TOPIC: Losing Time and Gaining Time. Eccl. 3:1-8; 8:5, 6. (Consecration Meeting.) Aug. 4, 1907

EDITED BY A. B. RUTT.

THE LESSON MOTTO.

The golden moments of time that I lose or cause others to lose, are lost forever. Lord, help me to redeem the time, to get a proper conception of its value and to impress my conviction upon others.

DAILY READINGS.

- July, 1907.
29. M.—Shortness of man's time. Psa. 89:47, 48.
30. T.—How spend it. 1 Pet. 1:13-19.
31. W.—Use it profitably. Col. 4:1-6.
August, 1907.
1. T.—Waste it not. Eph. 5:14-20.
2. F.—How spend youth. Eccl. 12:1-7.
3. S.—Using it wisely. Psa. 20:4-12.
4. S.—Losing Time and Gaining Time. Eccl. 3:1-8; 8:5, 6. (Consecration Meeting.)

A SPECIAL MESSAGE.

Time is one of the most valuable, most common, and yet most wonderful and most universally wasted elements or commodities in the world. It cannot be weighed, felt, smelled, tasted or heard, but it can be measured, and whether we measure it or not, it passes on by us, moment by moment, and once gone, never returns; once lost, is never regained. We cannot stop it, nor even retard nor accelerate it. It takes its own course. All we can do, or the best we can do is to make the best use of it. One thing is sure, however. For all of us the last moment of time allotted unto us is coming our way. As to what follows that supreme moment is dependent entirely upon how we have spent our time allotment. And here seems to be the only solution of why time is, and why it is allotted unto us. If we have made wise use of the time according to the Scriptures, then from the last moment of time there will be a transition into an eternity of rest and happiness. The difference between time and eternity is that while the first can be measured the latter cannot be measured. In eternity a thousand years are as one day. How then can we lose time? By not taking God's way of spending it. "Seek ye the Lord while he may be found; call ye upon him while he is near." "Today, if ye hear his voice, harden not your heart." God makes our acceptance of his plans so wonderfully worth while that not to do so is the greatest loss conceivable, while to do so is the greatest gain a man can obtain in this world. Rejoice, cheerfully put every thought into captivity of God, for he will see to it that you will not have an unprofitable moment on earth, nor a lost or unclaimed inheritance in heaven.

BIBLE HINTS.

Eccl. 3:1-8. God by his providence governs the world, and has determined particular things and operations to particular times. In those times such things may be done with propriety and success; but if we neglect at the appointed seasons, we sin against this providence, and so become the authors of our own distresses.

2. God has given to man that portion of duration called TIME; the space in which all the operations of nature, of animals, of intellectual beings, are carried on; but while nature is steady in its course, and animals faithful to their instincts, man devotes it to a great variety of purposes; and very frequently to that for which God never made time, space, opportunity. All we can say, when an evil deed is done, is, that there was a time in which it was done, though God never made it for that purpose.

The words of these verses themselves give in general their own meaning. It may be remarked,

however, that in all this list there are but two things that may be said to be done generally by the disposal of God, and in which men can have but little influence: the time of birth and the time of death. But all the others are left to the option of the individual, although God continues to overrule them by his providence.

Eccl. 8:5. It is a matter of great importance to be able to discern when and how to speak and act; but when these two things are decided, the matter comes next: "What shall I speak?" "What shall I do?" Hence when, how and what, answer to time, manner, and matter. Does this one thing alone not demand of us much time for study and prayer?

Eccl. 8:6. Man has generally the opportunity to do whatever he purposes, but, alas! his purposes are frequently evil; so also his acts, and to these there is only the sequence of misery.

ILLUSTRATIONS.

Too Late in Starting.

A man was lying on his death bed. He was not saved. Eternity with all its horror and darkness seemed before him like a huge abyss. His mind was in a delirium of terror. Friends came to him and begged him to even now plead for pardon of an all-merciful God, telling him that the door of mercy was always open to repentant sinners. "Ah!" said he; "it may be; I doubt not that it is, but I did not start early enough for that door!" Thus he expired. He had not started in time. My friend, do not delay. Come now, in the accepted time and in the day of grace.

What is Time?

I asked an aged man, a man of cares, Wrinkled and curved, and white with hoary hairs. "Time is the warp of life," he said; "oh, tell The young, the fair, the gay, to weave it well!"

I asked the ancient, venerable dead, Sages who wrote, and warriors who bled; From the cold grave a hollow murmur flowed: "Time sowed the seed we reap in this abode."

I asked a dying sinner ere the tide Of life had left his veins. "Time!" he replied; "I've lost it! Ah, the treasure!" And he died.

I asked the golden sun and silver spheres, Those bright chronometers of days and years; They answered: "Time is but a meteor glare," And bade me prepare.

I asked the Seasons, in their annual round, Which, beautiful or desolate the ground; And they replied (no oracle more wise): "Tis Folly's blank, and Wisdom's highest prize!"

I asked a spirit lost, but, oh! the shriek That pierced my soul! I shudder while I speak! It cried: "A particle, a speck, a mite Of endless years, duration infinite!"

Of things inanimate my dial I Consulted, and it made me this reply: "Time is the season fair of living well; The path to glory or the way to hell!"

I asked my Bible, and methinks it said: "Time is the present hour, the past is dead; Live! live today! to-morrow never yet On any human being rose or set."

I asked old Father Time himself at last; But in a moment he flew swiftly past!— His chariot was a cloud, the viewless wind; His noiseless steeds, which left no trace behind.

I asked the mighty Angel, who shall stand One foot on sea and one on solid land. "The Lord!" he cried, "declares the mystery's o'er; 'Time was,' he cried, 'but Time shall be no more!'"

Humphrey's Observations on Time.

When I was a young lad, my father one day called me to him, that he might teach me what o'clock it was. He told me the use of the minute-finger and the hour-hand, and described to me the

figures on the dial-plate, until I knew the whole perfectly.

No sooner was I quite master of this knowledge than I set off to join my companions at a game of marbles, but my father called me back. "Stop, Humphrey," said he; "I have something else to say to you."

Back again I went, wondering what else I had to learn, for I thought I knew all about the clock quite as well as my father.

"Humphrey," said he, "I have taught you to know the time of the day; I must now teach you how to find out the time of your life."

All this was strange to me; so I waited with impatience to hear how my father would explain it; for I very much wished to go and play with my marbles.

"We are told," said he, "that the years of man are 'threescore and ten, or fourscore years. Now, life is very uncertain, and you may not live a single day longer; but if we divide the fourscore years of an old man's life into twelve parts, like the dial of a clock, it would allow almost seven years for every figure."

"When a boy is seven years old, then it is one o'clock of his life, and this is the case with you; when you arrive at fourteen years, it will be two o'clock with you; and when at twenty-one, it will be three o'clock, should it please God thus to spare your life. In this manner you may always know the time of your life, and looking at the clock may perhaps remind you of it."

"My great-grandfather, according to this rule, died at twelve o'clock; my grandfather at eleven, and my father at ten. At what hour you and I shall die, Humphrey, is only known to Him to whom all things are known."

"Never since then have I heard the inquiry, 'What o'clock is it?' nor do I think I have ever looked at the face of a clock, without being reminded of the words of my father."

I know not, my friends, what o'clock it may be with you; but I know very well what time it is with myself; and if I mean to do anything in this world, which hitherto I have neglected, it is high time to set about it.

The words of my father have given a solemnity to the dial-plate of a clock, which, perhaps, it never would have possessed in my mind, if these words had not been spoken. Look about you, my friends, I earnestly entreat you, and now and then ask yourselves what o'clock it is with you.

SUGGESTIONS TO LEADERS.

It is more than probable that the subject will be one on which many will have a word to say. Therefore no subjects are suggested for talks or essays. It might be well to have some one who can do it well, read or recite Marsden's excellent poem on "What is Time," given on this page. If true passengers' pompous headgear, causing it to roll out to the tracks under a car. Without a word of resentment the courteous gateman quietly went over, picked up the hat, and while he was carefully brushing the mud from it he received the concluding sentences expressive of the passenger's anger. Handling him the hat with a polite bow the gateman quietly pulled out in surly mood, without deigning to thank the gateman for his kind and uncalculated service. When out of earshot, the gateman smilingly remarked to a bystander, "Quite a talker, isn't he?"

"Life is real, life is earnest, And the grave is not its goal; Dust thou art, to dust returnest, Was not spoken of the soul."

Some people would fare badly at the heavenly feast if they got nothing more there than they gave in life.

Young People's Department

The real saint talks much with his hands.

The best argument for true Christianity is true Christ living.

Walls alone do not make a home. The hearts that dwell within those walls are more important.

The recent deplorable explosion in the gun turret of the battleship "Georgia," whereby nine men were killed and many wounded, recalls the explosion on the battleship "Maine" in Havana harbor nine years ago. The explosion on the "Georgia" is accounted for; that on the "Maine" was supposed to have been caused by a Spanish submarine mine. But feeling against Spain was high, and the supposition, backed by overheated prejudice and plenty of jingoism, brought on a war. None of the survivors on the "Maine" were near the place where the explosion took place, and since a number of similar explosions have occurred on American warships since then—certainly not chargeable to Spanish submarine mines—the accident theory becomes stronger and stronger regarding the "Maine," especially as no evidences were ever found that the Spaniards had anything to do with the explosion. Hence the belief is gaining ground that the war with Spain was brought on through an intimately associated which an existing feeling unjustly ascribed to Spanish rascality. History and perhaps our own observations teach numerous examples of cases where a combination of circumstances brought on enmity, which a better knowledge of facts or subsequent developments did not warrant, but a thing once done cannot always be easily undone.

An instance of gentlemanly forbearance on the part of an inferior toward an irate man supposedly superior, was witnessed in the Grand Central Station in Chicago not long ago. The gateman at the entrance to the depot from the tracks was probably asked more questions and showered with more abuse for all causes—from a belated train or a changed time table to the schedule of all the roads running into the station and their arrival at all points of the respective roads, than any other individual in the depot. He is treated as if he were responsible for everything that happens on the road or to the passengers that expect to travel on that road. What fine examples of Christian behavior some people give on trains and in depots! On this particular occasion an elegantly dressed man in a tall silk hat approached the impenetrable gateman and asked him when the next train left for the West! Of the half dozen roads and perhaps a hundred trains going in that direction, the gateman wanted to know which one. Well, that train had left ten minutes ago. Of course, the gateman was to blame for letting that train go without this importantly dressed passenger. During the course of the tirade that followed, a sudden gust of strong wind blew off the hat of the passenger's pompous headgear, causing it to roll out to the tracks under a car. Without a word of resentment the courteous gateman quietly went over, picked up the hat, and while he was carefully brushing the mud from it he received the concluding sentences expressive of the passenger's anger. Handling him the hat with a polite bow the gateman quietly pulled out in surly mood, without deigning to thank the gateman for his kind and uncalculated service. When out of earshot, the gateman smilingly remarked to a bystander, "Quite a talker, isn't he?"

All men are as grasshoppers in the sight of God, but as grasshoppers can perform a great work, so God uses men to accomplish great ends. May God help us all to glorify his name in all our purposes.

GLIMPSES OF EUROPE.

By J. Bontrager.

VII.

The next stop is Genoa, or "Proud City," with its magnificent marble palaces on the sloping hill-sides on down to the glorious blue Mediterranean. However, in common with almost all European cities, the streets with but very few exceptions are very narrow, crooked and irregular. Only a few are wide enough to permit a "street railway" or even ordinary vehicles to pass through. There are many ancient palaces, churches and other interesting objects here. This city has an especial interest for Americans, because it was the birth-place of Christopher Columbus. I visited the house where his parents lived and which is still in a good state of preservation. It stands on a very narrow street in a remote part of the city. Near the depot stands a magnificent monument of the noted discoverer of America. At this place I met a Mr. Thornton from West Virginia, also traveling alone, but going in an opposite direction from my course. It was when in a foreign land that a person is especially glad to see and to talk with some one from your native country.

After a few preliminary remarks as to what part of America we hailed from, he said, "I know some people in your city," naming several, among them Mr. J. A. Bell, of the Mennonite Publishing House.

The next stop on my southward journey was Spezia, a city of 15,000 people, containing a naval arsenal and military barracks. As I look over my "Notes by the Wayside," I find that here I changed cars and was unable to inquire what time my train was due for Pisa. I skinned around for some time for a person who could speak English or German. At last I turned on the spigot of my little store of French and was soon sent on my way rejoicing.

Arriving at Pisa the Campanile or leaning tower was the first object to attract my attention. This peculiar structure, built in the twelfth and thirteenth centuries, leans about thirteen feet out of the perpendicular. Some think it was built so intentionally, but the fact is that the tilt was caused by the unequal settling of the building on the not altogether solid foundation. The tower contains seven bells. Its height is 78 feet and it affords a fine view. In connection with the Cathedral, Baptistery and Campo Santo it forms a group of buildings perhaps without a parallel. The magnificent Cathedral is 311 feet long, 106 feet wide, and the nave is 109 feet high. The interior is very imposing and exquisite in its furnishings and furnishings. Here hangs the great bronze lamp that swung to and fro, giving Galileo the idea of the pendulum. For one lire (equal to about 20 cents) a person is permitted to draw the rope that will start it swinging. The great bronze doors of this Cathedral, dating from 1062, are masterpieces of art. Many Bible stories are represented in the engraving. The Baptistery, said to be the most elegant structure of its kind in Italy, is a circular building about 100 feet in diameter, the dome of which rises to a height of 150 feet. The acoustics of this building are very remarkable, sounds continuing to echo for several moments. The Campo Santo encloses a cemetery, and contains many shipwrecks of earth brought from Mount Calvary. Many of the monuments are admirable works of art. Here we met with many beggars of all classes, blind, crippled, deformed, all soliciting alms from the travelers. Besides these, there was an unlimited supply of guides and interpreters who helped to make the conditions more disagreeable; for they all expect a tip even if they do a person no service. They have the idea that all Americans are wealthy, and that they are looking for some one with whom to share their gold and silver. Just stopping here between trains, I soon leave for Rome. There is nothing of special interest after leaving Pisa, except the natives themselves. They were fully as anxious for conversation as I was, and with many

gestures and the aid of an Italian and English vocabulary I managed to make myself understood. For companions I had a few soldiers and many passengers who generally went only short distances. All showed me much kindness, always shaking hands with me and with each other when they left the train. They certainly have the hand-shaking habit in Italy.

In the evening I was invited to take lunch with a few young men. They seemed to feel honored by being in company with an "Americano." In London I was told that very few Americans traveled third class in Italy, and for that very reason I wanted to travel in that class so that I might have the opportunity of coming in contact with a class that are not met with by the thousands of Americans who pass through the country annually. For this reason I was very well satisfied with my choice.

It was midnight when we arrived in Rome, the one-time capital of the world, the city built on seven hills and the scene of many bloody conflicts, crimes, cruelties, riots, extravagances and dissipations. Rome is also called the metropolis of Christendom. To give a complete description of Rome, its history, people and other features would require volumes. Many of us when we hear the name Rome, think only of the Pope and the Roman Catholic church. But, after all, this is the place where Christianity was first planted in Europe, and where perhaps some of our early ancestors, clad in the skins of animals, engaged in deadly conflict in their barbarian way with the ancient lords of this imperial city.

Standing on the banks of the Tiber, at a point where the ancient docks used so many centuries ago are still in good condition, I was reminded of the time when that beloved and zealous apostle Paul, that strenuous pioneer missionary, who feared neither power, opposition, persecution or death, stepped upon perhaps the very rock that I was beholding to give to the Romans a new religion—that of Jesus and that which embodied the practice of the Golden Rule. It is not improbable that he first preached Christ to the Jews at or near this spot. There is still a large Jewish colony in this very locality, where they lived in the first century. They have a magnificent modern synagogue, built on the site of a house of worship that occupied the place for more than a thousand years.

Rome was not built in a week, and it cannot be seen in a week, a month or a year. All that can be expected from a cursory visit is simply a glance at the chief objects of interest. My first day was given chiefly to getting settled and taking a drive through the city with a guide who spoke French very distinctly and with whom I got along very well. After this I attended lectures given daily by Signor Tanti, a native Roman, who had degrees from the best Italian schools. He had also attended Oxford University and spoke English fluently. He had very progressive ideas, but in common with so many men of his class educated under like conditions, he was not entirely free of the so-called higher criticism.

My first sight-seeing tour led me to the Roman Coliseum. This magnificent pile is now largely a ruin, but it stands as a monument to the vanity, the glory and the brutality of ancient Rome. Here the stalwart gladiators of ancient times engaged in deadly combat; here wild beasts gorged themselves upon the luckless Christian victims of the early persecution of the Christians. Down beneath the staging and galleries are still to be seen the cages and prison cells where the beasts and their victims were kept for the gala day when the Roman populace strained its eyes and senses upon the shocking scenes enacted there. In its day the Coliseum was a most extraordinary pile of masonry; it had a seating capacity of 80,000 people, and it is said that 10,000 workmen worked for ten years in its construction. On this, however, authorities do not agree. Near by is the Arch of Constantine erected A. D. 311, well preserved and most beautiful of all the Roman arches. A

HERALD OF TRUTH

Thursday, July 25, 1907.

J. F. FUNK and A. B. KOLB, Editors.

Entered March 4, 1902, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price: The Herald of Truth, one dollar per year; Russia, schau und Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.55 a year.

The Herald of Truth is the organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Frankonia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and Kansas.
14. Kansas and Nebraska.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada.
17. Pacific Coast District.

short walk from here and we come to the Palatine Hills, where are extensive remains of the Palace of the Caesars. In the time of Nero it extended to the neighboring hills. Very important discoveries have been made here, and many valuables carried away. The work of excavating is now being prosecuted by the Italian government. The extravagance here practiced in ancient times is beyond description.

For the Herald of Truth.

AFTER THE BATTLE.

Carl Schurz, the well-known journalist, who died not long ago, and who as an officer took a prominent part in the terrible battle of Gettysburg, in describing that awful time of carnage, or rather his visit to the battlefield the day after the three-days' contest was ended, says:

No contrast could have been gloomier than that between the light-hearted hilarity of our breakfast with his friend, General Schimmelfennig, whom he had thought dead, but found in the town of Gettysburg that morning and my visit to the battlefield immediately following it. The rebels had removed many if not most of their dead, but ours still lay in ghastly array on the ground where they had fallen. There can be no more hideous sight than that of the corpses on a battlefield after they have been exposed a day or more to the sun in warm weather—the bodies swollen to monstrous size, the faces bloated and black, the eyes bulging out a dead stare, all their features puffed out almost beyond recognition, some lying singly or in rows, others in heaps, having fallen one over another, some in attitudes of peaceful repose, others with arms raised, as if crying to Heaven for help or uttering execrations in their death delirium, others on their knees in the attitude of prayer, others in a sitting posture, others clawing the earth, many horribly distorted by what must have been a frightful death-struggle.

There were more harrowing experiences in store for me that day. To look after the wounded of my command, I visited the places where the surgeons were at work. At Bull Run I had seen only on a very small scale what I was now to behold. At Gettysburg the wounded—many thousands of them—were carried to the farmsteads behind our lines. The houses, the barns, the sheds, and the open barnyards, were crowded with moaning and wailing human beings, and still an increasing procession of stretchers and ambulances was coming in. A heavy rain set in during the day—the usual rain after a battle—and large numbers had to remain unprotected in the open, there being no room left under roof. I saw long rows of men lying under the eaves of the buildings, the water pouring down upon their bodies in

HERALD OF TRUTH.

streams. Most of the operating tables were placed in the open, where the light was best, some of them partially protected against the rain by tarpaulins or blankets stretched upon poles. There stood the surgeons, their sleeves rolled up to the elbows, their bare arms as well as their aprons smeared with human blood, their knives not seldom held between their teeth while they were helping a patient on or off the table, or had their hands otherwise occupied; around them pools of blood and amputated arms or legs in heaps, sometimes more than man-high. Antiseptic methods were still unknown at that time. As a wounded man was lifted on the table, often shrieking with pain as the attendants handled him, the surgeon quickly examined the wound and resolved upon cutting off the injured limb. Some other was administered, and the body put in position in a moment. The surgeon snatched his knife from between his teeth, where it had been while his hands were busy, wiped it rapidly once or twice across his blood-stained apron, and the cutting began. The operation accomplished, the surgeon would look around with a deep sigh, and then—"next!"

And so it went on hour after hour, while the number of expectant patients seemed hardly to diminish. Now and then one of the wounded men would call attention to the fact that his neighbor who on the ground had given up the ghost while waiting for his turn, and the dead body was then quietly removed. Or a surgeon, having been long at work, would put down his knife, exclaiming that his hand had grown unsteady, and that this was too much for human endurance, tears not seldom streaming down his face. Many of the wounded men suffered with silent fortitude, fierce determination in the lighting of their brows and the steady gaze of their bloodshot eyes. But there were, also, heart-rending groans and shrill cries of pain piercing the air, and despairing exclamations, "O Lord! O Lord!" or, "Let me die!" or softer murmurings in which the words, "father," or "mother," "wife," "children," or "home" were often heard.

Others than Schurz have given similar descriptions, but the most harrowing parts are always omitted. And yet there are some men to-day who, at the slightest provocation like the Japanese friction at San Francisco or other little international ripples, want to see a war cloud looming upon the horizon. Such men are the enemies of mankind, and the enemies of Christ; for greater than the awful results of war are the words of Christ to love our enemies. Moreover the horrors of our Civil War become all the more terrible and heart-rending when to-day eminent men who do not accept the gospel principle of casual non-resistance, yet maintain and state without contradiction that the whole war might have been averted, and no doubt would have been but for a few hot-headed fanatics on both sides. What heavy loads rest upon those who make themselves responsible for such awful results! Even of much lesser offenses Christ says that it would be better that the authors of them had millions hanged about their necks and were drowned in the midst of the sea. The world must learn that war is wrong, and learning, must desist from war, before the highest type of civilization can be attained.

For the Herald of Truth.

SACRIFICE.

By Charles Doran.

What is sacrifice, and is there very much of it in the world to-day? Do we see as many illustrations of it now as we formerly did, and if not, why not? Are some denying themselves comforts, some putting up with privations that others may enjoy the fruits of this denying of comforts, this putting up with privations? We know they are; but is the number large, large as it used to be years ago, years ago when life was so different to what it is to-day? When the hearth-

stone was so dear to every man and the home not robbed of sons or daughters or both by the alluring temptations of city life—life in crowded rooming houses?

Sacrifice, the sweetest, the most beautiful, the most appealing evidence of love, of the existence and exercise of love for person or cause, is it to be found as often to-day as in the years past? Let us hope so; pray that it may be; for what is so truly in accordance with divine teachings as sacrifice? What is sweeter than self-denial, more appealing than the act of doing good, shedding brightness for others at the cost of a privation to ourselves! How much more valuable is the gift the power to make which comes through personal sacrifice! How priceless indeed is that present made out of the proceeds of sacrifice!

But today the world in its maddening rush for gold finds lesser examples of self-sacrifice. People tell you they have not the time to work a little longer at the cost of personal rest, that the time thus spent may be fruitful to some one in sickness, need or distress. They say, "I'd like to, but I can't think of denying myself; my business demands all my time and my health. I can not endanger my business by loss of rest, overwork or denial of sleep or other necessity." They do not say, luxury—for in this day luxury is a necessity; people look upon luxury as necessary to life.

Sacrifice, that doctrine of the Savior of men, that doctrine preached and lived by the Nazarene, finds few to-day willing to make even a very little of that a fellow-man might reap the benefits of the fruits thereof. The Lord's Anointed taught us to love one another and his strongest lessons of love were of sacrifice. Show me the sacrifice and I'll tell you what that person is like who has made it. "It" is words ascribed to Calvin, and Wesley spoke a volume of truths, of imperishable truths, when he said, "I believe a man or woman worthy of heaven in whose life there is a sacrifice."

We can all make a little sacrifice once in a while. Health will not suffer by a little privation now and then. A little extra work will not wear us out occasionally when we labor, give up our time, that some good may result for a brother or sister in sickness or other distress. Life is not too short to give up a little of it for the rendering happier, making more peaceful the lives of others. We can easily spare an hour a week, we will not suffer by going without a little pleasure, a little luxury that the price saved may be devoted to the purchase of what will make a brother or sister happier and brighter in life.

ITEMS.

The Emperor of Korea, in view of the "freezing out" policy adopted by Japan since her occupation of Korea, following the Russo-Japanese war, abdicated his throne shortly after midnight July 19. Thus Japan has practically obtained in Korea what she prevented Russia from doing in Manchuria. It has been a cool and costly piece of scheming, but was successful.

The Southern Railroad.—It is officially announced that the Southern Railway Company will at once purchase fifty new locomotives, seventy-five passenger coaches, four dining cars, six combination mail and baggage cars, six combination passenger and baggage cars, and two hundred cabooses. The general purpose in view in ordering this new equipment is the strengthening of the passenger and freight service of the railway. The new coaches are to be of the most approved modern type. It is the purpose of the company in ordering these coaches not only to supply immediate needs, but, in a measure, to anticipate future needs. The fifty locomotives will be of the lighter type and for service on lines not in use requiring the heavy type of engine now in use on some of the main lines. The two hundred cabooses are necessary to supply a need which has grown out of the rapid increase in freight-train service—the cabooses now in service not being sufficient in number to properly equip freight trains.

July 25.

For the Herald of Truth.

THE CHURCH COUGH.

It is a subject of not much importance, and yet there are times and conditions when coughing forms a rather distressingly important part of a service. The church cough is never edifying, and it seems to be contagious. It is a disease. Very rarely do you hear a cough from one who is listening very intently, and to such the cough of a neighbor which drowns out a single but important word of the sermon is exceptionally distracting. If it is a disease, the above hint seems to indicate that it is a disease that is considerably aggravated in those who do not listen. At least most of the coughing comes from that section. Hence most of those who cough not only are not getting good out of the sermon, but they are hindering the careful listeners, and often even the minister. Many a listless attendant would not think of disturbing the congregation. Perhaps I am conveying a hint to them. "Let everything be done decently and in order." But it is not decent, or, at least, it is not edifying, to disturb worship, especially when the remedy or the preventive in a large majority of cases is so easy and so helpful to the disturber and the disturbed.

Perhaps, also, the foregoing is a suggestion to the minister, although we believe there are few ministers who have so small a conception of the importance of their position that they will do less than the best on their part in the delivery of a sermon. Still, it may be that the blame sometimes rests not entirely with the congregation, even a congregation whose ears are not itching for the sensational, dramatic, rhetorical or flowery. Let me explain: Once on a time a committee was appointed to listen to and decide upon the merits of a certain literary production. During the recital one of the members of the committee fell asleep. When the time for expressing an opinion came, the author insisted on having the opinion of the member who slept. Finally this person, forced to an expression of his opinion, said: "Sleep is an opinion." It was unpleasant, but to the point. In like manner, coughing may be, once in a great while, to the point.

But there remains another prolific cause, and that lies largely with the janitor. The windows and doors may be so opened as to permit strong drafts to pass over the congregation. Some people will cough under such conditions, even when the janitor thinks they should not. Sudden changes of temperature are not desirable, unless the congregation stand and sing a stirring hymn. No ventilation at all is one of the worst incentives to a cough. The foul air, with its poisonous gases, is inhaled and irritates the mucous membrane, and coughing is the result.

I have had my unimportant little word. But as it is the little foxes that spoil the vines, so it is the little disturbing influences that may spoil many a sermon, and not knowing the causes or the remedy, we accept them as a matter of fact and suffer the cough and the consequent distraction to continue. For those who must cough continuously, on account of colds or other causes, I believe it is the part of reverence for God's house, brotherly regard for those who want to listen, and self-respect for the person who coughs, to pass quietly out of the room if this is possible, or to another room if there be another place in the house where the cough will not disturb the worshippers.

CONFERENCES.

The Western District Amish Mennonite Conference will meet, the Lord willing, at East Union meeting-house, near Kalona, Iowa, Sept. 18 and 19. Sunday School Conference on the 20th. A cordial invitation extended to all. Kalona is the nearest railroad station, one passenger train going west daily at 9:49 a. m. For further information write to J. A. BOLLER, Sec.

The Sunday school conference for the Southwestern Pennsylvania conference district will be held at the Stahl M. H. near Johnstown, Pa., Aug. 27 and 28, 1907. The church conference for the same district will be held at the same place, Aug. 29 and 30, 1907. Bishops and executive committee will meet at 9 a. m., Aug. 29, 1907. On the B. & O. railroad come to Krings. On the P. railroad come to Johnstown and then on Wheeling trolley line to Mishler. Please note H. H. Mishler, Johnstown, Pa., R. F. D. No. 4, of your coming. A general invitation is extended. S. G. SHETLER, Sec.

The second annual Sunday school conference of the Pacific Coast district will be held at Albany, Oregon, Oct. 21-24, 1907. All are invited to come and join in a feast of good things. J. P. BONTRAGER, Albany, Oregon.

NOTICE. The Lord willing, the Mission Committee will meet at Goshen College on Saturday, Aug. 10, at 9 o'clock a. m., to examine volunteers for the mission field, both home and foreign, and transact such other business as may come before the meeting. It is the desire of the committee that all the volunteers who are ready to enter the work soon will be present at this meeting. D. J. JOHNS, Chairman.

DEATHS. Whisler.—In York Co., Pa., of a complication of diseases, Leah Whisler, wife of Emanuel Whisler, died on July 4, 1907; aged 64 y. 2 m. 4 d. She leaves a husband, three sons and three daughters to mourn their loss, but they need not mourn as those who have no hope. One son and one daughter preceded her to the spirit world. Her funeral was held on July 7 in the York Road church, where services were held by Daniel Stump and J. C. Miller from John 11:25, 26. Interment in the adjoining cemetery.

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FIRST ANNUAL FINANCIAL REPORT Of the Mennonite Board of Missions and Charities, beginning July 1, 1906, ending April 31, 1907. Evangelizing.—Cash on hand, \$100.48; cash received, \$150.00; total, \$250.48. Paid, \$172.34. Balance, \$78.14. Chicago Mission.—On hand, \$117.66; received, \$3,973.48; total, \$4,091.14. Paid, \$2,347.85; balance, \$2,743.29. In Chicago, \$155.64; cash on interest, \$225.00; total, \$380.64. India Mission.—On hand, \$51.56; received, \$951.79; total, \$1,003.35. Paid, \$925.75; balance, \$77.60. India Orphan.—Balance, \$27.84; received, \$1,284.79; total, \$1,312.63. Paid, \$1,305.50. Balance, \$7.13. Mahlon Lapp Home.—Received, \$390.70. Paid, \$399.70. Sister Burkhard.—Received, \$59.90. Paid, \$59.90. Sent Direct to India.—\$9,287.94. India Mission, \$9,570.35. India Orphan, \$1,222.11. M. C. Lapp's Home, \$399.70. Mary Burkhard, \$59.90. Total, \$20,640.00. Ft. Wayne Mission.—Balance, \$295.68; received, \$904.98; total, \$1,200.66. Paid, \$972.44. Balance, \$127.22; balance in Ft. Wayne, \$175; total, \$302.22. Old People's Home, Ohio.—On hand, \$175; received, \$1,639.64; total, \$1,814.64. Paid, \$1,740.09; overpaid, \$74.55; cash balance at home, \$255.58; balance, \$194.58. Orphan's Home.—Received, \$2,863.42. Paid, \$2,832.42; cash balance, \$31; on hand at West Liberty, \$601.11; total, \$612.11. Kansas City Mission.—Balance, \$4.00; received, \$1,206.56; total, \$1,210.56. Paid, \$1,210.56; on hand at Kansas City, \$105.01; indebtedness on building, \$109.40. Canton Mission.—Received, \$35.90. Paid, \$34.90; balance, \$1.00. Old People's Home, Pa.—Received, \$75.97. Paid, \$75.97. Sanitarium.—Received, \$6,154.72. Paid, \$5,644.59; balance, \$510.13. South America.—On hand, \$110.00; received, \$125.00; total, \$235.00. Paid, \$227.74; received, \$115.00; total, \$350.74. Paid, \$107.50; balance, \$243.24. Armenia.—Balance, \$3.00; received, \$15.00; total, \$18.00. Paid, \$5.00; balance, \$13.00. China.—Received, \$157.13. Paid, \$117.43; balance, \$39.70. Russia.—Received, \$11.00. Paid, \$5.00; balance, \$6.00. For H. L. Rhodes.—Received, \$5.00. Paid, \$5.00.

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A remittance of \$68.00 was forwarded to Russia on July 18, which will again prove a blessing to the suffering souls of that country.

FIRST ANNUAL FINANCIAL REPORT Of the Mennonite Board of Missions and Charities, beginning July 1, 1906, ending April 31, 1907. Evangelizing.—Cash on hand, \$100.48; cash received, \$150.00; total, \$250.48. Paid, \$172.34. Balance, \$78.14. Chicago Mission.—On hand, \$117.66; received, \$3,973.48; total, \$4,091.14. Paid, \$2,347.85; balance, \$2,743.29. In Chicago, \$155.64; cash on interest, \$225.00; total, \$380.64. India Mission.—On hand, \$51.56; received, \$951.79; total, \$1,003.35. Paid, \$925.75; balance, \$77.60. India Orphan.—Balance, \$27.84; received, \$1,284.79; total, \$1,312.63. Paid, \$1,305.50. Balance, \$7.13. Mahlon Lapp Home.—Received, \$390.70. Paid, \$399.70. Sister Burkhard.—Received, \$59.90. Paid, \$59.90. Sent Direct to India.—\$9,287.94. India Mission, \$9,570.35. India Orphan, \$1,222.11. M. C. Lapp's Home, \$399.70. Mary Burkhard, \$59.90. Total, \$20,640.00. Ft. Wayne Mission.—Balance, \$295.68; received, \$904.98; total, \$1,200.66. Paid, \$972.44. Balance, \$127.22; balance in Ft. Wayne, \$175; total, \$302.22. Old People's Home, Ohio.—On hand, \$175; received, \$1,639.64; total, \$1,814.64. Paid, \$1,740.09; overpaid, \$74.55; cash balance at home, \$255.58; balance, \$194.58. Orphan's Home.—Received, \$2,863.42. Paid, \$2,832.42; cash balance, \$31; on hand at West Liberty, \$601.11; total, \$612.11. Kansas City Mission.—Balance, \$4.00; received, \$1,206.56; total, \$1,210.56. Paid, \$1,210.56; on hand at Kansas City, \$105.01; indebtedness on building, \$109.40. Canton Mission.—Received, \$35.90. Paid, \$34.90; balance, \$1.00. Old People's Home, Pa.—Received, \$75.97. Paid, \$75.97. Sanitarium.—Received, \$6,154.72. Paid, \$5,644.59; balance, \$510.13. South America.—On hand, \$110.00; received, \$125.00; total, \$235.00. Paid, \$227.74; received, \$115.00; total, \$350.74. Paid, \$107.50; balance, \$243.24. Armenia.—Balance, \$3.00; received, \$15.00; total, \$18.00. Paid, \$5.00; balance, \$13.00. China.—Received, \$157.13. Paid, \$117.43; balance, \$39.70. Russia.—Received, \$11.00. Paid, \$5.00; balance, \$6.00. For H. L. Rhodes.—Received, \$5.00. Paid, \$5.00.

DEATHS. Whisler.—In York Co., Pa., of a complication of diseases, Leah Whisler, wife of Emanuel Whisler, died on July 4, 1907; aged 64 y. 2 m. 4 d. She leaves a husband, three sons and three daughters to mourn their loss, but they need not mourn as those who have no hope. One son and one daughter preceded her to the spirit world. Her funeral was held on July 7 in the York Road church, where services were held by Daniel Stump and J. C. Miller from John 11:25, 26. Interment in the adjoining cemetery.

CONTRIBUTIONS Received by Mennonite Publishing Co. for Russian Famille Sufferers. A Friend in Michigan \$.50 Lucinda Zimmerman, Kan 4.50 C. F. Hostetter, Pa. 10.00 Total \$15.00

Next New Station.—Received, \$3.00. Goshen College.—Received, \$1,000.00. Paid, \$1,000.00. General Fund.—Balance, \$111.71; received, \$829.21; total, \$840.92. Paid, \$627.83; balance, \$212.70. Total Cash Received.

Evangelizing \$ 250.48 Chicago Mission 3,191.31 Fort Wayne Mission 1,100.66 India 20,640.00 Old People's Home, Ohio 4,644.39 Orphan's Home 2,863.42 Kansas City Mission 1,210.56 Old People's Home, Pa. 75.97 Sanitarium 6,154.72 South America 235.00 Armenia Int. 137.74 Armenia 18.00 China 157.13 Russia 11.00 Bro. Rhodes 5.00 Next New Station 3.00 Goshen College 1,000.00 General Fund 840.92 Canton Mission 35.90

Total \$42,574.69 Total cash balance, \$ 2,114.00 M. E. & B. B. from Oct. 1, 1905, to July 1, 1906 9,666.56

Grand total \$52,241.25

Received by institutions not under this Board.

(The amounts given are approximately.) M. B. Past, for Russia and China \$ 5,000.00 Kansas City Mission 4,500.00 Welsh Mountain Mission 1,000.00 Canton Mission 900.00 Philadelphia Mission 700.00 Sanitarium 8,500.00 Old People's Home, Pa. 7,500.00 For all other causes, namely to ministers direct, charity, building of churches, etc. 19,658.75

Total \$100,000.00 G. L. BENDER, Gen. Treas.

BARGAINS IN BOOKS

Special Sale of Books Damaged by Fire, Water and Smoke.

Many of these books show only slight traces of the fire, while others are somewhat scorched or smoked on the edges or became wet. But every book offered in this list is complete, although on some the binding is damaged more than on others. Every one ordering from this list, however, will receive full value for the money. We have a large number of these books and those ordering first will get first choice. All of the books are fully worth the price at which we offer them. Some are only soiled, the binding otherwise not being injured at all.

Title of Book	Regular Price	Fire Sale Price
Touching Incidents and Remarkable Answers to Prayer. Large edition, cloth	\$1.00	\$0.30
Dying Testimonies of Sinners	1.00	.20
Unsaved. Cloth	1.00	.25
Sermons by the Devil. Cloth	1.00	.25
The Red Telephone. Cloth	1.50	.65
Bible Heroes. Cloth	1.00	.25
*Step by Step through the Bible. Cloth	1.00	.60
Into the Light. Cloth	.45	.20
Touching Incidents and Remarkable Answers to Prayer. Children's edition, cloth	.35	.15
Confession of Faith and Ministers' Manual. Leather	.50	.25
*India, The Horror Stricken Empire. Cloth	2.00	.35
*Letters from Heaven. Cloth	1.00	.60
*True Manhood. Cloth	1.00	.60
Bible Chats with Children. Cl.	1.50	.85
Wandering Soul. Half leather	1.25	.75
*Journeys of Jesus. Cloth	2.25	1.35
*Journeys of Jesus. Cloth, gold edges	2.75	1.50
*How to Keep Healthy. Cloth	1.00	.40
*What a Young Woman Ought to Know. Cloth	1.00	.65
Kendall's Perfected Recipe Book. Paper	.25	.15
*Is He Who Continues in Sin? Cl.	.75	.45
*The Old Evangel and the New Evangelism. Cloth	1.00	.70
*Robbie's Bible Stories. Cloth	.50	.25
*Staub's Life of Christ. Cloth	.50	.40
Inspired Through Suffering. Cl.	.50	.25
The Two St. Johns of the New Testament. Cloth	1.00	.70
*The History of the English Bible. Cloth	1.25	.75

*Young's Bible Outlines. Manila	25	13
Mennonite Church and Her Ac-	50	30
cusers. Half leather	75	45
Light in the East. Cloth	75	45
*The One Gospel. Cloth	75	45
*Monument Facts and the Higher	75	45
Critical Fancies. Cloth	75	45
*The Church of Christ. Cloth . .	1.00	70
*Around the Globe and Through	2.00	50
Bible Lands. Half morocco . .	2.00	50
The Prince Messiah. Cloth . . .	.50	30

Teacher Taught.—An humble attempt to make the path of the Sunday school teacher straight and plain. Price, \$1.00. 446 octavo pages, cloth.

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Chinese Mother Goose Rhymes.—Translated, illustrated, 160 large octavo pages. Original price, \$1.25. Bargain price, 75 cents.

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Life of Christ.—By Fleetwood. 8 1/2 x 10 inches, 776 pages, marbled edges, leather back and cloth sides. Usual price, \$3.50. This book is a bargain at \$1.75.

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Romances Reminiscences.—A history of his life and renunciation of Romanism and Free Masonry. Good and clear almost as good as new. Usual price, \$1.00. Bargain price, 60 cents.

The Beacon Light.—A good book, devoted to employment, education and society. Over 600 12 mo pages, red edges and bound in cloth. This book is usually sold by subscription only. Inside perfect, cover slightly marred, but for use as good as ever. By mail, prepaid, \$1.25.

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July 25, 1907.

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Published Weekly.

ELKHART, IND., THURSDAY, AUGUST 1, 1907.

Vol. XLIV. No. 31.

NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

EDITORIAL NOTES.

Our Family Almanac for 1908 will be ready in due time, about Sept. 15 or thereabouts. We shall be glad to receive from any one articles or other matter suitable for its columns if they will kindly send them in.

A large number of the children attending our mission Sunday schools in Chicago are enjoying a pleasant summer's outing in the homes of our Mennonite people in the Holdeman congregation around Wakarusa, Ind. No doubt the quietness of the country, the pure air, healthful fare and wholesome influences about them will benefit them very much.

According to recent accounts from Russia there are still many suffering from the necessities of life, and the probabilities are that next winter the needs of the people will be even greater than they were during the last year. We thank our friends for their contributions to this fund for the past and we shall be ever ready to remit to our brethren there any contribution that may be entrusted to our care.

On our correspondence page in this issue will be found two interesting letters from India, although the information concerning Sister Reaser is, in a sense, sad, yet with the divine blessing we may hope and pray for her speedy recovery and that she may enjoy better health hereafter. Let us all pray that God may give to all our missionaries good health and abundantly bless and prosper the work in which they are engaged.

Count Leo Tolstol, the man who has done so much for the common and poor people in Russia and who has been an ardent advocate of the principles of peace, was recently reported as having died. Later reports inform us that he lives and is enjoying the best of health. The report of his death came from the fact that a bathhouse on his estate was destroyed by fire, and to this the report was added that several inmates, among them Tolstol, lost their lives, which, however, we are glad to learn, was an error.

The editor of the "Rundschau" of last week offers his regrets that he has on hand a number of correspondences which for want of room in his paper he has to keep over for next week. This is indeed a rare occurrence in the midst of having had harvest, and most editors have to express their regrets that they have so few original correspondences that they sometimes hardly know where to find matter to fill the paper. The "Rundschau" is certainly one of the favored papers and is well supplied with original matter for its columns and well supported financially.

The Mennonite Publishing Co. a few days ago gave to the Elkhart Paper Mill Co. the largest order for paper ever given by any firm in Elkhart. The order was for 2,175 reams, weighing 233,620

pounds and making over 116 tons or about six carloads. Reduced to sheets it would make one million, eighty-seven thousand, five hundred sheets, this being (in part) the amount of paper needed for three jobs secured by the Mennonite Publishing Co. within the past three weeks, a considerable amount of the finer sorts of paper used on two of these jobs being purchased at other places.

True Christianity consists not in making an outward show of religion as in the observance of outward forms and ceremonies; not in being baptized and partaking of communion; not in attending church services, saying our prayers and giving alms. All these things indeed belong to Christianity and we could not claim to be Christians without them, but before all we need to repent, die unto sin and the world, put away all iniquity and unrighteousness, be regenerated and learn to live soberly and righteously, presenting our bodies a living sacrifice, holy and acceptable unto God, and being transformed by the renewing of our minds, and our hearts consecrated to God that we may prove and know what is that good and acceptable and perfect will of God, which is indeed our reasonable service.

In order to be the accepted followers of the Lord Jesus Christ and to possess a religion that will bear us through in every trial and will be our comfort and our hope in the hour of death, we need to be regenerated and born of the Spirit of God. We need to obtain forgiveness of sins. We need to have the assurance that we are accepted of Christ as his own children. We need to separate ourselves from the world and give up every evil habit, to walk in the fear of the Lord and to subvert ourselves unto the Lord Jesus Christ and his Word. We need from day to day to live in such a way that we can realize the blessings and favors of Almighty God, with the desire in our hearts to glorify him in all that we do; to labor for the promotion of his cause, the up-raise, and do all in our power to promote peace, unity, harmony and love among the children of men, so that righteousness may abound, that truth may be maintained and honesty and sincerity be cultivated and that we may press forward in the fear of the Lord toward the mark of the high calling of God in Christ Jesus, and by a true and living faith show unto the world continually that we have been with Jesus and learned of him the way of everlasting life.

Sister Rose Lambert, matron of the United Orphanage and Mission at Hadjin, Asia Minor, Turkey, informs us that M. R. Murray, with whose party she and Sister Adeline Brunk made the trip to the Orient last year, has kindly offered to take all goods sent for the Hadjin Orphanage free of charge to their destination. Those who wish to send goods in this way should correspond with him. His address is St. Joseph, Mo., General Delivery, and he will inform the contributors when he expects to sail and where they are to send their goods. Mr. Murray has shown his kindness to missionaries and missionary work in many ways, and the missionaries at Hadjin feel very grateful to him for his kindnesses. Sister Lambert suggests that those who are expecting to send boxes of aprons for the orphans

make the aprons of coarse and strong material and with long sleeves. They are at present very busy, as the children are all at home and are kept busy laying in winter provisions. The missionaries are enjoying good health, but Mr. Parker, who was so seriously ill at the time of Sister Brunk's death, must still be very careful not to over-exert himself, and even then he must spend a day or two in bed occasionally.

Jesus says, "I came not to destroy men's lives, but to save them." The Pharisees sought to destroy Jesus and his influence with men that they themselves might shine the brighter and enjoy a larger share of the praise of men, and thus be counted worthy of greater honor. This type of humanity is not yet, by any means, extinct.

Neither the influence of the Christian church, nor the march of civilization and morality, have been able to tame or eradicate this corrupting force of the carnal mind. Satan has so firmly planted the seed of selfishness and pride into the human heart that only the grace of God and the irresistible power of the Holy Ghost can change the evil disposition and eradicate the seeds of sin and make men humble, unselfish, generous and loving toward their fellow-men. Those among those who profess to be all that God wants us to be there are a great many who prefer to follow in the wake of these honor-seeking Pharisees, rather than humble themselves and walk in the footsteps of Jesus. There are many who pose as Christians who are continually seeking to lift themselves up in the estimation of the people at the expense or the reputation of others. They seek to destroy the reputation of men in some way so they themselves may be able in some way to gain some selfish advantage. When they see the neighbor's lamp burning brightly, they become envious and put forth every effort to destroy his light so that their own insignificant taper may manifest itself. What they do they do to be seen of men. This is a bad disposition and manifests antichrist and the spirit of darkness, and of such Jesus says, "They have their reward." The Christian's comfort is to know that God will reward each one according to that he has done whether good or bad. Jesus says, "I know my sheep; they hear my voice and follow me." And the faithful shall shine as the stars in the firmament of heaven forever and ever. Praise the Lord.

PERSONAL MENTION.

Pre. John F. Bressler of Oregon spent Sunday, July 7, with the congregation at Hordswell, where his services were greatly appreciated.

Pre. Uriah Weidner of Pleasantville, Pa., preached at the Deep Run M. H. on Sunday, July 21. The meeting was largely attended.

Bro. Samuel Yoder of Elkhart filled the appointment at Parker Street Mch. on Sunday, July 28, as a substitute for Rev. Henry Welly of the Holdeman congregation.

Bro. A. B. Kolb and daughter Helen spent a day at Winona Chautauqua last week and very much enjoyed the exercises as well as the natural scenery surrounding the place.

Bish. S. F. Sprunger of Berne, Ind., is expected to preach at Grace church in Pandora, Ohio, on the 28th of July, 1907. He has preached there several times in the recent past.

Pre. Daniel Hostettler and wife of Lagrange Co., Ind., have been visiting with the brotherhood in Ford Co., Kan., and other localities during the past weeks. May God bless their work.

Pre. David Gehman of the Doylestown (Pa.) congregation spent Sunday, July 21, with the brethren at Deep Run and visited with Pre. John Leatherman and family of the same congregation.

Pre. H. J. Krehbiel is at present on a trip through Europe. His last letter published in the "Mennonite" was written from Halle a. S., under date of July 8. His articles are full of interest.

Bish. Jacob Yoder of Arkansas Co., Ark., is on a trip to the churches in different states. He has already been in Missouri and Nebraska and will probably visit Kansas also before returning home.

Pre. John Zimmerman and wife of Centralia, Mo., recently made a trip to Oklahoma and Kansas, where they visited among their relatives and also with the brethren and sisters in these localities.

Bro. and Sister Peter Wiebe (son of Bro. and Sister Jacob A. Wiebe), of Pennsylvania are visiting their parents near Hillsboro, Kan. We shall be glad to have them make a stopover at Elkhardt on their return trip.

Bro. Charles, of the Kansas City Mission, visited through Elkhardt Co., Ind., during week before last. He spoke at several of our meeting-houses and on the evening of July 18 filled an appointment at the Olive M. H.

Pre. Peter Loux and wife of Dublin, Bucks Co., Pa., Dea. H. B. Lapp of the Line Lexington congregation, and Henry Hackman and wife, with several others spent Sunday with Pre. H. G. Anglemeyer and wife of Silverdale, Pa.

Bro. Abram Metzler, Sr., father of Bish. Abram Metzler of Bish. Co., Pa., died at his home near Kinross, Lancaster Co., Pa., on July 12. He was a zealous member of the church, a staunch defender of Mennonite doctrines and one of the first Sunday school workers in that county. His faithfulness and zeal will be long remembered.

Bro. John F. Funk visited with Bro. Jacob Leatherman of Harrison township on Sunday, July 21. A number of the children and grandchildren had gathered in and a portion of the time was occupied in devotional exercises. Bro. Leatherman is eighty-two years old and suffering seriously with a complication of diseases, but his hope is set on the Lord Jesus and he has given himself fully in the hands of his heavenly Father.

Bro. John H. Thlesen and wife of Jansen, Neb., spent several days of last week and the previous week with their brother-in-law, M. B. Past, in Elkhardt. On Sunday, July 21, Bro. Thlesen preached in the German language in the Elkhardt congregation a very edifying and able sermon. Bro. Thlesen has sold his farm and expects in the near future to settle in California. May the blessings of our heavenly Father go with him and his family in their new location. They left Elkhardt for their home in Nebraska on the 24th of July.

For the Herald of Truth.

THE CHRISTIAN PATHWAY.

"There is a path that leads to God,
All others go astray.
Narrow, but pleasant, is the road,
And Christians love the way.

"It leads straight through this world of sin,
And dangers must be past;
But those who boldly walk therein
Will come to heaven at last."

The above verses have been preserved in the writer's mind for sixty years and are sweet relics of a Sunday school maintained in eastern Pennsylvania more than half a century ago. They have often proved a blessed inspiration as the writer journeyed along "through the wilderness of this world," as it is styled by Bunyan in his "Pilgrim's Progress." . . .

TRUE GREATNESS.

By F. B. P.

Greatness in a worldly sense is very different from the greatness taught in the word of God. In fact, it is exactly the opposite. Jesus says, "Whoever therefore shall break one of these least commandments and shall teach men so, shall be called least in the kingdom of heaven; but whosoever shall do and teach them"—the commandments of Jesus—"the same shall be called great in the kingdom of heaven" (Matt. 5:19).

When the mother of Zebedee's children came to Jesus and asked for the special favor that her two sons might sit the one on the right hand and the other on the left in his kingdom, and the ten other disciples were filled with indignation against these two brethren, Jesus gave them a beautiful lesson on this very point, and a lesson which shows just what the kingdom of God is and that, as said above, it is just the opposite of the kingdoms of this world, and that divine or Christian greatness is just the opposite of worldly greatness.

Jesus called his disciples to him, just as a father would call his children close around him when he has something important to tell them, and said, "Ye know that the kingdoms of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant. Even the Son of man came not to be ministered unto, but to minister and to give his life a ransom for many."

Again Jesus says (Matt. 23:12), "But whosoever shall exalt himself, shall be abased; and he that shall humble himself shall be exalted."

These quotations show us what constitutes Bible greatness—the greatness that has the divine and heavenly sanction and that will lift up in the sight of God, and give to us an inheritance in glory, in the kingdom of his righteousness.

Not very long ago a young brother, in a young people's meeting, expressed the idea that greatness was the acme of youthful aims, and quoted from a certain writer who told his auditors that the young people should think of great things and thereby cultivate great thoughts and in this way cultivate them to make of themselves great men and great women.

This is exactly what the world teaches and a grand illustration of the truth the Saviour wanted to inculcate when he said, "The children of this world are, in their day and generation, wiser than the children of light" (Luke 16:18). This is, to a very large extent, what is taught in the schools of the present age—to seek after human greatness, worldly honors, and to shine among the great ones of this world.

A young man, a fellow-student of the writer, had his same perverted idea of greatness. He had his heart and mind full of vain and worldly aspirations and was seeking after the high things of the world as the boon of life. He read books, sought society that he considered helpful to this end and in every possible way within his reach sought and exercised himself in the things that would eventually make him a great man in the world. He succeeded pretty well for a time, but afterwards turned his attention to spiritual things and we hope that before he entered upon the Lord's work he had learned to know that spiritual greatness and glory lie under the cross of the Lord Jesus Christ.

From the above we readily perceive some of the true characteristics of Christian greatness, and that Christ-like greatness is just the opposite of worldly greatness. It is forcibly set forth in two lines of verse found in Bunyan's Pilgrim's Progress:

"There was a man, some counted him mad,
The more he threw away the more he had."

Another, speaking of this same subject, says:

"There are men whom the world calls great,
Though with God they count but naught.
There are men whom the world may hate,
Who'll wear bright crowns from heaven brought."

The things that are highly esteemed before men or by men are an abomination in the sight of God. The things that men love and that human ambition seeks after, and that afford the greatest pleasure to the carnal mind, and which are esteemed as great and noble by men of the world, are the very things that condemn us before God and bring us eternal shame.

The rich man lived happily—lived high, was greatly respected, honored, esteemed, had plenty of this world's goods, fared sumptuously every day—death came and in hell he lifted up his eyes and saw—saw himself in torment—realized his sufferings—saw Abraham afar off, with Lazarus sweetly resting in his bosom. He no doubt remembered the good things he had enjoyed in this world—he thought of the sufferings of that wretched life which Lazarus had endured and that he had heeded none of these things. He called and begged Father Abraham to send Lazarus that he might with a drop of water cool his parched tongue; but his prayer was in vain.

The rich man had lived the life of a great man in the world, a man honored and respected, in affluence and the enjoyments of the pleasures of this world, while on the other hand Lazarus was a beggar, living and dying in the most wretched condition, despised and rejected of men; but now behold how conditions have changed! The rich man, the great man, the man of influence and authority is a beggar in the most abject wretchedness and suffering, cries for a drop of water to cool his tongue, while the poor beggar of earth has been exalted to the highest honors. When he dies God sends a convoy of angels to bear his very spirit from the sorrows of earth to the shining courts of heaven and ushered his purified soul into the sweet rest of eternal glory—once poor, now rich—once low and despised, now lifted up, glorified and made great, taking his stand among kings and priests and the angels of God.

Jesus, our Savior, humbled himself even to the death of the cross, but God highly exalted him and gave him a name above all other names, and at his name every knee should bow and every tongue confess him as the Lord of glory, the Prince of peace, the Savior of the world, the Redeemer of men, yea, the Lord our Righteousness.

For the Herald of Truth.

WOMAN'S SPHERE.

By a Sister.

This question has caused me many a serious meditation. The most important question that presents itself to my mind is, How shall I conduct my life so as to be and remain in my proper sphere—that sphere which the word of God has assigned to me and to woman especially?

In the first chapter of Genesis and all through the Bible to the end of the book of Revelations, we find the woman so closely associated with that work of man that one might as well attempt to separate a limb from the human body and still expect that body to do its perfect work, as to expect a complete work in society and in the church without the woman's help and ministry; nowhere, however, do we find her work approved, unless she is in strict obedience to her head, Christ, or, in other words, to the man. In 1 Cor. 11 we see that the head of the woman is the man, the head of the man is Christ, and the head of Christ is God, and as saith the law, so also saith the gospel in these matters of obedience as regards her rights and privileges.

Neither do we find that she is to have the pre-eminence over the man, nor usurp authority over him, but to be in silence (1 Tim. 2:12).

It seems so very easy for the woman to be in subjection to the man while he is in full subjection to Christ (1 Cor. 14:34, 35), though she is not permitted to speak in the church. But if she would learn anything, let her ask her husband at home. By this we see how very important it is for him (the husband) always to be prepared to give proper instructions when asked, as in Paul's epistles to Timothy and also to Titus (2:10-11). Here Paul gives general instructions; he reminds the "aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things, that they may teach the younger women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed," and "that they may adorn the doctrine of God, our Savior, in all things."

In Acts 18:24-26 we are told about a man named Apollos, whom Aquila and Priscilla took unto them and expounded the way of God more perfectly. We also find the same Aquila and Priscilla saluting the churches (1 Cor. 16:19).

As the woman is the weaker vessel also seemingly needs much correction and instruction. In 1 Pet. 3:4, we have rules given as to how the Christian woman should dress her hair. The sisters were not to plait or braid the hair. I often wonder how our modern style of dressing the hair with combs would harmonize with the apostle's teaching on this point. It seems to be a very nice substitute for plaiting or braiding, but I do not know what Paul would call it. He tells us very plainly that the woman's adorning should not be that outward adorning of plaiting the hair, or of wearing gold, or costly array, but modest apparel, and this with shamefacedness and sobriety as in hidden times women professing godliness with good works. It seems, however, that they were not even then all thus minded, for the prophet Isaiah (63:16-23) laments the condition of Zion and passes judgment upon them. I wonder if the faithful prophet were here to-day, to compare modern Zion with that of his own day, whether he would not feel grieved over her condition. Might we not profit by examining Rom. 12:1, 2, and see whether we have really presented our bodies as living sacrifice, holy, acceptable to God, which is our reasonable service, not being fashioned or conformed to this world, but being transformed by the renewing of our minds, that we may prove (without this we are not able to prove) what is that good, acceptable and perfect will of God.

Not only the aged and younger women, but also maidens as well, were thus to manifest their willingness to obey God and be faithful and obedient followers of Christ and his word.

In Acts 12:13 we see Peter brought out of prison by the angel; when he knocked at the door a maiden named Rhoda came to open, but when she heard his voice and knew that it was Peter she opened not the gate for joy, but ran in and told that Peter stood before the gate. They had assembled at the house of Mary, the mother of John, for prayer in behalf of Peter's imprisonment, and they could not believe that it was he; but when he continued knocking they finally opened the door and saw it was he, and they were astonished.

In Acts 1:14 we are told that "these all continued with one accord in prayer and supplication, with the women and Mary, the mother of Jesus, and with his brethren." In looking up this subject we see that the ministry of the woman was so manifold that she cannot well rise too early, nor sit up too late to complete her task. In numerous instances she is to prophesy. "Your sons and your daughters shall prophesy, and upon your handmaidens I will pour out in those days of my Spirit, and they shall prophesy." If I mistake not, we read in Romans that the witness of Jesus is the spirit of prophecy. So that, as the Word tells us, we know that in all the ages of time those who have closely followed the Lord in the way of reconciliation and those who are truly

sanctified to his service, have the promise of an inheritance incorruptible and undefiled, and that passeth not away, but endureth forever. From the teachings of God's word all may readily understand what the consequences will be for those who obey not the gospel, and to fully realize this, and to teach these things to those who seem not to know the terrible consequences of sin, and especially to the young, and lead them early in the way of life, and to be an example of purity, righteousness and simplicity is a very important work in the way of life, and in which the woman has a very large and important part, and she need not feel cast down or restricted because she is not permitted by the apostolic teaching to speak in the church.

Oh, that we might all be like Naomi of old, who, although the Lord had dealt bitterly with her and made her return home empty, yet performed a great work for the Lord and accomplished a very important purpose!

When we become empty, then the Lord can use us to his glory. May our lives convince our daughters-in-law that our God is the true God, the God whom we ought to serve in all sincerity of heart, and may we also be convinced that we are our sisters' keeper, and that it is our duty to do all we can to help sisters and brothers and neighbors and friends into the way of eternal life.

E. B.

For the Herald of Truth.

MESSAGES OF COMFORT.

By T. L. Cuyler.

"Cast thy burden on the Lord, and he shall sustain thee" (Psa. 55:23).

"The Bible is the only book that always finds me," said Coleridge, and his words have been abundantly verified in the experience of myriads of Christians. Other cisterns of thought run dry; this divine fountain of truth is inexhaustible. For every mood of mind, for every perplexity, every emergency and every trial there is a precious message for us. The Bible of many a professed Christian has its margins lined with pencil marks against favorite and well-tested texts.

There is one text that has been of special help; it is that not unfamiliar one in the fifty-fifth Psalm: "Cast thy burden upon the Lord." The Hebrew word translated "burden" signifies that which is given to us to bear. The Psalmist means to say that whatever Providence appoints to us, we must lay it upon the Lord. He has cast thy lot for thee, then cast thy lot upon him. It may seem at first, slight as if there was a contradiction between this text and that other one: "Every man shall bear his own burden." But there is no contradiction at all. We have our duties to perform, sometimes very difficult duties; God does not release us from them, but he sustains us in the doing them. The load laid upon us does not crush us, for he gives us strength equal to the day; we lay the load upon the strength which our loving Father imparts to us. God's wonderfully gracious offer to us in this text is to lighten our burdens by putting himself, as it were, into our souls and underneath the burdens. This is a supernatural process; and he whole walk of faith upon the simple but sublime reliance through the almighty arm that is never seen but often felt.

This is a world of worries, and all around us are overloaded people; each one thinks his or her burden is the biggest. In the meantime our merciful Father keeps saying to every one of them: "Cast thy burden upon the Lord and he will sustain thee." As if this one offer were not enough, it is repeated again in the New Testament: "Cast all your anxieties upon Him, for he careth for you." This is the more accurate rendering in the Revised Version, for the word translated "care" in our Common Version does not signify wise forethought, but that wretched thing worry. We have a natural tendency to anxieties,

For the Herald of Truth.

ONE OF THE FIRST SUNDAY SCHOOLS IN AMERICA.

By Alice May Douglas.

Bethlehem, Conn., established one of the first Sunday schools upon the modern system in this country. The Congregational church in that place claims for its Sunday school an uninterrupted existence since 1740.

Deacon Joshua Bird states that he remembers having attended a Sunday school in this church at Bethlehem previous to 1815, and that the school has been continued from his earliest recollection. Thomas Robbins, D. D., of Hartford, Conn., in his account of the life of Joseph Bellamy, D. D., pastor of the Bethlehem church from 1740 to 1790, published in "Annals of the American Pulpit," says: "An old lady of my former church in East Windsor, who was brought up under Dr. Bellamy's ministry, informed me that she distinctly remembered that he used to meet the youth of his congregation, not merely for a catechetical exercise, but for a recitation from the Bible."

The Rev. Mr. Langdon, who was for some time (1816 to 1825) settled in the same parish, said that he had reason to believe that they had never been without a Sabbath school from the earliest settlement of the town.

Joel Hawes, D. D., in "Contributions to the Ecclesiastical History of Connecticut," says: "Dr. Bellamy, pastor of the church in Bethlehem in this state from 1740 till the time of his death, was accustomed to meet the youth of his congregation on the Sabbath not merely for a catechetical exercise, but for a recitation from the Bible, accompanied with familiar instruction suited to the capacities of the young. In this exercise, too, he was often assisted by the members of the church."

Beth, Maine.

YOUNG PEOPLE'S BIBLE-MEETING PAGE

TOPIC: TOO BUSY TO THINK OF ETERNITY. Luke 12: 16-21. AUGUST 11, 1907

EDITED BY A. B. RUTT.

LESSON MOTTO.

In eternity center all our highest and best interests. To neglect the great preparation for the happiness and enjoyment which God has prepared for them that love him, is to neglect the best gift of God unto men and bring everlasting destruction to our souls.

DAILY READINGS.

- August, 1907.
5. M.—Seek first the kingdom of God. Matt. 6: 25-33.
6. T.—Now is the accepted time. 2 Cor. 6: 1, 2; Isa. 49: 8.
7. W.—Brevity of human life. Psa. 39: 4-6, 11.
8. T.—Danger of procrastination. Matt. 24: 48-51.
9. F.—The irrevocable loss. Matt. 16: 24-27.
10. S.—Be ready. Matt. 24: 42-47.
11. S.—Too Busy to Think of Eternity. Luke 12: 16-21.

A SPECIAL MESSAGE.

We have but one life to live. The only transmigration of the soul is from its mortal tenement to its eternal abode. In eternity we can occupy but one of two places. Between these two places a great, impassable gulf is fixed. The most important business in life is to get right with God. The carnal, temporal affairs concern this life only, and if a man should gain the whole world and lose his own soul, he would at death lose both world and soul. No business that is worth while will suffer because we attain and maintain right relations with God. He claims our first engagement. All others must be secondary. It is a thousand times better to be right with God in our business with God, than to forget God in our business with the world. Remember Mary and Martha. Remember the rich man who laid up many treasures for selfish purposes, forgetting God. He thought he was prepared to live, but he was not prepared to die. He had made business his religion, and not religion his business. Can we afford to leave our affairs with God unsettled? The daily risk is enormous. The chances are overwhelmingly against us. Then let us be wise—TO-DAY.

BIBLE HINTS.

Luke 12:15. A man's life cannot be preserved by the abundance of his possessions. It is more often wasted in prodigality. Hunger is a God-given instinct, but not all the means used to satisfy it are good. Blessed are they which do hunger * * * after righteousness. Alas! how often a curse follows those who hunger after riches.

Luke 12:16. Who would blame the ground for the rich man's sad end? Had he not gotten his riches legitimately? The Lord here makes an example of the man honestly wealthy. Who in the face of this example will dare to say: "I have obtained my wealth honestly; I can do with it what I please"? Yes, only if it is your pleasure to please God in the disposition of it; no, if selfish purposes direct the spending of it.

Luke 12:17. How many rich men who forget God, become perplexed in the attempt to solve the problem. His riches increased, and he had set his heart on them.

Luke 12:18. The man pulled down more than his barns! He pulled his soul into the depths. What an expensive piece of work for him! There are plenty of empty barns in this world, and many of them belong to God (Prov. 19:17).

Luke 12:19. He spoke not to his better self, but to his lustful, covetous, indulgent, pleasure-loving self. Great possessions engender a feeling

of superiority and consequent arrogance, pride; idleness and luxury follow and these are the greatest enemies to salvation. To eat, drink and be merry, is the creed of all God-forgetting fools ancient and modern, and for that reason the Lord called this particular example by the same name. He was honest, but his honesty did not save him, for he was selfish, forgot God and was therefore a fool (Psa. 14:1).

Luke 12:20. What we may say to our selfish selves counts for little compared with what God says. And yet what we say often decides what God will say. If we say, "I will make God my choice," and do it, God will say, "Well done." If we use the rich man's words or follow his inclinations, which is the same thing God will put us in the same class with him. The time comes when not our riches, but our souls, will be required of us, and the selfish soul is an awfully poor thing.

PERSONAL THOUGHTS.

What is my life? What is it for? What am I doing for myself and others with it?

Why should I be pensive and wistful when I think how near my end may be? Is the sentry, sad as the hour for relieving watch draws nigh? Is the wanderer in far-off lands sad as he turns his face homeward? And why should not I rejoice at the thought that I, a stranger and foreigner here, shall soon depart to the mother country of my soul?

If the meaneast weed that has life rises far above the richest gem in a monarch's crown, the meaneast insect rises far above the noblest tree, the meaneast child far above the most splendid animal, the meaneast intellectual life far above the most magnificent forms of animal greatness, what is my life if the vital spark of the Christ life has entered my soul? God, help me to make the most of it!

What are my hoards worth, even though well gotten, if I squander them upon self to the detriment of my eternal welfare? Can I afford to begin the day without God? Is there any business so urgent or so worthy that I cannot have a word of counsel with my great General Manager?

ILLUSTRATIONS.

Procrastination. The steamer "Central America," on a voyage from New York to San Francisco via Cape Horn, sprang a leak in mid-ocean. A passing vessel, learning of her danger, came near and the captain of the rescue ship urged: "Let us take your passengers on board." But as it was night the "Central America" replied: "Lie by till morning." Once again the rescuer called out: "Better let me take them now." "Lie by till morning," came back through the trumpet. Soon after her lights were missed, and next morning the "Central America" was gone—down, and all on board perished.

The Miser.

There was a certain nobleman who kept a clown or merryman, to whom he one day gave his staff, with a charge to keep it till he should meet with one who was greater in his profession than he. Not many years after, the nobleman fell sick, even unto death, when the merryman came to see him. The sick lord said to him, "I must shortly leave you." "And whither are you going?" said the merryman.

"Into another world," said his lordship. "And when will you come again? Within a month?"

"No."

"Within a year?"

"No."

"When then?"

"Never."

"Never!" said the merryman; "and what provision hast thou made for thy entertainment whither thou goest?"

"None at all."

"No!" said the merryman. "None at all? Here, then, take my staff; for, with all my folly, I am not guilty of such folly as this. Thou art greater in folly than I."

Deathbed Testimony Against Avariciousness.

A gentleman died in New York some years ago, at his residence in one of the up-town fashionable streets, leaving eleven million dollars. He was a member of a fashionable church, in excellent standing, a good husband and father, and a thrifty citizen. On his deathbed, lingering long, he suffered great agony of mind, and gave continued expression to his remorse for what his conscience told him had been an ill-spent life. "Oh!" he exclaimed, as his weeping friends and relatives gathered round his bed, "Oh! if I could only live my years over again. Oh! if I could only be spared for a few years, I would give all the wealth I have amassed in a lifetime. It is a life devoted to money-getting that I regret. It is this that weighs me down, and makes me despair of the life hereafter." His clergyman endeavored to soothe him, but he turned his face to the wall. "You have never reproved my avaricious spirit," he said to the minister. "You have called it a wise economy and forethought, but I now know that riches have been only a snare for my poor soul! I would give all I possess to have hope for my poor soul!" In this sad state of mind he died. He would have given all his wealth for a single hope of heaven.

A smaller sum may prove the ruin of others. Some are avaricious in wanting what others have, but cannot get. Their fate is sad. Disappointed in life, spending the years in vain wishes, they have not laid up treasures in heaven and they go disappointed into eternity.

Hanging a Man over the Church Treasury.

Had I my way I would hang all misers, not by the head, to kill them, oh, no; but by the heels that their money might run out of their pockets for the use of those who need it.

Praise God, some "new creatures" have taken their "old man" of self and have hung him up in just that way, or at least so that the money fell out into places where it did a world of good.

SUBJECTS FOR SHORT TALKS OR ESSAYS.

1. The world's folly.
2. When loss is gain.
3. Who is wiser than a miser?
4. The fool's paradise.

A MEDITATION.

Translated from the German for the Herald.

Oh, thou city of my God, the new Jerusalem, come down from above, how pleasing thou art to me and to all who love the Lord! Oh, thou King of Zion, thou thyself hast built this city, so beautiful and fair, and when through the Spirit we look upon thy glory and thy peace we see the sorrows and burdens of earth falling away and joy and blessedness fill our souls.

The Holy Spirit is our constant companion and comfortor. If we live and walk as he directs, we shall have rest for our souls and eternal rest in heaven.—[S. F. C.]

Young People's Department

For the Herald of Truth.
GLIMPSES OF EUROPE.

By J. Bontrager.

VIII.

The Capitol, 160 feet above sea level, is best approached by a grand stairway known as La Cordonnata, which dates from 1536. At its foot are two huge lions of Egyptian porphyry; at its head stand the ancient colossal statues of Castor and Pollux, in mythology known as the twin sons of Jupiter. Castor was a horse tamer and Pollux a boxer. The open space here is the ancient intermentum, where Brutus harangued the people at the murder of Caesar. In the center is the celebrated statue of Marcus Aurelius, the only perfect ancient equestrian statue in existence. It owes its preservation to the fact that it was long mistaken for the statue of Constantine. Here are the palace of Conservatori and the Capitoline Museum. In the palace we witnessed a number of marriage ceremonies performed. Here, as in most European countries, there is one marriage according to the laws of the country and the other according to the church, called the civil and the religious ceremonies, respectively. If one of the contracting parties is a Protestant, there will be three marriage ceremonies before they can consider themselves properly married.

Here also are some excellent paintings of the old Roman masters. In the museum there is perhaps the most interesting collection of sculpture in the world. The hall in which these are found is known as the Emperors' Room, where may be seen the busts and statues of most of the noted personages in Roman history—emperors, empresses, philosophers, statesmen, etc. Among the famous antiquities are the famous figure of the Dying Gladiator, Venus of the Capitol, the Wolf of Romulus and many others.

We passed the Palace of Senators on the site of the ancient Tabularium, where there are some interesting remains of ancient Roman splendor. We are indebted to an English Duchess for the work of having this ruin excavated. That it was not a small undertaking is evident from the fact that it is twenty-six feet below the present street level. Some elegant columns remain, the oldest being the Column of Phocas, erected 608 B. C., also a beautiful fragment consisting of three Corinthian columns, the remains of the splendid Basilica of Constantine, six columns of the ancient Temple of Faustina (erected by Antonius, A. D. 141) and which form the portico of the Church of San Lorenzo in Miranda. The Arch of Titus commemorating the conquest of Jerusalem and therefore of special interest to the Christian world, the Atrium Vestæ, or Palace of the Vestal Virgin (excavated 1834), are very interesting.

Here are also very interesting pictures of Christ (imperfect) and of Peter and Paul, dating from the Byzantine period of the third and fourth centuries. The names of the Savior and noted apostles are in Greek characters and very distinct, notwithstanding the centuries that have passed by since the artist expressed his idea of the "Chief among ten thousand," and the One altogether lovely," and the two great apostles with his brush. Some carvings may also be seen on an old sarcophagus emblematic of Bible stories, such as the Ten Virgins, Abraham and Isaac. The Forum with its pavements, columns, foundations, broken statues, fountains, tablets, etc., makes a very interesting study for the student of classics and of antiquarian sculpture. The baths of Caracalla are, next to the Coliseum, the largest mass of ruins in Rome. They were begun by Caracalla A. D. 212 and were completed by Alexander Severus. Here were found many treasures of art now stored in the museums of Rome,

For the Herald of Truth.

NOBLE IMPULSES.

By Charles Doran.

The thought that brings before us our heavenly Father, that reminds us of his love and work, is a thought for which we should be ever most thankful. We should wish to have it come to us often. It is the noble thought that brings forth the noble impulse and this makes us do a kind act or pronounce a kind word that is to comfort and help our fellow-man. It is the spreading of joy and love.

The man who asks God to show to him in thought what is pleasing in his sight is often reminded of the fact that his prayer has been answered by finding himself impelled to say something comforting or do something helpful to a brother, and this noble impulse that works thus is God's way of answering the prayer.

Noble impulses make men beloved of their fellow-men. They win him their confidence and a worthy place in their lives. Ask God to make it pleasing in his sight that you may be one of the chosen to be blessed with noble impulses, and you will find your journey throughout life happier and brighter. You will find each noble impulse carried out a joy, a brightness, a comfort, not only to the person to whom you carry its fruits, but to yourself, for does not gladness come to us when we make glad our brother? Is not our life's burden made lighter to bear when we seek to lighten the burdens of our fellow-men? Yield to every noble impulse; remember that it is laid open to you to make blessed some one else, and Heaven always blesses the man who carries blessings to his brother-man. Noble impulses are often messages from our heavenly Father. We should therefore obey them and thank him for them.

BISHOP McCABE ON "EVOLUTION."

Bishop McCabe once talked of "evolution" and "advanced thought" in a happy, facetious sort of way, quite peculiar to himself. Here is a touching story that he told as an illustration of his theory of evolution:

"Far down in my vast diocese of South America, in a little town in Paraguay, there lives an Indian by the name of Bogado. A marvelous evolution has taken place in that man's soul.

"If in that town in Paraguay any boy of fifteen years had been asked, 'Who is the most wretched drunkard in all Paraguay?' he would have answered, 'Bogado.' 'Who is the biggest liar?' he would have answered, 'Bogado.' 'Who is the most blasphemous sinner you know of?' he would have answered, 'Bogado.'

"One day Bogado found a leaf—a single leaf—of the New Testament. He read it; it charmed his soul. 'The Word of God is quick and powerful.' He took it to the Roman priest. The priest tore it up and stamped it beneath his feet. Bogado's curiosity was excited. He never rested till he owned a copy of the New Testament of the dying love of Jesus. By and by the great evolution took place. Bogado became an advanced thinker. He was prepared to be a higher critic of that wonderful statement, 'God can be just and yet the justifier of him that believeth in Jesus.' He stopped drinking, stopped swearing, stopped lying. The expression of his face was one of joy unspeakable and full of glory. Bogado was converted, pardoned, regenerated, saved and started on the march for heaven. He is now a local preacher in our church and has services in his own house. If anybody can think of an end beyond that, please write it to me. If there is any evolution greater than that let me know about it."

"They that despised Moses' law died without mercy under two or three witnesses." Two or three witnesses are still a sufficient number to establish a fact beyond question.

The Holy Spirit searches out the difficulties and removes them before us (1 Cor. 10:13).—[S. F. C.]

BARGAINS IN BOOKS

The San Francisco Calamity by Earthquake and Fire.—A complete and accurate account as told by eye-witnesses. Nearly 100 illustrations, large octavo, 446 pages, cloth, slightly damaged, cloth, marbled edges. Price, 75 cents.

Among the Stars, or Wonderful Things of the Sky.—312 12mo pages, practically as good as new. Regular price, 75 cents. Bargain price, 50 cents.

Bible Heroes.—Stories from the Old Testament for little folks. 157 12mo pages, nice print and nicely illustrated, cloth, 30 cents.

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Around the Globe and Through Bible Lands.—Profusely illustrated notes and observations on the various countries. Octavo, 432 pages. Bound in half leather. A valuable book very cheap. Regular price, \$2.00. Bargain price, 50 cents.

The Two St. Johns of the New Testament.—By Stalker. A fine book, almost perfect. Cloth, 12mo, 271 pages. Usual price, \$1.00. Bargain price, 70c.

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Popular Essays upon the Care of the Teeth and Mouth.—12mo, 112 pages, cloth. Damaged very little. A \$1.00 book for 40 cents.

Romances' Reminiscences.—A history of his life and renunciation of Romanism and Free Masonry. Good and clean, almost as good as new. Usual price, \$1.00. Bargain price, 60 cents.

The Beacon Light.—A good book, devoted to employment, education and society. Over 500 12mo pages, red edges and bound in cloth. This book is usually sold by subscription only. Inside perfect, cover slightly marred, but for use as good as ever. By mail, prepaid, \$1.25.

Sermons by the Devil.—By Rev. W. S. Harris, author of "Mr. World and Miss Church Member," etc., showing the many subterfuges Satan uses to deceive the people, given in the form of sermons. Regular price, \$1.50. Damaged, 35 cents.

Women of the Bible.—Bound in cloth, illustrated, large print, 349 octavo pages. A good book. Usual price, \$1.00. Damaged, 65 cents.

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The Inside is perfect and cover is good, only somewhat darkened by smoke.

Note.—Books marked * were not damaged whatever by the fire, but were sold by the smoke, although so little that it can hardly be noticed. Still, we are going to sell them at these greatly reduced prices.

Every book in the list, at whatever price it is offered, is a bargain. Books which are too badly burned or soiled by water, to be of any value, are not included in this list.

Special.—When ordering do not forget to state your second and third choice, so in case your first choice of book or books is sold we can send you something else that will be satisfactory to you, without first having to write you.

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The Young People's Bible.—Thumb index, red under gold, 5x7 inches, 16mo, references, India paper, bound in leather with divinity circuit, 22 additional pages of illustrations and maps. This Bible is desirable because of its fine large print and the extremely low price. Sent by mail with any address for \$1.50. With the Herald of Truth for one year.

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The Ten Commandments.—We have a beautiful card, 9x12 inches, with the Ten Commandments printed in gold and a nice gilt border, to hang on wall and have them constantly before the eyes of those in the room, or it would make a nice reward for the children in Sunday school who commit them to memory, or as a reward for whatever the teacher might choose to reward them for. These will be sent to any address for 40 cents a dozen. For single copies, 5 cents each. We desire to sell a large number of these before the year. Address, Mennonite Publishing Co., Elkhart, Ind.

"What Think Ye of Christ?" is a book newly translated from the German and is from the writings of Dietrich. It is one of the best we have read for a long time. The book is published in octavo size, 5½x8 inches, nice large print and contains 102 pages, strong paper cover. Price, 50 cents by mail. Those who wish to read a real substantial gospel exposition of the life, character and office of the Son of God on earth should not fail to get and read this. It will give you a clearer insight into the oft repeated question, "What is Christ to us?" Send for a copy.

The Red Telephone, or, Tricks of the Tempter Exposed, being messages from the underworld of sin and how they are answered. A book portraying the grave dangers found in the various walks of life; the pitfalls and methods of escape, a semaphoric of forty danger signals; a warning note to save young men and women from wreck and ruin. Profusely illustrated, cloth, large print, large octavo size, 387 pages. Regular price, \$1.50. Present stock, 65 cents.

Story of Christ's Passion.—Told and explained by E. E. Ostertap. Giving story of Christ's death and the events preceding his death, etc. Bound in cloth, coarse print, 282 octavo pages. Gives many valuable thoughts. Price, \$1.35. This copy is slightly damaged on the cover and will be sent by mail to any address for 65 cents.

WALL ROLL.

Daily Comfort.—A Prayer, a Promise, a Precept and a Promise passage given in large type on each page, and one full page is devoted to each day. The roll has 31 pages and the page is 13x20 inches. This is a great comfort to the sick when hung on the wall in front of them where they can read it without straining the eyes. It is also helpful to those in health when amidst the busy labors of the day they can look up and be reminded of God's love and goodness on the chart hanging on the wall before them. Price by mail, 75 cents.

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HERALD OF TRUTH

Organ of Seventeen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, AUGUST 8, 1907.

Vol. XLIV. No. 32.

NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

EDITORIAL NOTES.

Notice our special offer on last page for new subscribers for the Herald of Truth and Words of Cheer from now until Jan. 1, 1908, and also for these two papers together from now until Jan. 1, 1909. This is a rare opportunity.

The Bergy Family.—A memorial story of John Ulrich and Mary Bergie will be unveiled at Lower Salford Mennonite burying ground in Montgomery Co., Pa., on Sept. 27, 1907. John Ulrich and Mary Bergie were the progenitors of the numerous members of the Bergy family of eastern Pennsylvania and whose remains are interred at that place.

There is a beautiful and comforting thought for every child of God and for every one who desires to obtain the glorious rest of the children of God that what was lost to the human race through the transgression of Adam was restored through the sufferings of Jesus Christ when on the cross he exclaimed, "It is finished," and bowed his head and died.

Unless we have the mind of Christ, the apostle tells us, we are none of his. To have the mind of Christ means to have died unto sin, to be crucified with Christ, to be risen with him to newness of life, to seek those things which are above, to have our affections set on heavenly things, knowing that we are dead and that our life is hid with Christ in God, according to Col. 3:1-3.

We want to call especial attention to our Bibles. The cheap Bible, the Young People's Bible and the Scholar's Bible, illustrated, are three especially fine and desirable Bibles. If you want a Bible send to the Mennonite Publishing Co. at Elkhart, Ind., and it will be sent prepaid to your door for the same price or for less than you can buy it anywhere. We make a specialty of Bibles and can afford to sell at prices that will interest you.

From the American Mennonite Mission at Dham-tari, India, we have received a report of the work by our missionaries at that place, from which we hastily glean the facts that they have now 355 workers, something over 400 members, 365 inmates in the Orphanages, 884 acres of land, valued at 120,000 rupees, and our Mennonite people have supplied during the year of 1906, 48,194 rupees, equal to \$15,965.00. This report is well worth a careful perusal.

A brother engaged in mission work, on looking over our list of tracts which we gave in last week's issue of the Herald, concluded that he could use a number of these tracts in his mission work, and requests a sample copy of each number to be sent him for closer examination. We gladly sent them, and if any others who are engaged in gospel work can use these tracts and will write for them, we will gladly send them samples. Much good may be done by distributing good tracts.

Books New and Old.—We are pleased to see that our people are interested so much in books.

when the books are put down to a price that they feel they can afford to buy them. As will be seen in last week's paper, a number of the damaged books we had advertised have been stricken from the list because our supply of this kind of books were all sold. We have, however, added quite a number of others from which purchasers may select, and we have a number that are very fine books and are worth reading.

Our Primary Lesson Helps.—These Helps, although severely criticised by some, are growing in favor with the people who are using them. They have not lost anything in soundness of doctrine, in faithful representations of the truth, nor in adaptability to the needs of the class of pupils for whom they are intended. We commend these Helps to superintendents, teachers and friends of the cause. If this notice falls under the eye of any one not acquainted with them, send for sample copies for examination. We send them free. Address, Mennonite Publishing Co., Elkhart, Ind.

A brother came to us a few days ago, requesting us to send the Herald and Words of Cheer to a friend from now until Jan. 1, 1908, on our special offer. He said, "She is not well and, these papers will be a great comfort to her in her affliction." There are many instances of this kind in which these two papers or either one of them would be a great comfort to some suffering one and also to many who are enjoying good health. Reader, can you think of some friend or neighbor to whom you could send the paper and thereby bring blessing and comfort to his soul? We hope many of our readers will make use of this opportunity to do some good missionary work among their friends and acquaintances.

Go and tell him his fault.—This command of our Savior, when observed in accordance with the teachings and the mind of Jesus, is indeed a grand method to bring about reconciliation between persons who have become antagonistic toward each other. The Savior well knew the necessity of providing for just such an emergency. Love to Christ and love to our brethren will impel any one to observe this beautiful rule. Love to Christ prompts obedience, and love to our brother will prompt us to help him out of the difficulty, rather than to let him sink into it still deeper. When difficulties arise, let us willingly follow these instructions of Jesus, when he says (Matt. 18:15), "If thy brother trespass against thee, go and tell him his fault between thee and him alone, and if he hear thee thou hast gained thy brother." Let the gospel of Jesus Christ have its perfect work in our hearts, and let us labor to build the walls of Jerusalem, and not destroy them.

For Further Consideration.—In reference to the proposition made by the Mennonite Publishing Co. and published in the Herald of Truth of July 25, to sell to the church all that part of the Mennonite Publishing Co. business relating to church work and church publications, so that the church shall own and control her own publishing house and have the management of all the church publications and the sale of the books, etc., that are published for the church, it may be necessary to make some further explanation, as we take it from letters received on this subject.

In the first place we wish it to be understood that whether this part of the business will pass

over into the hands of the church or not, the Mennonite Publishing Co. will not go out of business and will not cease to exist, but will continue its business as heretofore and in its present location.

As before stated, the Mennonite Publishing Co. will sell only that part of its business to the church which relates to church publications and church books, papers, etc. This is done and should be done so that the church will have the full ownership, control and management of its own publications.

If the church is ready to assume the ownership and control of the publishing interests of the church and buys this part of the business, it does not necessarily follow that the work must be taken away from Elkhart or that the location of the church publishing house must be changed. This matter, however, is one that must be decided by an impartial vote of all interested in the matter.

We are ready to hear from our brethren on this and any other subject connected with or related to this movement. We wish the brethren everywhere would take this whole matter under serious consideration without delay and give us their sincere convictions on the subject. We have received a few letters in reference to the movement, but we desire to hear from others who are able to give a free and open-hearted discussion on the subject.

Bro. Amos Kolb of Chester Co., Pa., preached at the Salford M. H. in Montgomery county on Sunday, July 28, to an appreciative audience.

Bro. Jacob C. Moyer and Henry C. Delp and wife of Montgomery Co., Pa., spent Sunday, July 28, with the brotherhood of the Line Lexington congregation and visited with Bro. Joseph Ruth and family.

Bro. Peter Loux, of the Blooming Glen congregation, Bucks Co., Pa., preached at the Deep Run M. H. in the same county on Sunday, July 14. On the same day, in company with his wife and several other friends, he visited with Dea. John L. Derstine and family.

Bro. C. L. Ressler, the newly elected minister of the Old Order Mennonites of Elkhart Co., Ind., was in Elkhart last week and provided himself with books needed in the work which has so unexpectedly fallen to him. He feels a deep interest in the welfare of the congregation placed under his charge.

Gertrude E. Funk, of Minneapolis, Minn., a graduate of the University of the State of Minnesota and for several years a teacher in the German department of the high school of Fargo, N. Dakota, is spending her vacation on a trip to Germany, self in the German language. A letter giving some of her experiences in another column will be read with interest.

Bro. C. Henry Smith of Metamora, Ill., who has become well known by our readers through his articles published in the Herald and also through his special researches in the history of the Mennonite people and their settlements in this country, is at the present time in Elkhart, gathering the material from J. F. Funk's Antiquarian Library for a chapter on the literature of the Mennonite people in a book on the history of the Mennonites in America.

LESSONS FROM THE BOOK OF LIFE.

By F. B. P.

Nature is a grand book, and in every leaf that trembles in the breeze, in every spear of grass that decks the earth with its carpet of green, in every flower that blooms at our feet, in every star that bedecks the brow of night, in every drop of rain that falls to the earth, there are lessons of truth and beauty, lessons of great and continued blessings from the almighty Father, because he loves us and wants to do us good.

But of the world, too, and its people we have lessons of instruction—from them, too, if we are wise, we learn lessons of wisdom and truth. The drunkard tells his tale of worldly woe; the thief, of human depravity; the sensualist, the deceiver, the counterfeiter, the liar, etc., each one has his tale of woe and his complaint against others, which is very often only a reflection of the complainant's own faults.

The Catholic teaches me a lesson of devotion, application, faithfulness, self-denial, and how he chastises and brings under the control of his will this voluptuous and pleasure-loving boy. A little Catholic boy, a pupil in my school, wrote me a letter soon after his father had died, saying, "We have sorrow, we mourn; our hearts are sad, but the Lord tells us, 'As thy day so shall thy strength be.'" I had been a teacher in the public schools and in the Sunday school, but I had never learned that such a beautiful passage was contained in the Bible. But after I had found it and committed it to memory I was glad that I could say I was taught it by a little red-haired, freckle-faced Irish boy, a Catholic, and not, as I thought, a very good one at that, being his father was a saloonkeeper. I am sure I never forgot it, and it has been of untold benefit, a comfort and an inspiration, all through my life.

From the mystical teachings of Swedenborg I was led to look deeper into the love of God and the love of man to his neighbor—to see more of the height and depth, the length and breadth of divine goodness and love, and drink larger draughts of blessedness and joy as I meditated upon the beautiful thoughts that come up in the soul as we contemplate the greatness of God's mercy and forbearance and the necessity of giving ourselves over to its fullest enjoyment until it becomes to us the sweet foretaste of that future glory of which the poet says:

"There shall I bathe my weary soul
In seas of everlasting rest,
And not a wave of trouble roll
Across my peaceful breast."

From the writings of Thomas Dick, the great Christian philosopher, I gathered blessed inspirations and more comprehensive views in reference to the wisdom, the power, the goodness and incomprehensibility of God; thoughts and sentiments that made my life brighter, my hopes stronger and my life more useful.

From the teaching of the Calvinists I gathered much that was valuable to my life work—the line of a full consecration to the will of God.

Everywhere we may learn lessons of truth if we seek after the kingdom of God with all the heart.

SINNING OR NOT SINNING.

By P. J. S.

Much has been said on this subject, but whatever man may say, the Bible truth remains the same. God does not sin in any way sanction sin.

Sin is altogether opposed to God and righteousness, and so abhorrent to it in the sight of God that he refused to look upon his own Son hearing the sins of the world. Sin is a transgression of God's law, committed by rational, intelligent beings. According to God's word, foolishness is sin.

HERALD OF TRUTH.

"Whatsoever is not of faith, is sin." "All unrighteousness is sin." It originated in the beautiful garden of Eden in which God placed the first created man. Satan brought the first sin to earth, and to-day he is instilling it into the hearts of men, even as he did to Eve, to deceive and mislead the people. The prophet Isaiah says sin makes the heart red like crimson, but the cleansing power of the Messiah shall make it as white as snow. We know that sin is darkness; even the sinning Christian does not want the piercing rays of God's word to reveal his soul. Sin is deceitful; it is a dreadful mask that has wrecked many a vessel on life's great ocean, the voyage of which would otherwise have been prosperous.

God has, in all ages, decreed that his people should be holy. We see this manifested in Egypt when he separated them from the Egyptians. We see it in the wilderness, when he commanded them to offer up the blood of bulls and of goats as a type of cleansing. We see it in Canaan, where through faith and obedience they gained great victories. The prophet enjoined holiness and grieved over the sins of Israel. Jesus prayed that his followers might be kept from the evil of the world, and after he left the world the apostle Paul took up the strain and to-day we can hear him say, "Present your bodies a living sacrifice, holy, acceptable unto God." "Without holiness no man shall see the Lord." Some people have a theory to the effect that we should live right in most things, but that we cannot avoid an occasional fit of temper or "stretching" of the truth. Let us remember that God's word leaves no room for theories of this kind. Whosoever shall add to or take from God's revealed will is under the curse.

Again, there are some who, being very conscientious, consider mistakes as sin. Man's knowledge and judgment are ever limited. What we know today we knew not yesterday. Likewise, to-morrow will again reveal new things to us. The heart is the source of man's doings, and upon this God looks. When the heart is pure, trusting in Jesus as the propitiation for our sins, the life is pure in his sight.

If we may continue in sin, why did Christ die, and from what has he saved us? Christ came to destroy the works of the devil and to save us from all our sins, and only when we are led by the Holy Spirit can we realize the destruction of those works. Let us awake to righteousness, and sin not.

Oronogo, Mo.

FROM DEATH UNTO LIFE.

By a Brother.

"By this shall all men know that ye are my disciples if you have love one for another."

The apostle tells us that many false spirits have gone out and that we should try them to see whether they are of God or not, so that we may not be deceived by them. He also tells us that Satan, the enemy of souls, transforms himself into an angel of light, that he may thereby the more readily deceive those who lend a willing ear to his misrepresentations.

Jesus speaks also of those who are not sincere in their service to God, representing themselves to be what they are not, and how they will come in the day of final account, saying, "Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works?" But mark the words of our Savior, "Depart from me, ye workers of iniquity: I never knew you."

Christianity is clearly defined in the word of God and from its undisputable truths we may learn what it is to pass from death unto life.

We sometimes meet people who hope to be saved from the simple fact that they pray. We are told that whosoever will call on the name of

the Lord shall be saved, and yet a simple calling on the name of the Lord will not save us.

Jesus tells us pointedly and distinctly, "If ye love me, keep my commandments." And again he says, "Ye are my disciples, if ye do whatsoever I command you." Jesus also in his last commission says to his disciples, "Teach them to observe all things whatsoever I have commanded you."

The first teaching that John, the forerunner of Christ, gave to the people was that they should repent, and this repentance should not be only in form or in word, but it should be a real, sincere heart repentance; they should have that kind of a sorrow for their sins which the apostle calls "a godly sorrow"—a sorrow that mourns over sins, that grieves over his own perverseness of heart to such an extent that he can sincerely pray and ask forgiveness in Jesus' name, and that he can confess like David of old in Psa. 51:1-4, "Have mercy upon me, O God, according to thy loving-kindness; according to the multitude of thy tender mercies blot out my transgressions; wash me thoroughly from mine iniquity, and cleanse me from my sin; for I acknowledge my transgressions and my sin is ever before me. Against thee only have I sinned, and done this evil in thy sight, that thou mightest be justified when thou speakest and be clean when thou judgest."

In this prayer we have the evidences of a truly humbled and contrite heart. With a feeling of this kind, the heart, instead of heaving still "after the flesh pots of Egypt," is so thoroughly turned against all the sinful things of this world that it turns away from them in utter disgust and looks up to God for better things. Instead of still lingering on the borders of sin, still lingering in the suburbs of Sodom when the city is already burning with fire from heaven, he is ready to make haste and flee and save his soul. Instead of still desiring to be fed with the husks which the swine did eat, he goes to his father's house and before his father confesses his sins and then sits down at the table spread with the best spiritual viands and there enjoys a feast of good things in his soul that he has no more desire to be fed on the husks of sin and worldly pleasures.

The reason why so many Christian professors still hanker after the enjoyments, pleasures, vanities, honors and riches of this world, is because they have never been thoroughly converted. Though for years in the church and bearing the name that they live, they have never gotten into the spacious halls of the good things God has prepared for those who love him; they have been and are still standing at the doorway and on the outside of it at that.

Let us examine ourselves whether we be in the faith; let us see if our lives are truly in harmony with God and whether we have the mind of Jesus so that we know that we belong to the sheep of his pasture.

For the Herald of Truth.

HE BLESSES GOD FOR THE FAITH OF HIS LITTLE GIRL.

By Samuel Steininger.

"I came home very late," says Matthew Hale Smith, in his "Marvels of Prayer," "and had gone to bed to seek needed rest. The friend with whom I boarded awoke me out of my first refreshing sleep, and informed me that a little girl wanted to see me. I turned over in bed and said: 'I am very tired. Tell her to come in the morning and I will see her.'"

"My friend soon returned and said, 'I think you had better get up. The girl is a poor little suffering thing. She is thinly clad, is without bonnet or shoes. She has seated herself on the doorstep and says she must see you and will wait till you get up.'"

"I dressed myself and opened the outside door. I saw one of the most forlorn looking little girls I ever beheld. Want, sorrow, suffering, neglect, seemed to struggle for mastery. She looked up to my face and said, 'Are you the man that

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preached last night and said that Christ would save to the uttermost?"

"Yes."

"Well, I was there, and I want you to come right down to my house and try and save my poor father."

"What's the matter with your father?"

"He's a very good father when he don't drink. He's out of work and he drinks awfully. He's almost killed my poor mother; but if Jesus can save to the uttermost, he can save him. And I want you to come right to our house now."

"I took my hat and followed my little guide, who trotted on before, halting as she turned the corners to see that I was coming. 'Oh, what a miserable den her home was! A low, dark, underground room, the floor all slush and mud—not a chair, table or bed to be seen. A bitter cold night and not a spark of fire on the hob, and the room not only cold but dark. In the corner on a little dirty straw lay a woman. Her head was bowed up and she was moaning as in agony. As we darkened the doorway a feeble voice said, 'Oh, my child! My child! Why have you brought a stranger into this horrible place? Her story was a sad one, but soon told. Her husband, out of work, maddened with drink and made desperate, had stabbed her because she did not provide him with a supper that was not in the house. He was then upstairs and she was expecting every moment that he would come down and complete the bloody work he had begun. While the conversation was going on, the fiend made his appearance. A fiend he looked. He brandished the knife, still wet with the blood of his wife."

"The missionary, like the man among the tombs, had himself belonged to the desperate classes. He was converted at the mouth of a coal-pit. He knew the disease and the remedy—knew how to handle a man on the borders of delirium tremens."

"Subdued by the tender tones, the madman calmed down and took a seat on a box. But the talk was interrupted by the little girl, who approached the missionary, and said, 'Don't talk to father; if you don't do any good, if talking would have saved him he would have been saved long ago. Mother has talked to him so much and so good. You must ask Jesus, who saves to the uttermost, to save my poor father.'"

"Rebuked by the faith of the little girl, the missionary and the miserable sinner knelt down together. He prayed as he never had prayed before; he entreated and interceded in tones so tender and fervent that it melted the desperate man, who cried for mercy. And mercy came. He bowed in penitence before the Lord, and lay down that night on his pallet of straw a pardoned sinner."

"Relief came to that dwelling. The wife was lifted from her dirty couch, and her home was made comfortable. On Sunday the reformed man took the hand of his little girl and entered the infant class, to learn something about the Savior 'who saves to the uttermost.' He entered upon a new life. His reform was thorough. He found good employment, for when he was sober he was an excellent workman; and, next to his Savior, he blessed God for the faith of his little girl who believed in a Savior able to save to the uttermost all that come unto God by him."

Milton, Pa.

For the Herald of Truth.

A LETTER TO A FRIEND.

[The following letter, though not intended for publication, contains many good and edifying thoughts, so that, with some revision, we have the conviction that it will be beneficial to the general reader. May the Lord bless it to the edification of many souls.—Editor.]

Dear Brother:—Your kind letter was duly received some time ago and I have given it much thought. I am thankful for what you have written

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to me. If our aim is Christ and his cause, we will finally become insensible to the abuse and persecutions which others may feel to heap upon us. It appears that you did not fully understand me, and I beg of you to let no suspicions arise in your mind toward me with regard to fanatical notions. I want to say right here that Christ is my strong refuge and I am assured that he will sustain and keep me. I have placed all my trust and confidence in him.

Kindly pardon me for making such an ambiguous statement that my views could not be correctly understood. It teaches me to be more careful.

During the past month the Holy Spirit has given me more light on the subject than I ever possessed before. I have seen and heard enough of fanaticism, and I shudder when I think of it, for at one time I was almost carried away with it; but during all that time of storm, temptation and doubt, there were seven words of prayer I never ceased to repeat: "Lord, suffer me not to be deceived," and by the grace of God I have obtained the victory.

I thank you for your open-hearted statement. We are either in the kingdom or out of it. I have the evidences of the word of God that I am in the kingdom and have obtained an inheritance in the kingdom of God just in the same way as you have—by the way of the cross and through the merits of the blood of Him who died on the cross. For my wicked rebellion against God I deserved endless condemnation, but I heard the agonizing cry of Jesus again and again, "O Father, save her soul! I have paid the price; I have redeemed her life with my own blood."

This is my belief: When the sinner sees his lost condition and turns to God crying for mercy in the name of Jesus, his Son, and is willing to submit himself in all things to his will and word, he is justified and born again. His sins are forgiven him and he is received into the kingdom, and in the sight of God, through the atoning merits of Jesus Christ, the sinner is accepted and God holds him as his child, just as if he had never sinned at all. Oh, happy thought! Blessed truth, that a sinner can repent, that a sinner has repented and received pardon for all his transgressions and been made a child of God and an heir of eternal glory! No wonder Jesus tells us that there is joy in heaven over one sinner who has repented and been made a child of God.

Now, however, is the time of danger. Now is the time when Satan tries his best, if possible, to tempt and mislead the unwary. He comes and sows the seeds of doubts and because the soul is not yet firm and well-established in the faith and doctrine, he often yields to the tempter, because of spiritual weakness, and why, might we ask, is this weakness? Simply because the believer has not yet learned to trust his all to God and is not yet fully consecrated.

In Rom. 7:15-21 the apostle Paul speaks of the imperfections that still existed in his life and purposes. In the 24th verse he says, "O wretched man that I am; who shall deliver me from the body of this death?" In the 25th verse comes the answer, when he says, "I thank God through Jesus Christ, our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin." In the eighth chapter of the same epistle the apostle exhorts us not to walk after the flesh, but after the Spirit, and tells us that for those who thus walk there is no condemnation, and this is a most blessed and comforting truth.

In Rom. 12:1, 2, the apostle admonishes us to present our bodies a living sacrifice, holy, acceptable unto God, which, he says, is your reasonable service. The process of sanctification may come to the believer instantaneously, and again it may be the work of a lifetime. The sanctifying influence of the Holy Spirit take us through the furnace of affliction and trial; the process of sanctification is one of refinement of the spiritual life and character, like silver that is refined by a process of being melted in the refiner's fire that the dross may be separated and only the pure

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silver left. This process of refinement and of clearing away the dross of sin and love of the world and its vanities and follies, brings to us the true love of God and his law makes submissive, obedient, faithful, humble—brings us to the experiences presented to us in Col. 3:1-3. If "ye then be risen with Christ, seek those things which are above where Christ sitteth, at the right hand of God. Set your affections on things above and not on things on the earth, for ye are dead and your life is hid with Christ in God." This is a picture, and a beautiful one, of the truly converted and sanctified soul.

You say, "If I am his child, I should be satisfied." This is true, for the apostle also teaches us that godliness with contentment is great gain. But my soul thirsts for Christ more and more; as David says, "As the hart panteth after the water brooks, so panteth my soul after thee, O God" (Psa. 42:1).

I used to have a very good opinion of myself, but the Lord showed me how frail and sinful I was, and our good opinion of ourselves is a vain and deceptive thing, and I learned to let Christ take the place of self.

I wish I could speak to you face to face, and would that God might grant me this privilege. I have a sincere love for the servants of God who proclaim the everlasting gospel of truth unto a dying world, especially when they can truthfully say with Paul, "We have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully" (2 Cor. 4:2).

Those hidden, dishonest things of the heart are the things that are keeping us away from being fully consecrated to God. I wish you could find time to answer me again. Remember me in your prayers. All for the sake of Christ and the glory of God. K. W.

For the Herald of Truth.

JUDGING OTHERS.

"Judge not that ye be not judged, for with what judgment ye judge, ye shall be judged" (Matt. 7:1, 2).

These words were spoken by our dear Savior in his sermon on the Mount, and are intended to show us how often we see the mote in our brother's eye, and are not aware of the beam in our own eye. Let us therefore take heed not to judge any one, lest we find on careful examination that we have greater faults ourselves than those we censure.

When I consider my own shortcomings as measured by the words of our Savior, I often feel as though Satan is at work with his whole army, trying to seduce us from the narrow path which leads to endless joy and happiness. O brethren, let us try and be more earnest, and more steadfast in our endeavors to reach that heavenly home, where many of us have children, companions, brothers and sisters and fathers and mothers, and what a joy it will be to meet them there.

Let us exercise ourselves in prayer and in the word of God, and as we meet together, let us converse of these things, like those of old who loved the Lord often spake to one another, and so encourage each other on the narrow way, edify one another, so that we all may grow in grace and in the knowledge of the Lord.

The word of God contains glorious truths, and every one will certainly be blessed in studying it and meditating upon it.

Each hour we think
Of others more than self, that hour will live again,
And every lowly sacrifice we make
For others' good shall make life more than self.
And open the windows of thy soul to light
From higher spheres. So halt thy lot with joy.
Truth lies in intuitions of the soul.
For these shall evermore be words to come
And melt the clouds in arching fountains
On heights celestial. Help every one
And hinder none. Forgiveness thus forgives
And makes thy life divine.
—(Hesekiah Butterworth.)

TIDINGS FROM THE CHURCH AT HOME AND ABROAD

FOREIGN MISSIONS.

India.—American Mennonite Mission, Dharmari, C. P. India. Stations: Bhadrachalam, Madri, Loper, Asylum, Baloghaham. J. A. Hensler, Supt.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill. A. H. Leamas, Supt.
Chicago.—Mennonite Gospel Mission, Emerald Ave. and 26th Street, Chicago, Ill.
Chicago.—Hoyne Avenue Mission, Cor. 33d Street and Hoyne Avenue.

Toronto, Canada.—Home Mission, 75 Tate Street. Samuel Honderich, Supt.
Wish Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa. R. F. D. No. 4. Noah H. Mack, Supt.

Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa.
Fl. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind. J. M. Hartzler, Supt.
Lancaster.—462 Rockland Street, Lancaster, Pa.
Canton, Ohio.—P. R. R. East Eighth Street, Canton, Ohio. P. R. R. East Eighth Street, Kansas City.—200 S. Seventh St., Kansas City, Kan. J. D. Charles, Supt.

Argentine, Kan.—
BENEVOLENT AND OTHER INSTITUTIONS.
Orphans' Home.—West Liberty, Ohio. A. Metzler, Supt.
Old People's Home.—Marshallville, Ohio. R. F. D. J. D. Mininger, Supt.
Old People's Home.—Oreville, Pa. A. C. Diener, Supt.
La Junta Sanitarium.—La Junta, Colo. D. S. Weaver, Supt.

A minister being needed at Nappanee, Ind., to fill the vacancy left by the death of Bro. Noah Metzler, votes for his successor were taken last Sunday, Aug. 4.

Services were held at the East Bound Mennonite M. H. on July 31, 1907, by the brethren Isaac Weaver of this locality and Bro. William C. Hershberger of Johnstonown, Pa.

Denbigh, Va., July 30, 1907.—To the Readers of the Herald of Truth.—Greeting in Jesus' name. I was called home soon after I received your letter, on account of sickness in the family. Our son Daniel is at present in the hospital at Newport News. He had an operation for appendicitis performed on the 20th of July. This was a very trying experience for us. I am glad to say, however, that he is getting along nicely.

I received a letter from Bro. Crook in answer to mine, and learned that he has been somewhat afflicted with nervous troubles. He should be visited. J. M. SHENK.

Millsville, Pa., July 27, 1907.—To the Readers of the Herald of Truth.—Greeting. On Thursday, July 25, there was a very large gathering at the Millsville meeting-house, where, according to previous announcement, a minister was to be chosen and ordained. The services were conducted by Bish. Abraham Herr of New Davisville and the candidates for the sacred and important office were nine in number and their names were as follows: Amos Charles, Benj. Stauffer, Aaron Kaufman, John Heller, Jacob Kreider, Samuel Gish, Christian Herr, Harry Charles, Jacob Brackbill. The lot fell to Bro. Samuel Gish, a teacher in the Millsville Normal School, who was accordingly ordained. May the Lord prepare and cordially ordain. May the Lord prepare and fit him for the work and make him an instrument in God's hands for the salvation of many souls. COR.

Elkhart, Ind., July 29, 1907.—To the Readers of the Herald of Truth.—Greeting in Jesus' name. Sunday, July 28, 1907, was an important day for the congregation at Elkhart. The congregation has for a considerable time been looking forward to the choosing and ordaining of a deacon to assist Bro. J. H. Wisler in the arduous duties of this

office, and as a result of a church counsel held several weeks ago it was decided that the congregation should proceed with the work.

Bro. Burkholder of Nappanee was present and after a short discourse, in which the brother set forth plainly the necessity of proper overseers in every congregation and also the duties of the deacons, orders of overseers recognized in the word of God and in the church, votes were taken and after the usual examination two candidates were presented and the lot fell to Bro. G. L. Bender. May the Lord be his guide and fill him with his Spirit that he may prove strong in the faith and an active and efficient servant of our divine Master in the important duties of the office to which the Lord has called him. COR.

Johnstown, Pa., July 29, 1907.—To the Readers of the Herald of Truth.—Greeting. Bro. Ed Miller of Springs, Somerset Co., Pa., was with the brotherhood at the Stahl M. H. near Johnstown over Sunday, July 28. In the morning service he spoke from the passage, Neh. 8:10, and in the evening he spoke from Prov. 22:1. He also attended our teachers' meeting on Friday evening at the home of Bro. S. G. Shetler. May God bless these efforts of our brother in the Lord's work. LEVI BLAUCH.

Newkirk, Okla., July 25, 1907.—Dear Readers of the Herald.—Greeting. On the 13th of July Bro. Jacob B. Brunk came into our midst and remained with us until the 15th, during which time he conducted three meetings. May the Lord bless the labors of the brother as he goes from place to place, scattering the precious seed. The Lord bless the work in every place. COR.

Farmersville, Pa., July 28, 1907.—Beloved in the Lord.—Greeting in the worthy name of Jesus. "Hitherto has the Lord helped us." During this month another young soul came forward to lead us and went over it. "He beheld the city and went over it." Great efforts were put forth both for saint and sinners through the brethren Noah H. Mack, Bish. Benj. Weaver and Dea. Aldus Brackbill of Lancaster. Bro. Brackbill addressed our Sunday school at Groffdale. May the good seed soon bring forth fruit. God bless us all. LIZZIE M. WENGER.

Garden City, Mo., July 28, 1907.—Dear Herald Readers.—Greeting. The Bethel congregation has again reason to thank God for the many blessings it has enjoyed. J. E. Hartzler came home Wednesday and was with us today at Sunday school and also at the preaching services. He preached a very good sermon. The meeting was so well attended on account of the rain. There will be service this evening at the Sycamore M. H. God bless the dear brother as he goes from place to place. COR.

Commentary.—One of our patrons writes us the following encouraging words in reference to our Sunday school paper, the Words of Cheer: "Dear Brethren:—Enclosed find order for \$— to pay for Words of Cheer sent to my address for our Sunday school. I do not think we would like to be without it. I can assure you that all take pleasure in reading it. Wishing you and your paper every success and asking pardon for the delay in writing, I remain yours truly, COR."

Elizabethtown, Pa., July 31, 1907.—At our regular services on July 28, votes were taken for the bishop, to fill the vacancy caused by the death of Bro. Martin Rutt. Bro. John Senger of Kinzer's Pa., conducted these services, which were very interesting. He explained to us the qualifications

of a bishop as recorded in the third chapter of the first epistle of Timothy. Votes will be taken at three other places which are included in our church district, and on the 22d of August the ordination services will be held here in our church. M. S.

For the Herald of Truth.

HOME COMING OF FRESH AIR CHILDREN.

If you could have been at the station with us to see the children come home from the country, where they had spent two weeks in Mennonite homes, I am sure you would have enjoyed it very much. How they shouted when they caught sight of us! How eager they were to tell us what they had been doing, and, like children, were all talking at the same time! If attention was not given to them at once the voice was raised to such a pitch as to command attention.

The first thing we noticed was the many things they brought back with them. Some had left with small parcels and came back well loaded. Among the things they brought were clothing, live chickens, fruit and flowers. Some children had clothing provided them for a whole year.

Ob, the many wonderful things they saw and did on the farm! The animals perhaps were the most interesting. One little fellow was telling us all the things he saw and very seriously told us about the pig that was sunbath. We found out later he referred to the "Tamworth," a red pig. And so they keep on with one thing after another. But all enjoyed their stay and want to go back next year.

Dear Christian friend, you do not know what you are doing for them, by admitting them into your Christian homes. Perhaps you can better realize it if we describe some of their homes. I am sorry to say in many instances both parents drink; the home is a mere hovel; food of the poorest kind; no good influence around them; nothing but curses and blows. Then think of your own quiet home with everything in plenty. Yet we are glad to say we have a few homes which are more respectable.

Again, you are letting them enjoy God's sunshine and fresh air. One little girl said, "I don't know how I can breathe in this stuffy and crowded street after all the air we had in the country." The wholesome food which they enjoy and the milk—how they delight in telling how many cups of milk they had!

It means so little comparatively to a farmer and so much to these little ones of Christ. And I am sure if you could just once see the happy, eager faces, you would count your time and efforts well spent.

Then again by having them in Mennonite homes they and their parents gain more respect for us, and by kindness thus shown we gain admittance into their homes more readily.

We are very thankful for so many homes opened to our children. And yet our hearts are saddened every time we have to refuse those who come to us, as we have not homes enough. If God spires us, I feel sure we will have many more to send out next year if we will have homes for them. God grant that the hearts and homes may be opened to admit these little ones that they may enjoy a short holiday. BERNICE DEWITT, 75 Tate St., Toronto, Ontario.

For the Herald of Truth.

THE SWORD OF THE SPIRIT.

I have always been a stickler for Mennonite literature and Mennonite teachings, books written by Mennonite authors for Mennonite people, articles for our Mennonite papers written by Mennonite people, and all that, but I have also learned that it is possible that men and women going out on this line become narrow-minded, and by taking an extreme position on this subject may make themselves ridiculous and oftentimes do injustice and great wrong to others, especially

when such a course is prompted by envy or some other selfish motive.

We find much that is good outside of Mennonite circles which we have no right to condemn from the simple fact that it is not a Mennonite production, and a very potent reason for so doing is the fact that even our best Mennonite productions are faultless, and that many of the good things that we enjoy and use in our way to promote the glory of God and the upbuilding of the cause of righteousness and truth, are non-Mennonite productions. At least ninety per cent. of our Mennonite people will bear testimony to this statement, if they have ever taken the time and put forth the effort to study into these matters. God sometimes even used wicked men to accomplish his purposes. The Psalmist says, "Surely the wrath of man shall praise thee and the remainder of wrath shalt thou restrain" (Psa. 76:10).

So we find much that is good, even among men who do not profess what we profess, and this class of persons often give us teachings and examples that we may with good grace accept and adopt. The following beautiful explanation of the "Sword of the Spirit" is one of these gems of light that comes to us from an outside source, but it is worth our earnest and prayerful consideration:

"Many Christian people are probably familiar with the phrase, 'Sword of the Spirit,' who do not fully realize its meaning, though it is plainly given in immediate connection with it. See the seventeenth verse of the sixth chapter of Ephesians—'And take the helmet of salvation, and the sword of the Spirit, which is the Word of God.' The grand weapon of defense to be used by every child of God is the sword of the Spirit—the Word of God. In this way, when the tempter of souls assails, the disciple, like his Lord and Master, must put him to flight by the use of this never-failing weapon. When our blessed Lord was tempted in the wilderness, he met the threefold temptation with three texts of Scripture. Each temptation was resisted in the same way, and the devil was put to flight by that invincible weapon—the sword of the Spirit, which is the Word of God."

"The apostle James tells us to 'resist the devil.' How are we to do this? Our divine Exemplar has shown us. 'He was in all points tempted like as we are, yet without sin' (Heb. 4:15). If then we would successfully resist the temptations of the evil one we must be girded with the sword of the Spirit. Then when temptations assail us we are not defenseless; we have the 'sword of the Spirit,' which we should keep constantly bright and in readiness for use by study and prayer; and by the skillful use of this weapon, assisted by the grace of God, we are enabled to 'resist the devil' and cause him to 'flee from us.' Let us 'search the Scriptures,' and, like the Psalmist, be able to say, 'Thy Word have I hid in mine heart.' I might not sin against thee' (Psa. 119:11). May the Holy Spirit open the eyes of our understanding that we may understand the Scriptures."

WHEN TO KEEP STILL.

By T. L. Cuyler.

"Silence is often a most commendable grace. There is a time to speak and a time to be heard when muzzled lips would betray cowardice and treason to the truth. At such times 'speech is silver,' but there are other occasions when 'silence is golden.' Let me indicate, in this article, some occasions in which it is wise to keep still before our fellow-men.

1. It is our privilege, in the first place, to hold our tongues when we are assailed by inquisitiveness. Some people have a chronic itch of curiosity; their very eyes are interrogation points. Instead of minding their own business they are 'busybodies in other men's matters.' Now such people ought not to be encouraged by being gratified. There are many things which we have a right to keep to ourselves, and with which "that great brute beast, the public," has no concern.

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My neighbor has no more right to peep into my pocketbook than he has to steal it; he may no more spy through my windows than break open my doors. Every man's house is his castle; and a self-respecting family will keep to themselves all those matters about which the outsiders have no right to intermeddle. There are sore spots in almost every household that delicacy ought to conceal; a thousand domestic difficulties would never get wind if people were wise enough to padlock their own tongues in regard to their own family infirmities.

Let us be careful not to have too many confidants; a tale-bearer reveals secrets, but he that is of a truly nature conceals the matter. As for the crime of divulging what is entrusted to us in sacred confidence, it is a crime compounded of falsehood and treachery. Upon this whole subject, two sound rules ought to be observed: one is never to ask what you have a right to know; the other rule is never to tell what your neighbor has no right to know. Abraham Lincoln was famed for his shrewd, sagacious speeches; he deserves equal credit for his talent of holding his tongue.

2. A second occasion for Christian silence is when you are strongly tempted to disparage others. Remember that the tongue is a keen instrument; it cuts deep, and often draws blood; you may commit murder with it as truly as with a dirk or pistol. Alas, how many limp along wounded, or else carry the ugly scars which cruel slander has inflicted! Malignant slander may all do test; but a peculiar temptation to defraction often comes in this wise. We hear somebody greatly extravagant. Easy—that hateful spirit which often wears the mask of justice—whispers to us, "That person is set up entirely too high, he or she ought to be taken down." So we bring out some deformities of character, or some evil things we happen to know about them. Grant that we do know that these things are true; why speak of them and thus fill a nasty little box of fragrant juniper? Why thrust a dash of defraction over a fair portrait of character? In the name of generosity let us hold our peace. If we cannot sincerely join in the praise, let not our envious tongues croak their discord; if we cannot help to set another up, let us not help to pull him down. Silence is often as magnanimous as outspoken vindication. If we cannot conscientiously spoken vilification. If we cannot speak about other people, is it not say anything good about them? Throwing mud is always dirty work; if you do not defile the individual you aim at, you are pretty sure to soil your own fingers. If we would all remember how we have smarted ourselves and suffered ourselves from the razor tongue of defamation, we would be more careful to bridle our own tongues. Of the man that keeps no such bridle the apostle James says that "his religion is vain."

3. If silence be golden under these before-mentioned conditions, then does it shine with a peculiar luster when it is maintained under sharp provocation. If our house takes fire, the first impulse is to run for the bucket of water. But if impulse is to run for the bucket, too often, is to temper take fire, the impulse, too often, is to throw on more fuel. Now the best water bucket for aroused temper is absolute silence. Just seal your lips tightly for ten minutes, and you will save yourself many a quarrel, many a heartburn, many a mortification, and many a disgrace to your name. Speech is often dramatic; religious profession, speech is a moment that are not repaid in a lifetime. Silence is cooling. It cools us off; and it is often a more eloquent vindication than words. One of the calmest men I ever knew told me that he used to be violently passionate, but that he broke his temper by resolutely bridling his tongue until he cooled down.

What answer can be given to irritating words, or even to a just provocation, is as effective as dignified silence? How eloquent are sealed lips? What subtlety there is in silence, when innocence reviled, reviles not again! Marvelously beautiful was the mute patience of our divine Lord, under all the insults and the buffetings of his brutal enemies he opened not his holy lips. Those lips might have summoned legions of angels to his rescue. That tongue might have shot the lightnings of heaven into the cruel crowd of his murderers. "Answerest thou nothing?" exclaimed the high priest. But Jesus held his peace. But, as Bushnell beautifully remarked, "There was a personage who died for what he would not say, and was silent." Wonderful silence of conscience innocence; truly this was the Son of God! He was brought as a lamb to the slaughter; and, as a sheep before her shearers is dumb, so he opened not his mouth.

For the Herald of Truth. IN CHRIST.

The following short article was sent to us by a sister in eastern Pennsylvania, and was written for the Herald and published many years ago. It may be good for us occasionally to read over some of the things that were published a generation ago. The Word tells us that "every scribe which is instructed unto the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old" (Matt. 13:52).

"He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing" (John 15:5).

Such is the line of the gospel of the grace of God, through which God's regenerating and saving power is communicated to the soul, cleansing the life, transferring the affections to new objects, placing the whole man under new conditions, and preparing him to bring forth the fruits of righteousness and holiness. Jesus is the source of this power. Faith in him purifies the heart. Baptism changes the state, bringing the cleaving pent into new covenant relations to the Father, Son and Holy Spirit, in whom all the promises of God are yea and amen in Christ Jesus. He is thus made a partaker of the divine nature, having escaped from the corruption that is in this world through lust, and made a child of God, a servant of righteousness, and an heir of everlasting life. HENRY WALTER.

TRADE OR PROFESSION.

An unknown writer makes the following apt remarks upon a subject that is worth considering by many people who allow their ambitions to run away with their judgment in choosing professions for their sons:

"The desire of many parents, to raise their children above their station, is a growing evil. Almost at the cradle the child's occupation or profession is determined upon and his line of life is marked out before it is at all ascertained whether or not he has any talent or predisposition to rise high, and play a more conspicuous part in the world than the parents did. They dislike the name mechanic, and rather than put him at an honest trade, toil hard at their business, denying themselves and living sparingly for the purpose of giving their children a higher education. This is probably the principal reason why so many young men of the present day turn out worthless. The best part of a young man's life has been comparatively lost in preparations, parents often become aware when too late of their error and repent of their inconsideration. The error is first discovered when he fails in the profession or business into which they have put him. 'There are many who start on the wrong key and make their future miserable, having taken up a profession or occupation without due consideration and for which they are not at all adapted, but necessity compels them to cling to it for a lifetime. Starting on the wrong key is a capital error, and should be carefully avoided.'"

"Only a life of love and well-doing plants no thorns in the dying pillow."

YOUNG PEOPLE'S BIBLE-MEETING PAGE

TOPIC: The Need of Sociability. Rom. 12. Aug. 18, 1907

EDITED BY A. B. RUTT.

THE LESSON MOTTO.

Communion is strength, solitude is weakness. Alone, the fine old beech yields to the blast, and lies prone upon the sword; in the forest, supporting each other, the trees laugh at the hurricane. The sheep of Jesus flock together; the social element is the genius of Christianity.

DAILY READINGS.

August, 1907.
12. M.—Selfishness not Sociability. 2 John 9, 10.
13. T.—Exalted society. 1 John 1:7.
14. W.—A sociable man. Gen. 13:6-9.
15. T.—Foolish sociability. Luke 15:12-15.
16. F.—Companions to welcome. Prov. 4:5-13.
17. S.—Companions to shun. Prov. 2:10-19.
18. S.—The Need of Sociability. Rom. 12.

A SPECIAL MESSAGE.

One of the most natural things in the world for young people is to seek society. God made us so. His purpose in it is wise and evident. To shun all society is exceptional and often indicates an abnormal condition. But in this, as in all other God-given instincts, wisdom must lead along proper, helpful lines. The desire is given that, by the use of wisdom in the choice of our associates we may be led into uplifting environments. When led by the highest impulses we are brought to choose the Lord as the first, closest, best of all friends, and our pleasure will be to associate with his people. The hermit life is not the life God has planned for us. By taking God's plan our associations will enhance our spiritual as well as our temporal well-being, and it is only a perversion of God's plans that causes human associations to become hurtful to the individual and to society at large. The great commandment, "Thou shalt love . . . thy neighbor as thyself," embodies in it the whole social fabric on the most elevated plane, for it decides what the nature of our relations toward our fellow-men shall be. Likewise that other commandment, known as the "Golden Rule," defines the quality of our social life.

BIBLE HINTS.

Rom. 12:3. Here Paul strikes at the root of that feature in social life that perverts it, and robs it of that helpfulness, that uplifting Christian democracy which makes all men in truth brethren. When a man is intoxicated with the idea of his importance he cannot sustain desirable relations with his fellow-men.
Rom. 12:4. In 1 Cor. 12:13-21 Paul enlarges upon this theme and shows how pride in a certain circle works only harm. There may be a world-wide difference in our vocations, so long as we are in our allotted place, doing that which is for the real benefit of our fellow-men, we are, according to God's order, entitled to the best society of the best people on earth. Wealth cannot decide a man's standing in the social circle of which the Almighty is head. Who then is the head of that social fabric that makes wealth the door to social preference?

Rom. 12:6-8. Did you ever hear the rather strong statement: "Mind your own business?" Hear Paul say the same thing here, yet for the reason that by so doing we are most helpful to our fellow-men.

Rom. 12:9, 10. Hear the fashionable hostess say upon the arrival of her bejeweled guests, "Oh, I'm so glad to see you!" "Oh, what a dream of a gown you have!" etc., etc., and when the guests are gone, discuss and dissect them verbally with some confidential friend. Any dis-

simulation there? Any evil there? Paul, who knew society, says of this abominable feature, "Abhor that which is evil," but "Cleave to that which is good." One whiff of Newport society or any other social center where fashion and its follies are the dictators of its enslaved, perverted votaries, is sufficient for any honest man or woman.

Rom. 12:11. "Whatsoever thy hand findeth to do, do it with thy might." Plenty of us are not slothful in business, but how many of us in fervency of spirit are making our business serve the Lord's purposes?

Rom. 12:13 gives us a definite method of using our wealth. Note the words carefully. Where social equality exists in a church, no saint need suffer want, no saint is slothful in business, no saint is inhospitable, no saint feels himself above the rest; but all live at peace, all attend to their own business and the business of all is to love God and serve him, love one another with kindly affection and serve one another. Learn Rom. 12 by heart and you have studied the finest work on etiquette in existence.

ILLUSTRATIONS.

Friendship Wins.

A minister relates the following: In a certain city was a business man who was given to the drinking habit so that it was impossible for him to control his appetite. He would often, by dint of his will-power, resist the temptation for months, but finally yielded, took the liquor to his home and drank until absolutely sick, so that he required the services of a physician. He had an interesting family. His children attended Sunday school, and his wife, upon the invitation of the minister, attended church services, but the husband took no interest in these matters.

The minister, upon learning his condition, visited him quite often at his place of business and found him a very pleasant and agreeable companion, and by calling on him often he awakened in him a warm friendship. He went with him fishing, on visits and other pleasant excursions, and ever manifested the kindest and most friendly feelings toward him. He also visited with the family and in a friendly, sociable way used his best efforts in cultivating sociability and kindness, and in this way gained his entire confidence.

The man continued in the indulgence of his appetite until he found that he could no longer control himself, and then after one of his attacks, brought on by the drink habit, he ventured to open his heart and confess his fault to the minister, whom he had, by this time, learned to know as his dearest and best friend, and through his efforts was thoroughly converted to God and became a devoted Christian and afterwards acknowledged the great benefit he had gained by the minister's devoted friendship, saying, "All I owe to you." He had been won to Christ by the warm, social interest the minister had manifested toward him.

Usefulness.

Many true saints are unable to render much service to the cause of God. See, then, the gardeners going down to the pond, and dipping in their watering pots to carry the refreshing liquid to the flowers. A little child comes into the garden and wishes to help, and yonder is a little watering-pot for him. Note well that the little water-pot, though it does not hold so much, yet carries the same water to the plants; and it does not make any difference to the flowers which receive that water whether it came out of the big pot or the little pot, so long as it is the same

water and they get it. You who are as little children in God's church, you who do not know much, but try to tell to others what little you know; if it be the same gospel truth, and be blessed by the same Spirit, it will not matter to the souls who are blessed by you whether they were converted or comforted under a man of one or ten talents.

SUBJECTS FOR TALKS OR ESSAYS.

1. How cultivate sociability?
2. True sociability.
3. The etiquette of the Bible.
4. The uplifting influence of Christian sociability.

For the Herald of Truth.

A REQUEST AND TESTIMONIAL.

The following request and testimonial as to the reliability of our Mennonite people was recently received by L. J. Heatwole of Dale Enterprise, Va., from Andrew Hamman at Monticello, Florida, who makes request for several Mennonite families to locate there to assist in the dairying business and the management of a 1,200-acre farm at that place.

He states also that he has heard that our people know how to work and that they can be depended on—"that they don't drink, smoke or curse." He adds that he feels sure that they could use such people with much more satisfaction and profit than the help that they can get there.

Should any of our people wish to locate as far south as northern Florida, it might be to their interest to write to this party for further particulars.

Monticello is the county seat of Jefferson county and lies near the Alabama border, about thirty miles northeast of Tallahassee, the state capital.

L. J. HEATWOLE.

For the Herald of Truth.

MY MOTHER'S VOICE.

By L. L. DeBra.

I have heard our noted singers
From every land and clime.
Often have I sat enraptured
By their songs of beautiful rhyme.
But in Memory's hall there lingers
A voice far sweeter to my ear.
As in my dreams of childhood days
My mother's voice I hear.

When I had grown to manhood
Far from home my footsteps led.
For me my dear old mother prayed,
For me her tears were shed.
A hallowed charm o'er me hung,
Which stilled Life's stormy sea.
'Twas the echo of those dear old songs
My mother sang to me.

They tell me there's a land of rest
From all life's toil and woe;
A land where all is peace and joy—
My mother's there, I know.
And in this world of toil and strife
No evil will I fear,
For my footsteps will be ever led
By that angel voice I hear.

Oakland, Cal.

An old couple who greatly gloried God by their glad lives were asked, "And have you never any clouds?" "Clouds" said the old woman, "clouds" Why, yes, sir, else where would all the blessed showers come from?"

"Religion begins with a knowledge of man's self, and is perfected with the knowledge of God."

Young People's Department

Great joy is felt throughout the state of Georgia over the adoption of a law prohibiting the manufacture and sale of spirituous liquor. It will do more to settle the colored labor question, and even the race problem, than any other legislative act that has been passed upon in that or any other southern state. Liquor and high wages have combined to make the negro dissatisfied in the country and to attract him to town, and to make the more undesirable part of the race more lazy and troublesome. Georgia will gain far more than the liquor interests in the state will suffer.

For the Herald of Truth.

GLIMPSES OF EUROPE.

By J. Bontrager.

IX.

In my quest for the interesting, ancient and instructive, I passed many ruins of ancient villas, temples, shrines, etc., until I finally came to the famous catacombs of St. Domitilla. Here we had lunch and rested for an hour, when we were provided with candles and following a guide we soon were in this notable and spacious receptacle of the dead of by-gone days. The mention of this place calls to mind one of the most venerable sanctuaries of all the Roman catacombs, namely, the tomb of the noble and Christian family of Flavi, kinsmen of the emperors, Vespasian, Titus and Domitian. Flavia Clement, Consul, his wife and their niece Domitilla, and a few others of the early Christians, were all put to death during the persecution of Domitian. In the fourth century a majestic basilica, that might well be called a church underground, was constructed. In the apex is the niche for the episcopal chair, where St. Gregory the Great preached one of his homilies. On the wall are numerous inscriptions dating from the fifth century, many of which are adorned with symbols, as the anchor, palm, the fish and the monogram of Constantine. Around this basilica is the immense subterranean cemetery surpassing any in Rome in size and importance. In one of the rooms or apartments are found some classical pictures of the Kresian family of the early centuries; in another are to be seen frescoes showing individuals in the attitude of prayer, the rite of baptism, public confession, the welcoming of new converts into the church. All these being examples of Byzantine art would indicate that the work was executed in the third or fourth centuries. I took particular notice and also made inquiries about the absence of the crucifix, the Virgin Mary and the fact that there is no reference to purgatory in any manner. Signor Tanti, the guide, says that the idea of purgatory did not become evident until the latter part of the fourth century. I here had the opportunity to compare the pictures of our Savior and the apostles Peter and Paul with those I had familiar to the ancient painters as was that of Paul, but which was not the case with any of the other apostles.

Stopping at the St. Sebastian Church we were permitted to see the arcos which were taken from the body of the old saint when he was shot to death in A. D. 288; also the footprints of the Savior at a time when he is said to have returned to earth to meet the apostle Peter as he was about to leave Rome, "Domini Quo Vadis." This is mere tradition, without any foundation whatever. There has been much discussion pro and con as to whether St. Peter was ever in Rome, and there is absolutely no positive evidence to prove that he was. So, at least, said Signor Tanti. While there are erected shrines where he is said to have been crucified and where he took his departure from Paul when the latter was taken prisoner, and which shrines are held very sacred by the ignorant peasants, I personally believe that he visited Rome, for the reason that his physique and personal appearance seem to have been as familiar to the ancient painters as was that of Paul, but which was not the case with any of the other apostles.

I now leave my congenial companions, they continuing their journey to Naples, Greece, the Holy Land, Egypt and on around the world. They seemed especially anxious that I should accompany them at least as far as Egypt. Sorry indeed was I that my plans would not permit my doing so. A few more days and I started toward Germany, in the meantime visiting the principal churches, all of which are old and interesting. The San Giovanni in Laterano takes precedence even of St. Peter's in ecclesiastical rank. It is the church of the pope as bishop of Rome, and here the popes are crowned. It is the fourth basilica erected on the site. The first was completed in A. D. 324, the second built in A. D. 904, burned in 1308 and again soon after. The present edifice was completed in 1370. The facade was built by Gallie in 1734. In the piazza to the west of the church is the famous obelisk erected at

HERALD OF TRUTH.

inscriptions on the slab which closes the niche on the side wall in which persons were laid away many centuries ago. The most important relics have been removed and are to be found in the Vatican and other museums. For the sake of brevity I shall omit many interesting details of chapels, rooms and inscriptions. A visit to this ancient cemetery is very useful to any one studying the growth of Christianity and the historical phases of ancient Roman catacombs.

We pass out wonderfully stirred and filled with emotion at what we saw and learned. Oh, for a memory in whose casket we might treasure all these wonderful scenes! Nevertheless I was truly glad to get out of this subterranean world into the beautiful sunlight of Italy after having spent several hours in the dense darkness. I had now visited one of the places that I longed for many years to see. My desires had been gratified and I was not disappointed. I do not wish to say, however, that I gained a thorough knowledge of the catacombs and all that they represent in history. If at the time of my visit I had expected to write for the Herald of Truth, I should without doubt have taken more pains to record things in my diary.

Returning toward the city we stopped first at the ruins of Jupiter. A short distance away are the ruins of the Circus Maxentius and the Tomb of Clelia Helena, the mother of Constantine, well preserved, and much of it in its original state. Near here are also the remains of many of the once magnificent villas and palaces from which most of the statuary and other evidences of the rock-cutters' art have been carried away to adorn other buildings. But the inscriptions still found show them to have been the properties of prominent men whose names are familiar in ancient Roman history. Here we obtained fine views of the Aqua Felice and other ancient aqueducts that brought water from the Alban and Sabine mountains. A lot of this wonderful work is in ruins now, but it stands in its ruined grandeur an excellent object lesson of the skill of the Roman mechanics and engineers who were undoubtedly slaves from Greece and other countries.

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Thobes in the land of Egypt by Thothmes III, B. C. 1560, removed to Alexandria by Constantine and to Rome by his son Constantius and placed in the Circus Maximus in A. D. 357. Of the dozen or more obelisks erected in Rome, this is the largest, being 153 feet in height or 105 feet without the base. It was put into its present place in 1588.

Sancta Maria Magiore, founded by Pope Terentius I and built in 352 to 356, retains much of its ancient character. The nave is 283 feet long and sixty feet broad, and with the long line of marble columns on either side, surmounted by a frieze of mosaic pictures of the fifth century, it is simple and yet grand. The roof is gilded with the first gold brought from South America.

Other churches of importance are San Lorenzo Fuorio, La Mira, on the site of an oratory built by Constantine to mark the burial place of St. Lawrence; St. Paul, outside the walls, is the most magnificent basilica in all Rome. The present edifice is modern and marks the spot where the apostle is believed to have been buried. The oratory which once stood here was enlarged into a basilica in 386, which was totally destroyed by fire in 1823. The interior of the present building is supported by eighty marble columns of all the best quality of marble from all parts of the world—a total of more than a score of varieties. Only one person has ever visited this magnificent structure who was able to name all the different kinds of granite found in these columns which are approximately three feet in diameter and at least thirty feet in height.

San Clemente probably retains more of primitive church architecture than any other church building in Rome. The present building was erected in 1108, but beneath this is the lower church mentioned by St. Jerome in 392. Below this crypt are the remains of a building of imperial age, while still lower are some remains of republican origin.

San Maria del Popolo, "the interior of which is a perfect museum of sculpture and art," occupies the site of the tomb of Nero. St. Peter in Chains, built by the empress Eudoxia for the reception of the chain that held St. Peter (?) as Michael Angelo's famous statue of Moses, St. Prassede, erected in 322, contains the column to which Christ is said to have been bound. Women are not admitted to the chapel except on the Sundays in Lent. St. Marie Sopra Minerva, built in 1370 on the ruins of the temple of Minerva, is the only Gothic church in Rome. It also contains a perfect museum of relics of art and history. It is the chief church of the Jesuits, is one of the most gorgeous in Rome.

There are yet more than a score of important churches, ancient and modern, that might be mentioned. I visited churches until I almost lost interest even in the splendid work of art and architecture which they display. I shall, however, try to tell you next week of St. Peter's and the Vatican, and thereafter close the account of my visit to Rome.

For the Herald of Truth.

STUDENT RAMBLINGS.

By Gertrude E. Funk.

Dresden, July 7.—We landed in Bremerhaven on July 3, and went direct to Bremen, an interesting old town, founded in the time of Charlemagne. I was one of the guides in Bremen and we saw the chief points of interest. The "Dom" is a Protestant cathedral in the Romanesque style of architecture. Under it is the famous Blei-Keller, containing several old mummies. The vault possesses the property of preventing decomposition.

The Rathaus (council chamber), containing in the basement the well-known Ratkeller, is the chief point of interest in Bremen. Here are the old casks containing wines valued at \$900.00 a drop. The oldest cask are the "Rose," dating from 1653, and the "Twelve Apostles," each of the latter casks has on it the name of an apostle.

Seeing Darkly.—Presbyterian sermons on interesting texts. 188 12-mo pages, cloth. Price, 5

HERALD OF TRUTH

Organ of Seventeen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, AUGUST 15, 1907.

Vol. XLIV. No. 33.

NOTICE.—All matter intended for publication should be addressed **HERALD OF TRUTH**. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed **MEMNONITE PUBLISHING CO., ELKHART, IND.**

EDITORIAL NOTES.

Harvest meeting was held at Metzler's M. H. in West Earl Twp., Lancaster Co., Pa., on Saturday last. The services were conducted by Bro. Daniel N. Lehman.

At the late meeting of the Lancaster County (Pa.) Sunday School Mission the question of opening a mission in New York was discussed. There is a wide field open for this kind of work. Many good thoughts were presented by the speakers at this meeting. Do not miss reading it.

An exchange says: "It is claimed that the Mennonites brought hard wheat to Kansas. The Mennonites also brought something else, as the Wichita Eagle aptly remarks, quiet, honest neighborhood life wherever they settled." Our people should carefully guard a reputation like this and continue to make themselves worthy of it in the future as in the past.

We have before us the program for the seventh annual Sunday school conference for the Indiana and Michigan conference district. This conference will be held in the Bowne congregation near Elmdale, Mich., on the 4th, 5th and 6th of September, 1907. The program is an interesting one. A general invitation to all interested in the Sunday school work is extended.

Bro. Reesler's letter among the tidings in this issue is encouraging, and all the readers will be glad to hear of Sister Reesler's continued improvement. So long, however, as our India Mission is without a "consecrated missionary doctor," so long will the mission work be more or less seriously handicapped. Is it possible that there is not one among our more than 50,000 people who will be available within the next year for this very important task of the work?

The young people's meeting at Elkhart on Sunday evening, Aug. 4, was an unusually interesting one. The topic was, "Losing and Gaining Time." Some very excellent thoughts were presented. The topics given for each week in the Herald of Truth are being used and the suggestions are especially edifying to all concerned, and we are glad to know that in a large number of our congregations these topics are used with much benefit to both leaders and hearers.

Eight apostles of Brigham Young have been preaching Mormonism on the streets of Nappanee, Ind., during the last week. This demonstration of errorism has sent out 3,000 apostles from Salt Lake City, the seat of Mormonism, to propagate their doctrine in every state and territory in the Union. It is said that they are supported from the sale of books and remittances from their wives in Utah. If other denominations were as active in the propagation of the gospel of Jesus Christ as these errorists are, how much good could be done for the church and the cause of Christ?

one sending \$2.50 will get the Bible and the Herald of Truth for one year.

A Cheap Bible.—Self-pronouncing edition (152), bourgeois type, 16 mo, 1,496 pages, leather bound, divinity cover, red and gold edges, 5x7 inches, 32 additional pages of illustrations and maps. This Bible is desirable because of its fine large print and the extremely low price. Send your order to any address for \$1.50. With the Herald of Truth one year, \$2.00.

Gist of the Lesson.—Torrey. A book for the vest pocket, in leather binding. A concise exposition of the International Sunday school lesson for the year 1907, by R. A. Torrey. An excellent little work for both teachers and older pupils. Regular price, 25 cents. We have a small lot still on hand which we will close out at 20 cents until our supply is exhausted.

Bible Picture Book for Children.—By A. B. Kolb. An instructive book in easy reading, especially adapted for the little ones. Illustrated. Beautiful lithograph cover. A very suitable reward for small Sunday school pupils. Price, 10c; per dozen, \$1.00. This book is also printed in German in four different numbers. Prices the same as the English.

Biographical Sketch of Bish. Christian Herr, of Lancaster Co., Pa., by John F. Funk, containing also a collection of hymns in German, written by himself. Paper cover, 10c; per dozen, \$1.00.

Biographical Sketch of Pres. John Gell (of Bucks Co., Pa., where he preached 55 years), by John F. Funk. Paper cover, 5c; per dozen, 50c.

Catechism (Mennonite), presenting the principles of the Mennonite faith, in short questions and answers. New edition (1905). Paper cover, 10c. Printed also in German at same price.

Christianity and War.—A sermon setting forth the inconsistency of carnal warfare, by J. M. Brenneman. 50 pages. Paper cover, 10c.

Confession of Faith and Minister's Manual, containing the Confession of Faith adopted at Dordrecht in 1622—the Shorter Catechism—forms for Baptism, the Lord's Supper, Marriage, Ordination of Elders and Ministers, Funeral Lessons, Texts, etc. 128 pages. It is valuable to both ministers and members, and especially intended for apprentices and new members. By John F. Funk, assisted by J. S. Coffman. Paper, net, 10c; cloth, 25c; flexible leather, 50c.

Church Record.—Printed on extra quality writing paper, so ruled as to make it easy to keep a complete record of all members of the church, date of admission; how admitted; date of marriage; to whom married; date of death; age at death, etc. 127 double pages, with index, bound durably with leather back and corners. Paper, \$3.

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This is a new Bible just out, and will no doubt have a large sale. The book will do away with the rubber band to hold it together. Address.

The Ten Commandments.—We have a beautiful card, 9x12 inches, with the Ten Commandments printed in gold and a nice gilt border, to hang on the wall and have them constantly before the eyes of those in the room, or it would make a nice reward for the children in Sunday school who commit them to memory, or as a reward for whatever the teacher might choose to reward them for. These will be sent to any address for 40 cents a dozen. For single copies, 5 cents each. We desire to call the attention of Sunday school teachers and superintendents especially to this offer.

"What Think Ye of Christ?" is a book newly translated from the German and is from the writings of Betex. It is one of the best we have read for a long time. The book is published in octavo size, 5x8 1/2 inches, nice large print and contains 102 pages, strong paper cover. Price, 50 cents by mail. Those who wish to read a real substantial gospel exposition of the life, character and office of the Son of God on earth should not fail to get and read this book. It will give you a clearer insight into the oft repeated question, "What is Christ to us?" Send for a copy.

The Red Telephone, or Tricks of the Tempter Exposed, being messages from the underworld of sin and how they are answered. A book portraying the grave dangers found in the various walks of life; the pitfalls and methods of escape, a semaphore of forty danger signals; a warning note to save young men and women from wreck and ruin. Profusely illustrated, cloth, large print, large octavo size, 357 pages. Regular price, \$1.50. present stock, 65 cents.

Story of Christ's Passion.—Told and explained by E. E. Osteppe. Giving story of Christ's death and the events preceding his death, etc. Bound in cloth, coarse print, 282 octavo pages. Gives many valuable thoughts. Price, \$1.35. This copy is slightly damaged on the cover and will be sent by mail to any address for 65 cents.

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The Gospel in the Riviera.—A story of Italy. 12 mo., 246 pages, by Julia Menou Wright. New. 75 cents. Bargain price, 35 cents.

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Kendall's Perfected Recipe Book.—Paper cover, 208 pages, 12 mo. Price, 10 cents.

Around the Globe in Bible Lands.—Profusely illustrated notes and observations on the various countries. Octavo, 432 pages. Bound in half leather. A valuable book very cheap. Regular price, \$2.00. Bargain price, 50 cents.

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Christ in the Underworld, or the White Telephone Message of Joy, Love and Strength.—7x9 1/2 inches, illustrated, 488 pages, bound half leather and cloth. Usual price, \$2.50. Damage price, \$1.

Life of Christ.—By Fleetwood. 8x10 1/2 inches, 776 pages, marbled edges, leather back and cloth sides. Usual price, \$2.50. This book is a bargain at \$1.75.

A Romance of Persia.—By S. G. Graham. Am. Tract Society. 12 mo., 122 pages, illustrated, cloth. Price, 35 cents.

Popular Essays upon the Care of the Teeth and Mouth.—12 mo., 112 pages, cloth. Damaged very little. A \$1.00 book for 40 cents.

Romances' Reminiscences.—A history or his life and renunciation of Romanism and Free Masonry. Good and clean almost as good as new. Usual price, \$1.00. Bargain price, 60 cents.

The Beacon Light.—A good book, devoted to employment, education and society. Over 500 12mo pages, red edges and bound in cloth. This book is usually sold by subscription only. Inside perfect, cover slightly marred, but for use as good as ever. By mail, prepaid, \$1.25.

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The Young People's Bible.—Thumb index, red under gold, 5x7 inches, minion, 16mo, references, India paper, bound in leather with divinity circuit, weighs about twelve ounces. This Bible you want to carry with you, without being burdened. Sent by mail to any address for \$2.00. Any

like the children of Israel in the olden times, drifting away from God, drifting into idolatry. Is it possible? Yes, it is only too true. The people of to-day are not, literally speaking, drifting into the worship of images and idols made by men's hands, but they are drifting away from God, and if not into worshipping idols, into worldliness and worldly conformity to an extent that makes their religion little better, if any, than the old idol worship of the heathen.

We are glad to notice, however, that some of the popular churches of our day are aching to a certain extent the encroaching evil, which from year to year saps away spirituality and leaves only the dry skeleton of formality, and with these dead bones it is an utter impossibility to preserve the light of the world and the salt of the earth in a way that people may see our good works and glorify our Father in heaven.

At a meeting of Methodist ministers, held some time ago in Chicago, Ill., resolutions on this subject were presented for consideration. In these it was said: "Methodist ministers should with renewed diligence work for the enforcement of the church discipline, as certain events had revealed a state of affairs which warranted the conclusion that a large number of people called Methodists are drifting away from the old standards." On the above resolution a writer in the "Brethren's Evangelist" comments as follows: "The men who framed the resolutions are not the only ones who have felt that some of the denomination are drifting away from the old standards, and that the change is for the worse. The spirit of the age is strongly in opposition to the plainness and simplicity of life enjoined by Christ and the apostles, and it is impossible that churches should be unaffected by it."

How does this apply to our own church? Have developments and conditions shown us, or do they warrant the conclusion that our Mennonite people are drifting away from the old standards? Drifting into winking at the requirements of our discipline, and gradually drifting out into worldliness and worldly conformity?

The above quoted writer further says, all of which we can readily apply to our own denomination: "Have certain events warranted the conclusion that a large number of people called Brethren are drifting away from the old standards? . . . The resolutions of another denomination should lead us to think of our position. The Christian life is a constant warfare against the world, and when there is no difference between the church and the world it is conclusive evidence that the church is drifting away from its old standards. It is easy to drift; a rotten log will float down stream. But when it comes to making headway against the evil tendencies by which every child of God is surrounded it is not easy. When efforts are relaxed drifting begins. There can be no rest from the conflict until we reach the harbor in our eternal home. Let us double our efforts to defeat our enemy."

PERSONAL MENTION.

Bro. Samuel Nussbaum of Middlefield called at the Publishing House on the 7th, while on a business visit to Elkhart. We were glad to meet him.

Sister Metzler, widow of the late Noah Metzler, and her daughter Emma of Nappanee, Ind., spent

Dalton, O.

TIDINGS FROM THE CHURCH AT HOME AND ABROAD

FOREIGN MISSIONS.

India.—American Mennonite Mission, Dhamtari, C. P. India. Stations: Sundarajan, Rudri, Lepur Asylum, Balodgahan. J. A. Ressler, Supt.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill. A. H. Leaman, Supt.

Chicago.—Mennonite Gospel Mission, Emerald Ave. and 26th Street, Chicago, Ill.

Chicago.—Hoyne Avenue Mission, Cor. 33d Street and Hoyne Avenue.

Toronto, Canada.—Home Mission, 75 Tate Street. Samuel Honderich, Supt.

Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa. R. F. D. No. 4. Noah H. Mack, Supt.

Philadelphia.—Mennonite Home Mission, Cor. Archer and Dauphin Streets, Philadelphia, Pa.

Fl. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind. J. M. Hartzler, Supt.

Lancaster.—142 Rockland Street, Lancaster, Pa. Canton.—Mission Home, 1934 East Eighth Street, Canton, Ohio. P. R. Lantz, Supt.

Kansas City.—300 S. Seventh St., Kansas City, Kan. J. D. Charles, Supt.

Argentina, Kan.—BENEVOLENT AND OTHER INSTITUTIONS. Orphan Home.—West Liberty, Ohio. A. Metzler, Supt.

Old People's Home.—Marshallville, Ohio. R. F. D. J. D. Minsinger, Supt.

Old People's Home.—Oreville, Pa. A. K. Diener, Supt.

La Junta Sanitarium.—La Junta, Colo. D. S. Weaver, Supt.

Belleville, Ohio, Aug. 6, 1907.—My Dear Brother:—Greeting in Jesus' name. The Sunday school meeting held today in the Logan (Stony Creek) M. H., and of which I herewith send you a program, was very pleasant, edifying, and I trust, profitable to all who attended. The topics in general were discussed in an able manner. Many good thoughts were presented, and indeed it was good to be there. Just as the meeting closed we received the sad news that Sister Elsie, wife of Joseph Hartzler, who with her husband had gone from our neighborhood to Colorado for her health a few months ago, had died near Colorado Springs, and that Bro. Hartzler himself had been down for several weeks with the fever. God bless and comfort the sorrowing friends, especially the mother of the deceased, who only a short time ago was called upon to give up her companion. Kindest wishes to you and all the readers.

J. J. BONTRAGER.

Weaverland, Aug. 5, 1907.—Dear Readers of the Herald of Truth:—Greeting in the Master's name. On Sunday evening, Aug. 4, we had the pleasure of having David H. Moseman of Lancaster, Pa., with us and he preached for us in the Martindale M. H. Our annual harvest meeting will be held at the Weaverland M. H. on Saturday, Aug. 17, at two o'clock p. m.

S. D. W.

Herbert, Sask., Aug. 2, 1907.—Greeting. The settlers keep coming in, the colony is growing, and all are busy, building, breaking prairie, harvesting hay, etc. The Mennonite congregation at Herbert is maintaining regular services, Sunday school and young people's meeting. Last Sunday evening we had Children's Day exercises, in which a number of the older ones, including Bro. A. C. Kolb, took part. The gathering was a very large one, and reminded us of our Sunday school conference meetings. People came twenty miles to attend the meeting and all seemed to enjoy the occasion. In new settlements it is not unusual for many settlers to be so engrossed with material things as to forget or neglect the spiritual, but there seems to be deep spiritual interest here. God bless you all.

COR.

Topeka, Ind., Aug. 5, 1907.—Dear Readers of the Herald:—The Lord bless you, give you comfort and strengthen you in all that is good and in all

that may redound to the glory of his eternal name. I praise God for his loving kindness which he has ever manifested toward me and all those that love him in sincerity and truth. We are admonished in Mark 11:22 to "have faith in God."

It is not only a command, but a precious privilege to have faith in God; faith brings real peace and joy to our hearts; it brings contentment to every hungry soul. What a comfort it is to know that we may cast all our cares upon the Lord and know that he will gladly bear them for us. What a happy and glorious meeting it will be when the dear Savior will gather us home into those heavenly mansions where we shall be forever with the Lord, and where there is joy and fullness of joy at his right hand forever more!

COR.

Miraj, India, July 5, 1907.—Dear Brother:—Greeting. Lina continues to improve steadily. Sister Sarah Lapp, who remained here to help care for her after the operation, is starting home to-night. Dr. Wanless, who performed the operation, is the author of a book on medical missions which was studied by Lina's former mission study class. Our recent experience has made us more than ever anxious for a consecrated missionary doctor. Fraternally, J. A. Ressler.

Lancaster.—Lina can sit up now part of the time and hopes in a few days to leave the hospital. We praise God for his goodness. J. A. R.

Protection, Kan., Aug. 2, 1907.—To the Readers of the Herald of Truth:—Greeting. There is a small number of our brotherhood residing at this place. We have now fourteen members and still others coming in. Bro. Geo. R. Brunk and Henry Hostetter arrived here today and are building houses for themselves and will move here in the near future. Bro. Selzer of Spring Valley intends to move here in a few weeks. One after another they are coming in and helping us to build up our colony. Bro. Cook of Conway was looking around this part of the country for a location and may also decide to come. Yours in the love of Jesus, COR.

For the Herald of Truth.

BADEN (N. DAKOTA) SUNDAY SCHOOL CONFERENCE.

Report of Sunday school conference held at Spring Valley M. H., June 27, Baden, N. Dak. Conference was opened with devotional exercises by Alpha Kauffman.

Organization.—Moderator, L. S. Yoder; assistant, L. S. Glick; secretaries, Elmer U. Stoltzfus, Ira L. Yoder; chorister, Loma Zook.

"The Sunday School as a Factor of the Church," was discussed by L. S. Glick and A. A. Kauffman.

"How gain more spiritual life in the Sunday school?" by S. M. Zook and D. F. Miller.

"Qualification of Officers." (a) "The Superintendent," I. S. Mast. (b) "The Teacher," Elmer U. Stoltzfus.

"The Children's Part in the Sunday School," L. A. Kauffman and Agnes Andrews.

"The Chorister—His Duty," L. S. Yoder.

AFTERNOON SESSION.

Devotional exercises were conducted by I. S. Mast who read John 15:11.

"What constitutes an ideal Christian character?" by J. E. Hartzler and Nettie Sharp.

"Essentials to Success in Sunday School Work," by L. C. Kauffman and Ira L. Yoder.

"What things give up to advance the kingdom of God?" by J. D. Yoder and Barbara Yoder.

Recitation, "The Untimely Harvest," by Lela Hooks.

(c) "Present Needs of the Sunday School," by L. S. Glick.

(b) "Hindrances," by J. F. Kauffman.

"How to do Effective Work in the Sunday School," by D. E. Kauffman.

"Select Reading," by Stella Sharp.

MISCELLANEOUS WORK.

Address by moderator, L. S. Yoder. We were shown the object of the meeting, that all must work together to bring success.

The Sunday school is the agent of the church and is the door to bring men to Christ. We need give up all for Christ, and select officers who are members of the church.

The superintendent must be sociable and work in harmony with the teachers, and the teachers should be attractive and adapt themselves closely to the members of their classes.

Children are the foundation of Christianity and require our careful consideration.

Never overburden pupils with work, but teach them to be zealous in God's service.

The chorister should be consecrated and get into the spirit of the author of the song.

Every Sunday school needs to be properly organized. The superintendent alone cannot bring entire success. Each member must be willing to make sacrifices.

We need to sacrifice self and let Christ have his way with us.

We dare not yield to temptation, but be prayerful and separated from the world.

We need to give up self and put on Jesus Christ. Never speak evil of the superintendent in the presence of your children.

Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip (Heb. 2:1).

In I Cor. 3, Paul refers to the building of a true foundation (2 Thess. 5:17).

Be willing to endure hardness (2 Tim. 2:3).

Never criticize Sunday school workers in the presence of children.

An ideal is something that is sought for and is that which is above us.

An ideal character is one that is following Jesus Christ, and must have within himself the Spirit and mind of Jesus Christ—having the Spirit of God (John 16). The indwelling of Jesus Christ is the indwelling of his Spirit.

To be actually free from sin is to do what God wants us to do, which is doing the only natural thing on earth—the most unnatural thing on earth is to sin.

But if we have the seed of God in us we cannot sin. The ideal character is always up and doing and always enjoys the life recorded in John 13.

Try Christianity and see if it is not happiness.

ELMER U. STOLTZFUS,

IRA L. YODER, Secretaries.

For the Herald of Truth.

LANCASTER COUNTY SUNDAY SCHOOL MISSION MEETING.

The quarterly meeting of the Mennonite Sunday School Mission was held at Paradise, Lancaster Co., Pa., on July 21, 1907.

The day being pleasant, many assembled, several hundred not being able to enter the house. Bro. Amos A. Ressler was chosen moderator.

Bish. Isaac Eby read from God's word a part of Acts 14 and offered prayer. The following program was executed:

A harvest sermon by Bro. John L. Landis from Ps. 65:11, "Thou crownest the year with thy goodness."

An address by Bro. Daniel N. Lehman on "The Relation between the Sunday School Mission and the Church."

The question, "Should the Mennonites open a mission in New York City?" was discussed by the following brethren: John H. Mellinger, Isaac Eby and John R. Buckwalter.

A missionary sermon by Bro. Noah H. Mack from Matt. 5:14, "Ye are the light of the world."

An address by Bro. Joseph H. Rupp on "Unfulfilled Prophecies," and one by Bro. Samuel Wimer on the "Bright Side."

Bro. Levi Sauder gave a report of the Welsh Mountain Mission.

Bro. S. H. Musselman, Eastern treasurer of the Mennonite Board of Missions and Charities, reported contributions received by him.

Contributions for the day for all causes, \$13.28. The following thoughts were presented:

We have given up to worship God. God has given us a bountiful harvest; we should not forget his benefits.

I want God right in our midst, not far away. Love is the fire that is to be kindled in our hearts.

If we are disobedient and expect to escape the judgment day we will be deceived.

If sheaves are left out in the natural harvest field they go to waste. So all sheaves which are not gathered in the spiritual harvest will be lost.

Many are out yet—\$800,000,000 who do not know the gospel of Christ.

We murmur before it is necessary, and are not thankful enough for what we have.

The natural stream always seeks the lowest parts; so the natural man.

The Sunday school mission is an arm of the main body of the church. The arm is used to reach out and feel around for the sheaves that are scattered, where the church does not reach them.

Question: "Can we support our missions?" Answer: The people forget that the river of God is full of water.

If we have faith in God, he will do the work. This cause should spread; meetings should be held at other places.

The church is a great city set upon a hill. Individually we are a light of some kind; so it behooves us to examine ourselves.

God has to go slow because his people do not have faith enough to go faster.

We should endeavor to go as fast as God leads. We like it so well at home, the Lord has to use his mighty hand to bring us out to do his work.

By other people's mistakes the Lord wants to teach us.

We need continual cleansing, by the Word. The electric light comes direct from the power house; so our light comes direct from the power of God through the Holy Ghost.

Despise not prophesying. It is best not to laugh at what we do not understand. While many of God's people do not understand these things, it is not that he does not want them to.

Great men are telling us that we are daily getting better, but the son of perdition shall yet come, whom the world will receive.

Men can discern the face of the sky, but do not know the signs of the times.

Christ in us is the hope of glory. We do not feel to develop our gifts, unless we are immediately rewarded.

Can we imagine the preparation going on in heaven these 1,900 years?

Is the Christian life so powerfully illuminated that our eyes are blinded? I fear such is not the case.

The Christian life is the bright side. We should not forget the heathen who do not know God.

2 Tim. 2:15 has been accepted by tens of thousands as their life motto. Men and women do not develop into this kind of Christian life by sitting still, by hoping, by singing, by fasting with the current, by profession, by waiting. This life is attained through heart experience, and practical living. We must desire to learn, learn how best to do, learn what most needs doing and then do it.

Remember that he is, indeed, the wisest and the happiest man who, by constant attention of thought, discovers the greatest opportunity for doing good.

For the Herald of Truth.

A FEW THINGS TO THINK ABOUT.

By Levi Blauch.

Dear readers of the Herald of Truth:—Greeting in Jesus' name. This is Aug. 1, 1907. The birds are singing, the air has just been purified with a refreshing shower, the harvest is good only a little late, and all these things come to us through the wise arrangement of a kind heavenly Father, who also gave us a cold, wet spring, but all at once showed us that in a few weeks he could bring forth a bountiful harvest.

How is it with us in the spiritual life? Do we not also sometimes get very cold and indifferent towards God and our fellow-men? But if we do that which is not beneficial to mankind, and not to the glory of God, we are simply wasting time. But if we allow the Holy Spirit to operate in our hearts a change will soon take place, and refreshing showers from heaven will come and our hearts will be softened and our minds centered upon heavenly things. Then our hearts will be open toward all men, and we will be willing to help them both temporally and spiritually.

This spirit was manifested among the brotherhood in India some time ago when our missionaries made known to the brotherhood concerning the famine in China, and how the poor people were suffering for want of food. Stop and think for a moment. Was this not a noble act for our missionaries to make known the needs of the Chinese people? And what effect did it have on those who had themselves passed through a famine, and those who are lepers? And then think of the poor orphan girls and the orphan boys who collected money for books: think of the native Christians who gave their hard earned money; think of the willingness of these people to give to others. Probably this was the first opportunity they ever had to give to a suffering people so far away. Think of the relief this offering brought to the sufferers in China: think of the joy and peace in the hearts of those who made the sacrifice; think of the rejoicing there was over this.

We should endeavor to go as fast as God leads. We like it so well at home, the Lord has to use his mighty hand to bring us out to do his work. By other people's mistakes the Lord wants to teach us.

We need continual cleansing, by the Word. The electric light comes direct from the power house; so our light comes direct from the power of God through the Holy Ghost.

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Remember that he is, indeed, the wisest and the happiest man who, by constant attention of thought, discovers the greatest opportunity for doing good.

Dear Sunday school workers, we have met here today to learn more about the Sunday school.

"Sunday School Magnets." I wonder if we all understand what a magnet is, materially speaking. Webster says, "It is the 'Loadstone,' a term applied to certain specimens of iron and

some of its ore. But we find that its peculiar property consists in its communicating to a needle the property of taking a direction to the north or south. An electric magnet has the power of drawing other objects to itself. So a Sunday school magnet is one who draws others into the Sunday school. The Sunday school magnets are those who are filled with the Holy Spirit and with love for those who are away from Christ, that they will have such power over them as to bring them into the Sunday school.

First, to have a live and enthusiastic Sunday school, we must have a minister who is interested in the Sunday school. One who is always there for the first song, if possible, one who takes an interest in the young and old, and always strives to do that which will promote the growth of the Sunday school.

Second, we need an earnest, active superintendent. One who knows the needs of a Sunday school, and how to fill them. One who knows how to draw the young and old into the Sunday school and keep them there. If he wants to do this he must be of a kind and cheerful disposition and be filled with love for others.

Third, we need Sunday school teachers who have that spirit of love within them. Those who feel the responsibility that is resting upon them, and who are willing to do all they can to lead others to the foot of the cross.

Our Sunday schools are furnishing the greatest number of our converts. What is instilled into the mind of the young is seldom forgotten. We are made to feel that the future of the church is to a very large extent in the hands of our Sunday school teachers. How careful, then, they should be. They are causing the children to think this or that, to believe one thing and disbelieve another. Can we be too careful who they are and what they teach? As an individual, the Sunday school teacher, whether man or woman, may not be perfect, but she has a good heart, loves her work, and wishes she could do it better. She is in love with the Bible. She believes in it and studies it. Her example is right. It is a practical example of what she desires and expects her class to be.

She believes that "The words of the wise, spoken in quiet, are heard more than the cry of him that rattle among fools" (Eccl. 9:17), and realizes that, "A meek and quiet spirit is in the sight of God of great price." (1 Peter 3:4).

We find that such a teacher knows it is the children's nature to be cheerful. How necessary that when they come before their classes that they come with a cheerful countenance. How it will act as a magnet to draw them into the Sunday school, if we are kind and cheerful. It will cause the teacher to love his pupils, and the pupils to love their teacher. Then it is we can implant into their tender hearts the words of eternal life.

Make every one who enters within the bounds of the Sunday school feel that you love him, and that Christ loves him. Nothing wins like love. First, it leads us to an untiring effort for the salvation of others. Second, love attracts others to us. It acts as a magnet. Just draw in your mind a picture of Jesus Christ on the cross. Oh! what a revelation of God's love and his love to man. That is what draws people to him. "We love him, because he first loved us" (1 John 4:19). But some one will say, "How can we get that love for lost souls?" It is through the Holy Spirit. It must impart it to us. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith" (Gal. 5:22).

The heart of love is a fountain of living waters, and the commandments are the channels through which the streams flow out.

(To be continued.)

For the Herald of Truth.

SUNDAY SCHOOL MAGNETS.

By Bertha Yoder.

Dear Sunday school workers, we have met here today to learn more about the Sunday school.

"Sunday School Magnets." I wonder if we all understand what a magnet is, materially speaking. Webster says, "It is the 'Loadstone,' a term applied to certain specimens of iron and

some of its ore. But we find that its peculiar property consists in its communicating to a needle the property of taking a direction to the north or south. An electric magnet has the power of drawing other objects to itself. So a Sunday school magnet is one who draws others into the Sunday school. The Sunday school magnets are those who are filled with the Holy Spirit and with love for those who are away from Christ, that they will have such power over them as to bring them into the Sunday school.

First, to have a live and enthusiastic Sunday school, we must have a minister who is interested in the Sunday school. One who is always there for the first song, if possible, one who takes an interest in the young and old, and always strives to do that which will promote the growth of the Sunday school.

Second, we need an earnest, active superintendent. One who knows the needs of a Sunday school, and how to fill them. One who knows how to draw the young and old into the Sunday school and keep them there. If he wants to do this he must be of a kind and cheerful disposition and be filled with love for others.

Third, we need Sunday school teachers who have that spirit of love within them. Those who feel the responsibility that is resting upon them, and who are willing to do all they can to lead others to the foot of the cross.

Our Sunday schools are furnishing the greatest number of our converts. What is instilled into the mind of the young is seldom forgotten. We are made to feel that the future of the church is to a very large extent in the hands of our Sunday school teachers. How careful, then, they should be. They are causing the children to think this or that, to believe one thing and disbelieve another. Can we be too careful who they are and what they teach? As an individual, the Sunday school teacher, whether man or woman, may not be perfect, but she has a good heart, loves her work, and wishes she could do it better. She is in love with the Bible. She believes in it and studies it. Her example is right. It is a practical example of what she desires and expects her class to be.

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The heart of love is a fountain of living waters, and the commandments are the channels through which the streams flow out.

(To be continued.)

The pomegranates are a pleasant fruit, very highly prized, somewhat resembling the orange. It is a native of Palestine and very useful in that country.

YOUNG PEOPLE'S BIBLE-MEETING PAGE

TOPIC: Good Use of Good Books. Jer. 15: 15, 16; Rev. 10: 8-10. August 25, 1907

EDITED BY A. B. RUTT.

THE LESSON MOTTO.

As food is to the body, so is literature to the mind. Mental and spiritual dyspepsia are more prevalent than physical dyspepsia. What I eat or drink, read or think, may I do all to the glory of God.

DAILY READINGS.

August, 1907.
19. M.—Paul's advice to Timothy. 1 Tim. 4:12-16.
20. T.—A good book found and used. 2 Kings 22:8-13; 23:1-5.
21. W.—The best book. John 5:39; Psa. 119:97-104.
22. T.—The value of Scripture knowledge. 2 Tim. 3:14-17.
23. F.—Why study the best things? Prov. 23:6-12.
24. S.—What to do with bad books. Acts 19:18-20.
25. S.—Good Use of Good Books. Jer. 15:15, 16; Rev. 10:8-10.

A SPECIAL MESSAGE.

We cannot read all the books that are printed; we do not want to read all; we should not want to read any but the best. No young man or woman should pass the twentieth year of life without having read the whole Bible at least once, and the Gospels five times. Such portions as the sermon on the mount, the 12th chapter of Proverbs, the 1st, 23d, 91st, 103d, 119th and 121st Psalms, Eccl. 12, Rom. 12, 1 Cor. 13, should be well fixed in the mind, and many passages should be so perfectly committed to memory that not a word will be forgotten. A good knowledge of the Bible is the very best basis of all literary attainment, and is absolutely necessary to success in the Christian life and work. The taste for books can be developed; therefore use that literature only which develops the best in mind, soul and body. A perverted literary taste is a ruinous possession. Cast aside all books that make light of God, truth, morality, government, marriage; in short, all that are contrary to Bible teaching. How can you know which are contrary? By first reading the greatest and best of all books—the Bible. In the matter of reading we should all be moral epicures. The moral and mental strength of our twentieth century civilization will be determined largely by the nature of the literature that is read; for what we read our friends and associates read will determine largely the trend of our thoughts, and "as a man thinketh in his heart, so is he."

ILLUSTRATIONS.

Eating the Unsavory Stuff.

A certain writer in Russia had written a book that was proven to be unfit for public perusal. The author was punished in a novel way. He was condemned to eat his book. The punishment was actually carried out. Leaf by leaf he was compelled to eat the undesirable book until the last page was eaten. If all the authors who write books that are injurious were condemned to do the same thing, it would require a long table to hold all the guests for such an unsavory repast! And yet for the spiritual welfare of thousands of souls it were better that these books were eaten than read!

The Bible Is True.

There was a time when science laughed at the Bible statement that the stars were innumerable. The naked eye could count only between five and six thousand in the whole heavens. Science still smiled when the earlier telescopes revealed only about 20,000. Such profound scientists as Hipparchus and Ptolemy gave the total number at 1,026. The smile has faded since the modern telescopes reveal millions, and beyond the reach of the most powerful glass is the haze that in-

dicates that there are unnumbered and innumerable millions more. If the Bible is proven true in this one statement, which it has taken science so long to prove, let us be slow to accept the unripe scientific theories on anything else that does not agree with the Bible. Read the Bible first.

Enough Knowledge to Poison a Parish.

A little girl being asked by a priest to attend his religious instruction, refused, saying it was against her father's wishes. The priest said she should obey him, not her father.

"Oh, sir, we are taught in the Bible, 'Honor thy father and thy mother.'"

"You have no business to read the Bible," said the priest.

"But, sir, our Savior said, 'Search the Scriptures' (John 5:39)."

"That was only to the Jews, and not to children, and you don't understand it," said the priest in reply.

"But Paul said to Timothy, 'From a child thou hast known the Holy Scriptures' (2 Tim. 3:15). 'Oh,' said the priest, 'Timothy was being trained to be a bishop, and taught by the authorities of the church.'"

"Oh, no, sir," said the child, "he was taught by his mother and grandmother."

On this the priest turned her away, saying she "knew enough of the Bible to poison a parish."

Which is the Better to Read?

Byron wrote before he died:

"My days are in the yellow leaf,
The fruit, the flower, the life, is gone.
The worm, the canker, and the grief
Are mine alone!"

Paul wrote just before he died:

"I have fought the good fight,
I have finished my course,
I have kept the faith;
Henceforth there is laid up for me a crown of glory."

Whose writings, of these two men, had you better read?

Bad Books and Their Influence.

A young man who recently committed suicide in Indiana, ascribed his downfall to the influence of the "vilest kind of novels," which he was allowed to read when eight or nine years old. "If good books had been furnished me," he said, "and no bad ones, I should have read the good books with as great zest as I did the bad ones. Persuade all persons over whom you have any influence not to read novels," was his parting message to his brother.

The chaplain of Newgate prison in London, in his annual report to the lord mayor, referring to many fine-looking lads of respectable parentage in the city prison, says he discovered "that all these boys, without one exception, had been in the habit of reading those cheap periodicals which are now published for the alleged instruction and amusement of the youth of both sexes."

BIBLE HINTS.

Rev. 10:8. The Bible is a little book compared with many literary works, but if we thoroughly imbibe its contents and make proper use of them we will be wise indeed, and the world will be the better for our having lived in it.

Rev. 10:9. This does not mean that we shall "devour" it as some people do novels, but study it thoroughly and learn what is in it.

Rev. 10:10. How different is the knowledge of the Bible from that of the foolish fiction to the mental, moral and spiritual palate! To David the word of the Lord was likewise sweeter than honey. All good books are delightful to the uncorrupted taste. They fill the mind with noble aspirations, making us want to do and be better, to glorify God in our bodies, in all we say and do. The Bible

is conformed to the Bible may bring bitter experiences for the body, and be unpleasant to the carnal nature, but these light afflictions work in us a far more exceeding and eternal weight of glory to the soul than they bring weight of misery to the body.

AFT QUOTATIONS.

A great book comes from a great thinker. It is a ship of thought, deep freighted with truth, with beauty, too. It sails the ocean, driven by the winds of heaven, breaking the level sea of life into beauty where it goes, leaving behind it a train of sparkling loveliness, widening as the ship goes on. And what a treasure it brings to every land, scattering the seeds of truth, justice, love, piety, to bless the world in ages yet to come.—Parker.

Oh, men and women, so far separated, yet so near, so strange, yet so well known, by what miraculous power do I know you all? I am sovereign of a library.—Author of Dreamthorpe.

"I got my great lexicon last night, I just bugged it!"—Warne.

"Young gentlemen, shirts are necessary, but good books are indispensable."—President Robertson, in a lecture to students.

You can tell by the way one takes a book from the shelf, whether or not he loves it.—L. Moss. Read the best books. It will be time enough to read the third or fourth rate books when you have mastered all the first rate. Read above you if you would rise.—Moss.

We should choose our books as we choose our life companions—not so far above us as to be beyond our reach, but far enough to inspire and elevate us.—Senn.

SUBJECTS FOR SHORT TALKS OR ESSAYS.

1. The value of good literature.
2. The library, what it should contain, and why.
3. The Bible, more than mere literature.
4. Elements of danger in literature.

For the Herald of Truth.

TODAY AND YESTERDAY.

By Carrie O. Whitman.

The summer days past us are fleeting,
One by one.
Those days our life nearer completing.
Yesterday, today,
The past forever must be past,
Now 'tis over—
We can't unweave the web we wove,
Or open again its door.
Is there a kindly deed that we have left undone?
Forgotten to prove a friend in need—
The day, today,
And, oh! if we would we cannot
To-day, go
To do the little deeds we might.
And yesterday dropped low.
And so yesterday is past. We learn
Its deeds stay.
No space of time shall ever return of
Yesterday, today,
And if we would atonement make
Stop, I pray—
We cannot thrust a second past
The gates of yesterday.
And yet, if atonement then be made,
If, friend, I say,
It goes not unto yesterday, 'tis
A deed of today.
Take heed of to-day, when 'tis passed.
Beloved, see,
God's hand the key turns and locks its gates
For all eternity.
Time, time, thou art a master and a king!
And yet the thousands, unheeding to thy call,
See night step into sunshine's pathway
And shadows fall.

Young People's Department

In his "Glimpses of Europe," Bro. Bontrager this week gives us a delightful description of the great church of St. Peter, Rome, and we present therewith an illustration of the palace of the dignity dwells upon the splendor of the vicar of Christ upon earth, who pines as the vicar of Christ upon earth. How strangely, how unfaithfully such splendor of such surroundings compares with Christ's life on earth! Such splendor is but the reflection of a church that tried to combine the splendor and ostentation of an earthly potentate with the doctrine of the lowly Nazarene. The splendor, power and dominion of earthly potentates is the very thing against which Jesus warned his disciples (Matt. 23:25, 27), but the effort to make a religion that is attractive to the Gentile mind and the carnal heart led to the adoption of those very things which Christ warned against, and which in the very nature of things does not belong to the religion of Jesus Christ. Bro. Bontrager's description suggests caution that we do not encourage those things as a church which will in the course of decades or perhaps centuries lead into similar errors and evils.

For the Herald of Truth.

GLIMPSES OF EUROPE.

By J. Bontrager.

X.

The great Cathedral of St. Peter at Rome is generally known as the largest church in the world. It is indeed a marvel of architecture and construction. It stands on the site of the circus of the cruel Nero, where many Christians were put to death by wild beasts, and by other cruel methods. It also marks the spot where the apostle Peter is said to have been buried after his crucifixion. As early as A. D. 90, an Oratory was founded here and in 306 a Basilica was begun by Constantine the Great, which was the grandest structure in its day, although it was only half the size of the present edifice. The Crypt is now the only remnant of the ancient building which was partly destroyed by the Saracens in 846 and completely wrecked by Julius II., who began the present edifice in 1506. The work progressed very slowly and there were many changes in the plans by successive architects until Paul III. entrusted it to Michael Angelo, the genius of the 16th century (of whom I shall speak later), now 72 years of age, who began the dome on the new plan of

laborer thereof for 17 years. After his death Giacomo Fontana modified the plans, making the dome loftier and lighter. The church was dedicated in 1667 by Pope Alexander VII. The vestry or sacristy was not completed until 1780. The expense for such an enormous building was so heavy that the popes Julius II. and Leo X. resorted to the sale of indulgences to raise money to carry on the work. This innovation of buying pardon for evils committed that often amounted to hideous crimes, and which at first was viewed with displeasure and alarm by many devout Roman Catholics, was without doubt the cause that led to the Reformation. No account of expenses was kept but it is estimated that the main building alone cost more than \$50,000,000. The length of this Cathedral is 695 feet; its width, 450 feet, the height of the nave is 150 feet, while the interior of the dome is 403 feet and the top of the cross rises to a height of 435 feet from the ground. The diameter of the dome is 138 feet. On the roof of the immense structure is built quite a village of small houses occupied by workmen and guards. In common with many others, could not at once mentally grasp the immensity of the structure; not until my second visit did its greatness begin to unfold itself to my comprehension and appreciation. Its imposing greatness and magnificent gran-

deur are beyond my powers of description. The best view of the exterior is from the rear, just outside the wall which surrounds the Vatican, where all the surrounding buildings look like toy houses compared with this colossal structure. The interior is a magnificent display of arts, relics and wealth. Here is a silver statue of St. Peter which stands on a pedestal about five feet high, and all the faithful of the Church of Rome who enter—priest, peasant, noble and persons of all classes—takes either the kerchief, or the peasant his coat sleeve, wipes the feet of this statue, and kisses them, then steps away a few feet, kneels and repeats his prayers. Here also is a column which was taken from Solomon's temple in Jerusalem. This relic is very jealously guarded against possible attacks of tourists and relic hunters, no one being able to touch it, as it is enclosed in a cage, and strong bars prevent anyone from nearing the cage. There are booths throughout the church wherein are priests who hear confessions in all the languages known to the Catholic world. The arches, pilasters, frescoes, columns, statuary, mosaics, chandeliers, shrines, and the magnificent decorations throughout might be dwelt upon at length, not to speak of the wonderful inlaid walnut doors, and the immense pipe organ. Remember, dear reader, that I am simply describing, by no means endorsing;

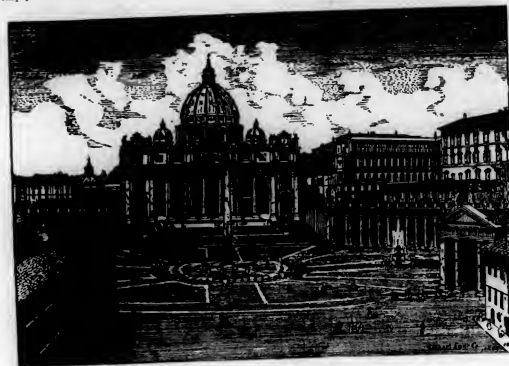
Florentine scholar. The Sistine Chapel, 133 feet long, has its ceiling and walls covered with frescoes unequalled anywhere. On the altar wall is a fresco of "The Last Judgment," which occupied Michael Angelo seven years to complete.

The library of the Vatican has the most valuable collection of manuscripts in the world,—more than 26,000 in number, together with about 50,000 printed books, none of which may be examined except under the most rigid restrictions. Here is the oldest manuscript of the Vulgate Bible in existence. Tradition says that somewhere in this palace is preserved the mantle of Christ. What is purported to be this mantle was on exhibition about ten years ago, and twice only during the 19th century.

Often have I been asked since my return: "Did you see the Pope?" I did not. I made no effort to get even a glimpse of him. At nearly all the entrances of this stately palace are found beggars of all descriptions, deformed, blind, cripples, but the Swiss guard will not allow them to enter.

My time at Rome is now at an end. With many regrets I leave for Florence, Bologna, Venice and other points enroute to Germany, where I wished to spend Christmas.

Religion is the best armor in the world, but the worst cloak.



THE CHURCH OF ST. PETER'S, ROME.

ITEMS.

Up to August 2, there have been 459 cases of drowning in Chicago this year.

About thirty Donkhoubers are making a pilgrimage toward Montreal from which place they hope to be able to secure passage across the ocean and find some place in southern Russia to settle in. The band represents the most radical element of the Donkhoubers, and they will make use of no animal for labor, food or clothing.

The uprising in Morocco mentioned in last week's Herald, is not yet quelled. The tribesmen are in arms, French and Spanish cruisers have shelled several coast towns and killed many innocent native citizens, but the tribesmen who loot, murder and commit horrible excesses, are out of reach of the guns. A correspondent pronounces the attack of the fleet uncalled for, and as doing only harm.

Frank Curtis of Milwaukee believes he has discovered new alloys to form electrodes, by means of which electric light and power will be very much cheapened. The experiments showing that a single charge will last more than eight times as long as by the old way and at the same cost. After the payment of a fine of nearly thirty million dollars for violation of the law, and many other fines staring it in the face, the Standard Oil Com-

The Two St. Johns of the New Testament.—
Stalker. A fine book, almost perfect. Cloth, 12 m
271 pages. Usual price, \$1.00. Bargain price, 7

HERALD OF TRUTH

Organ of Seventeen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, AUGUST 22, 1907.

Vol. XLIV. No. 34.

NOTICE.—All matter intended for publication should be addressed **HERALD OF TRUTH**. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed **MENTONITE PUBLISHING CO., ELKHART, IND.**

EDITORIAL NOTES

About fifty people from West Liberty, Ohio, and vicinity attended the Ohio Sunday School Conference.

The annual harvest home service was held at the Weaverland M. H. in East Earl Twp. on Saturday, Aug. 17. Bish. Benj. Weaver conducted the services.

Thanksgiving.—Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits (Psa. 103: 2).

A number of changes are being made in the rooms of the Orphans' Home at West Liberty, Ohio, by which it is believed that no additions will need to be made to the present building for some time. The number of orphans is, or was at last report, forty-six.

General Conference.—The time and place for holding the General Conference this year has been definitely announced by the committee having the matter in charge. The conference will open Nov. 13, 1907. The place is with the congregation near Kokomo in Howard Co., Ind. We have not yet received an official announcement of this important event, but this may have been an oversight on the part of the committee.

When thou hast eaten and art full, thou shalt bless the Lord thy God for the good land which he has given thee (Deut. 8: 10). The harvest, in part, is already past and the foregoing text reminds us of our duty to the Giver of all good, and as we still go on with our summer work, gathering in the product of our farms, let us not forget and neglect to thank the Lord daily for the blessings and mercies which he bestows upon us and which we daily enjoy. It is a good thing to give thanks unto God.

The Mennonite Publishing Co. is publishing a tract in the form of a card, on the evils of the saloon work and the use of strong drink. One of these cards was found on the banks of the Conestoga river in Lancaster Co., Pa. The party who found it writes: "I like the card very much. Will you please send me some. I will make the very best use of them in the Master's name." We have records of wonderful things that have been accomplished through the instrumentality of tracts. Who can tell what may be done by distributing them as we have opportunity? We shall be glad to have our friends send for them for this purpose. Any contributions that any one feels to make to this cause will be appreciated.

The fiftieth anniversary of the Fulton street (New York) prayer-meeting will be held Oct. 12-20, 1907. A similar prayer-meeting was organized during the winter of 1857-8 in Chicago, and was a remarkable success. Metropolitan Hall was then the largest hall in the city and afforded

standing room for 5,000 people, and during the great revival which then stirred the whole country this large hall was packed to the door every noon between 12 and 1 o'clock, and the earnest appeals that were made to the impatient, the encouraging words spoken to seekers and those who were already engaged in the Christ-life, and the earnest devoted prayers that went up to God from Metropolitan Hall during these meetings were indeed an inspiration to many souls that the trials, toils and cares of half a century could not efface. It was the writer's privilege to attend them frequently, and the memories of those meetings are to-day like a sweet incense rising up in his soul, praising God for the blessings received from the Master's hand.

Seriousness and sincerity in our Christian life are characteristics which should manifest themselves in all our intercourse with men. The very essence of a religious life is seriousness and this is a mark of sincerity. In late years we have heard a great deal about preachers being lively, cheerful, wearing a pleasant look and a smiling face, especially while in the pulpit addressing their congregations and proclaiming the solemn message of eternal life to a world dead in trespasses and sins. A pleasant, cheerful look and a smiling countenance are no doubt more pleasing and impressive than a gloomy, despondent one and no doubt productive of more good when circumstances and conditions prompt it; but affection in a minister while engaged in the solemn work of leading souls to Christ is altogether out of harmony with the teachings of God's word and with the condition of things while in the presence of souls who are agonizing with God in the deepest distress of mind for their sins. We read of Jesus that on two occasions he wept, but we have no record that he ever laughed, and under all circumstances we should be like-minded with Christ, for he became to us an example that we should follow his steps and his example in all things.

The Sunday school is often called the "nursery of the church." We rather like this expression, because it seems so natural-like and so well expresses the real facts in showing the relation between the Sunday school and the church. The church is recognized by Christ himself as the human agency through which he manifests his word, his teachings, his doctrines and his power to save, unto the world. "Go into all the world and preach the gospel to every creature," that means to all the human family, etc. He said to Peter, "On this rock will I build my church," etc. Then comes the Sunday school as an agency of the church, a means to teach the children and the young people, that they may understand the word of salvation, and the proper relation between the church and Christ, and the proper relation between the Sunday school and the church, and this is one of the necessary things that we all, both young and old, need to know. It is a very efficient factor in planting the seed of the word of God into the hearts of the children and likewise a powerful and valuable means to implant the spirit of truth, righteousness and piety into the youthful heart and in this way direct the mind to embrace the salvation of God and accept the Lord Jesus Christ as their only Savior and enter into his true fold

to be made heirs of glory. May all Sunday school workers become more and more impressed with the solemnity and importance of the Sunday school work.

PERSONAL MENTION.

Bish. Jonas D. Bontrager and Daniel Bontrager of Haven, Reno Co., Kan., spent Sunday, Aug. 4, with the brotherhood at Partridge.

Bro. H. G. Anglemeyer accompanied Bro. Nune-maker in his round among the congregations of Bucks county, attending services in the Plumstead M. H., at Deep Run, Rockhill, etc.

Bro. Samuel Yoder filled the appointment at the Olive meeting-house in Elkhart Co., Ind., on Sunday, Aug. 11, and in the afternoon led a devotional service with Bro. and Sister Samuel Powden.

Bro. John H. Moseman of Lancaster, Pa., began a series of meetings with the brotherhood at Shellburg, Pa., on Aug. 12. We hope the Lord may bless the work to the salvation of many souls.

Bro. J. W. Yoder, Bro. Simon Kanagy and a number of other brethren and sisters left Belleville, Pa., on Aug. 13 to attend the Sunday school conference held last week in the A. M. congregation in Wayne Co., Ohio.

Pres. William Hartman of the Olive congregation had a very severe attack of illness during last week, but is improving and able to be up and about. May the Lord give him strength for the work to which he has been called.

Bro. M. B. Fast started on an excursion to Niagara Falls, to see a physician near there, on account of his health. We trust he may find relief and return with renewed energies for the important work devolving upon him.

Bro. A. D. Wenger of Millersville, Lancaster Co., Pa., conducted the services at the harvest meeting held at the Riser M. H. on Saturday, Aug. 3. He also spoke the same evening at a special appointment in Elizabethtown.

Pres. Jacob Petersheim and wife and J. D. Yoder and wife of Reno Co., Kan., will leave home about the 20th of August for an extended trip among the brethren and sisters of the various A. M. congregations in Indiana and Pennsylvania.

Sister Celestia Hartzer, our mailing clerk, spent last week with her sister in the home of her brother-in-law, the late Abram Lane, who was so suddenly called from this time to eternity while engaged in unloading grain. May God comfort the sorrowing hearts of the bereaved family and relatives.

Bro. D. S. Weldy, our active book man, is this week attending the Sunday school conference in Wayne Co., Ohio, upon the special invitation of the interested parties in that conference. We hope the conference may prove a great blessing to that and the surrounding congregations and to that end Bro. Weldy may succeed in placing many of our Bibles and other good books into the hands of brethren and sisters there.

Bro. William Penner, who made a missionary tour through the United States, laboring chiefly among the German congregations of the West and Northwest in 1905, has returned to Euro- from where he went to China in Asia, arriving in Allentown, where he has left his family. He has accepted a position as teacher in that country,

Christ in the Underworld, or the White Telephone Message of Joy, Love and Strength.—729½ inches, illustrated, 488 pages, bound half leather and cloth. Usual price, \$2.50. Damage price, \$1. Life of Christ.—By Fleetwood. 3219½ inches, 776 pages, marbled edges, leather back and cloth sides. Usual price, \$3.50. This book is a bargain at \$1.75.

A Romance of Persia.—By S. G. Graham. Am. Tract Society. 12 mo, 122 pages, illustrated, cloth. Price, 25 cents.

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where, with two other families who accompanied him, he arrived in the latter part of May.

Bish. G. R. Brunk and Henry Hostettler and their families have gone from their homes in McPherson Co., Kan., to Comanche county, where they have purchased homes, which they expect to occupy next spring. For the present they went there with their teams to put out their fall crops.

Bro. John Nunemaker of Colorado, who has been making an extended trip with the brethren in Canada and other parts, is now in eastern Pennsylvania, in the home of his forefathers, where he is visiting relatives and also preaching the gospel in the different congregations in that vicinity. He filled appointments at Line Lexington, Blooming Glen, Souderton, Towamencin, Franconia and Doylestown.

Bro. David Burkholder and wife of Nappanee, Ind., who had been to New Springfield, Ohio, to attend the sad funeral of their brother-in-law, the late David R. Witmer, whose obituary notice appeared in the Herald of Truth last week, returned to their home on the 9th inst. While in Mahoning and Columbiana counties, Bro. Burkholder filled several appointments in the different meeting-houses in that vicinity.

For the Herald of Truth.

SERMON ON EPH. 4:1, 2.

By Elias Weber.

II.

When Paul was on his journey to Jerusalem, and hastened so as to be there at the time of Pentecost, and therefore decided not to stop at Ephesus, but at Miletus, he sent word to Ephesus requesting the elders of the church to come thither. When they came to him he reminded them how he had left nothing, but had taught them publicly, especially along the line of repentance toward God, and faith toward Jesus Christ. "Wherefore," he said, "I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." My fellow-laborers, what can we say? We have been called of God; have made ourselves free from the blood of all men. If not, let us repent of our sin before God and make a firm resolution from this day forward to teach nothing but what Jesus and his apostles commanded us to teach and to observe.

Paul admonished the elders: "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. Therefore watch, and remember that by the space of three years I ceased not to warn every one night and day with tears."

My beloved co-laborers, are we doing our duty in our calling as Paul here gives us an example and as Peter does in his first epistle? "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being examples to the flock" (1 Pet. 5:2, 3). Peter says, "Not for filthy lucre." If this condition already existed in the apostle's time, what would he say to those who to-day accept a salary of from one to two thousand dollars a year? "Would he not say that it is a shame to receive such a salary from the church when many have to earn their bread in the sweat of their brow and at a small salary?" Rom. 16:18, Paul says, "For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." But, say these salaried preachers, but not the same Paul says, "They which preach the gospel should live of the gospel." And in verse 18 he asks, "What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge." Ah, beloved Paul, that will not do to-

day; we need a home, and much is connected therewith that is expensive. And our clothes also are expensive, and besides we need much food and the like and for this reason we need our salary all the year around. Dear minister, think of your lay-brother in the church. He receives hardly one-third the salary that you receive and he is obliged to work hard every day in the week to earn his money which you are helping him to spend in costly things, and he must be satisfied with poor clothes and simple food. My dear co-laborer, are you an example like Jesus and Paul? He admonished the elders of Ephesus and said, "I have coveted no man's silver, gold or apparel. Yea, ye yourself know that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive" (Acts 20:33-35).

To the Philippians Paul writes (Phil. 3:17), "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample," and as our text says, "With all lowliness and meekness, with long suffering, forbearing one another in love." And walk worthy of the vocation wherewith you are called, even as Paul admonishes Timothy in his second epistle (4:2), "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine," so that we may be able to say with Paul that we are pure from the blood of all men.

If we further consider Paul's admonition in the text, we see that the members likewise need to be careful that they walk worthy of the vocation wherewith they are called, namely, that they be at peace with their ministers, as Paul teaches (Heb. 13:17), "Obey them that have the rule over you, and submit yourselves." He gives the reason why: "For they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you." Therefore, my beloved friends, I advise and admonish you, see well to it that ye live peaceably with them and quench not their spirit by your unkindness, but love them the more for their work's sake. And "be at peace among yourselves and with them" (1 Thess. 5:13), and "the God of love and of peace shall be with you" (2 Cor. 13:11).

Likewise the deacons are to watch well that they walk worthy of the vocation wherewith they are called, namely that they take the need of the poor to heart and have a special care that there be no just cause for complaint in the church. Hence it is very necessary that those who are oppressed and sorrowful in heart are often visited and that they be comforted not only with gifts, but that they be often cheered and comforted with a friendly word of sympathy and encouragement, for Sirach says (18:17), "Is not a friendly word better than a great gift? But a gracious man giveth both." Moreover the lay-members also need to watch well that they walk worthy of the vocation wherewith they are called, that they contribute liberally to their deacon of their gifts and aims, so that the deacon may have wherewith to supply the needy, and that they be not obliged aside from their labors to contribute of their own means for the relief of the poor. Therefore, brethren and sisters, remember the admonition of Paul, "To do good and to communicate forget not; for with such sacrifices God is well pleased."

Likewise even the poor members must see well to it that they walk worthy of the vocation wherewith they are called, namely that they are industrious and diligent and use every opportunity to earn something, even though the compensation may be small, that they may prove that they are in no wise depending upon the charity of the church, but that they would be heartily glad to eat their own bread if only they had the opportunity to do so.

Paul also admonishes the believers in this same chapter (verse 28), "Let him that stole steal no

more; but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth." But if the poor with all their industry and their well-earned money which they have wisely applied, are unable on account of sickness or other adverse circumstances to make ends meet, I admonish every one of you to-day to take their case kindly consideration, that is, that they need not have cause for complaining to others, or charge the deacon with neglect without having told him of their need. My needy brother, go first to him and tell him of your needs, and he will endeavor to do his duty in his vocation.

In like manner the husband needs to watch that he walk worthy of the vocation wherewith he is called, that he be an exemplary head of the house, and with industry perform his work in whatever line of business he may be engaged, and that he be prudent in all his walks and ways, providing honestly for the needs of his house that God may bless his labors and that he may use the blessings received from God for the benefit of the needy. He should guard against certain kinds of business, speculation and all such things as may become a temptation and a snare and that lead him into untruth, deception and many other sins. He should keep himself free from all evil society where jesting and foolish talking and filthy communications are indulged in and which are not convenient. Let him rather indulge in the giving of thanks. Likewise let the husbands dwell with their wives according to knowledge, giving honor unto the wife, as unto the weaker vessel (1 Pet. 3:7). Therefore use all diligence to render them not merely all needed material support, but endeavor to strengthen them according to the inner man by your good example and teaching that she may be preserved in the faith, and that you may be heirs together of the grace of life. "Wherefore be ye not unwise, but understanding what is the will of God." "And be not drunk with wine, wherein is excess; but be filled with the Spirit. Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart unto the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God."

For the Herald of Truth.

OUR CHURCH PUBLISHING INTERESTS.

By A. C. Kolb.

I was pleased to notice in a recent issue of the Herald of Truth that at the last annual meeting of the stockholders of the Mennonite Publishing Co. a resolution was passed favoring a proposition made by Bro. J. S. Shoemaker that that part of their property, including publications, machinery, books, materials, etc., usable for the benefit of the church, be sold to the church. This is truly a step in the right direction, for it seems to me that the publishing interests of the church are of such vital importance that no one who is at all interested in the progress of the church should fail to give this matter careful and prayerful consideration and assist in bringing this matter to a satisfactory conclusion. There is no question but that this can be done, but it will require sacrifice and patience on the part of a great many. One might just as well speak plainly and definitely first as last, and as I wish to be understood thoroughly in this matter, it is necessary to make plain statements.

I have in my possession a circular letter issued by the Mennonite Publishing Co. some years ago, making a proposal to transfer the entire plant of the company to the church under certain conditions or along a certain line of procedure, but for some reason this was not taken up by the church at large. As time went on, this matter seems to have been lost sight of entirely. Eventually a sort of restlessness manifested itself and there was a time not long since when the peace

of the entire church was threatened, not that any one wanted to cause a disturbance, but because of the enthusiasm which some felt for the publishing interests of the church, until it was deemed expedient that some new publication should be issued, not as a rival to the Herald of Truth, but simply to supplement it (see first issue of Gospel Witness), and so from one it went on to another until now there have been occasions where only the calmness and foresight of well-balanced minds prevented confusion and dissatisfaction in individual congregations, simply because some favored the publications from Elkhardt, while others favored the publications from Scott-dale.

Just what the motives may have been in the minds of those who favored one or the other, it is not necessary to discuss, but the fact stands out boldly that sentiment is divided. Now, brethren, these things ought not so to be, and the time is now here to counsel wisely and deal justly with all concerned, so that absolutely nothing but the glory of God and the good of the church be accomplished. It is no use denying the fact that there are some who entertain ill feeling toward one or the other publication or, perhaps hater stated, the officials connected with one or the other; but, brethren, will the fostering of such a feeling be conducive to the good of the church? Never! And for that reason I stated some will need to make a sacrifice and exercise patience, if right and justice shall prevail and something be consummated which will strengthen the church as a whole. We must lay down prejudices and deal charitably.

To my mind the publishing interests of the church are the most important with which she has to deal at this time, and it is very necessary that something be done to promote unity instead of discord, for it is folly to entertain the idea that our membership is sufficient to properly support two church papers, two lines of quarterlies, two Sunday school papers, etc., without constantly endangering the peace of the church. And this will be a danger threatening the church just as long as this is kept up. Now somebody will say, "Well, some one must give in." But would it not be wise to say, "Let everybody give in and come together on this point?" I do not mean there taken to bring this matter before the conferences without any effort, either direct or indirect, to favor any one or any body or association, but keep the vital interests of the church in view, realizing that if one member is made to suffer the whole body suffers, for we are all one body.

Now that the Mennonite Publishing Co. has openly made a proposition, don't let any one conclude that it is useless to attempt negotiations. There is always a solution to every reasonable problem, and so there is to this. But, brother, if you entertain any prejudice or ill-will, just kindly for the Master's sake lay that aside. You will be happier for doing so, and, besides, being free from same will make you better able to help work out a plan which will be along the lines of justice, equity and above all—brotherly love, and that is really the only line along which this work can be done if it is to stand and prove a blessing. I know definitely from personal experience that the original purpose of the founder of the Mennonite Publishing Co., viz. Bro. John F. Funk, was to establish an institution which should be a perpetual blessing to the church. It is true he has not been without fault, but who of us, with all the perplexities which arose and the many varied duties which rested upon him and were added as years went by, would have done better.

Please, do not misconstrue. Look for good points, good qualities, good motives, good achievements (and all will admit there are a great many which might be mentioned), and see if something cannot now be done toward effecting a concentration of our church publishing interests.

I am sure we all want to see our church prosper. We love the doctrine we have espoused and we are all anxious

that the literature of our church shall fall into as many hands, and the truth into as many hearts as possible. The most reasonable way to accomplish the best results is that we all work together. I shall be anxious to watch the columns of the Herald to see what others have to say and I hope I may not have to look in vain. What is there to hinder the church from owning and controlling her publishing interests? There should be no controversy, with pure motives, and in harmony with this matter now in the right spirit and with the right purpose. May God graciously guide us in the way of wisdom that this important matter may now be properly promoted and encouraged and brought to a satisfactory conclusion. I may have more to say as to method of procedure, etc., if the matter will be taken up. Brethren, what will you do to help accomplish this very necessary work? Do not forget to pray earnestly, sincerely, with pure motives, and in harmony with God's will, for then only can be give an answer. Herbert, Saskatchewan, Canada.

For the Herald of Truth.

INNOVATIONS.

By a Brother.

The ancient Athenians, according to the words of Paul, spent their time in nothing else than either in telling or hearing some new thing, and this seems to be the condition of things with many of the present day. It seems as though in our beloved Mennonite church we have some of this same class. Men and women, instead of seeking to enlarge their piety, their love to God, their love toward their brethren and the building up of Paul, spent their time in nothing else than either in telling or hearing some new thing, and this seems to be the condition of things with many of the present day. It seems as though in our beloved Mennonite church we have some of this same class. Men and women, instead of seeking to enlarge their piety, their love to God, their love toward their brethren and the building up of Zion on the imperishable Rock of Ages, are spending a large portion of their time in thinking out some new device or plan, which, according to their idea is to improve Christianity and church work to such an extent that the whole world shall, in a short time, be Christianized. Their motives are good and we would by no means condemn them on that score, but their methods fail because they do not properly apply or adapt them, in fact, they are incapable of adaptation, because these efforts in many instances do not meet conditions; in common parlance, they do not take the "right way" to meet existing conditions.

They do not, in the first place, build on the true foundation, and sometimes with all their apparent piety and good intentions, they are prompted by selfish motives.

Some time ago we received a letter and a card from a party in the South, who has taken upon himself the herculean task of unifying (on such a basis as all can agree) all the forces of Christianity found in the several church denominations against the powers or forces of evil. On the card was given a declaration of principles to be adopted as a constitution and by-laws, designating the lines of work to be followed. They are apparently orthodox and commendable, and we do not desire to criticize or condemn anything that is in harmony with the word of God, and that gives direct or indirect force and influence in favor of God and his word. We ought under all circumstances to be as broad and liberal as the word of God allows us to be. Jesus gives us a noble example of forbearance in this direction, when one of his disciples said to him (Luke 9:49, 50), "Master, we saw one casting out devils in thy name, and we forbade him, because he followed not with us." And Jesus replied, "Forbid him not; for he that is not against us, is for us."

From a strictly Scriptural standpoint, the church of Christ is established by the great Head, Jesus himself, who gave his life for those forming the body of his church, which is built upon the Rock, against which the gates of hell shall not prevail, and this Rock is, "Faith in the eternal Son of God," and all who are in this church, and members of the body of Christ, have accepted him as their Savior and covenanted with him to be faithful and obedient to all the teachings of his

Word, and this Word demands a separation from the world and from all those who are of "unsound faith," and also from those who do not observe all the commandments or who have perverted some of them or who walk disorderly, etc.

From this standpoint our alliance with all the various sects (all of which have some good and are doing good) would be like some of the alliances made by the children of Israel with the heathen tribes and nations around them. They resulted to their injury, and such alliances, as we can daily see, would certainly result to our injury and to the great injury of the cause of God and his church in many ways.

In conversation with a prominent member of another denomination recently we learned that the great burden of so many different interests and organizations in the church were not only contrary to the spirit of the gospel, but objectionable to many of its members. It is a matter that should not be lost sight of: To keep the "church machinery" as simple as possible. We notice in late years a tendency in our conferences to complicate the work of the church by following little by little in the wake of some of the popular churches, and many of these things have a tendency to create in the church a business formality which destroys to a very large degree the spirituality which God's people should possess and manifest.

For the Herald of Truth.

HIS RECOMPENSE.

By C. C. Wylie.

He was a middle-aged clerk in a large wholesale house. He had been there for twenty-five years, and for the last ten had occupied the first chair in the head office. He had no chums and no amusements. He had a cozy, comfortable room in a boarding-house, and for a comfort of a century that had been home to him. During all these years he had been happy and contented, giving himself fully to his work and to his church and Sabbath school, but lately a restlessness had been stealing into his heart, and with it a desire for change. Something seemed to tell him his life was a wasted one, because it had not been wider and greater.

The other clerks had all left the warehouse, so he bent his head upon his arms, and when he lifted it there were hot tears in his eyes. His was the burning of soul which consumes the vital energies and leaves a man powerless.

He started, as some one opened the outer doors. It was the postman with the belated mail. Mechanically he gathered it up. There were two letters addressed to himself, one from the city, and one from British Columbia. He opened the latter first and glanced at the signature. It was from a young man who had been under him for five years, and who two years ago had left for the West. It ran as follows:

"Dear Mr. G.—I am writing to thank you for all your goodness to me while in your office. I am succeeding beyond my best expectations in business, and yesterday I became a member of the church, having decided for Christ two months ago. For these two blessings of God I owe all to you, for in both business and religion you have been my example. I hope in this new land to help others as you helped me."

The other was from one of his old Sabbath school pupils, and read:

"Dear Sir:—I have taken your advice and once more feel a free man. I have paid my debts, and with God's help and yours will redeem the past. I can not thank you as I ought; but I do trust I will be worthy of your confidence."

A new light came into his face. The old restlessness passed forever. He walked with the step of his youth. God had held the goblet of life to his lips and he had drunk deep.

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HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill. A. H. Leaman, Supt.
Chicago.—Menonite Gospel Mission, Emerald Ave. and 26th Street, Chicago, Ill.
Chicago.—Hoyne Avenue Mission, Cor. 33d Street and Hoyne Avenue.
Toronto, Canada.—Home Mission, 75 Tate Street. Samuel Honderick, Supt.
Wish Mountain.—Wish Mountain Industrial Mission, New Holland, Pa. R. F. D. No. 4. Noah H. Mack, Supt.
Philadelphia.—Menonite Home Mission, Cor. Archer and Dauphin Streets, Philadelphia, Pa.
Lancaster.—62 Rockland Street, Lancaster, Pa. Ft. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind. J. M. Hartzler, Supt.
Canton.—Mission Home, 1934 East Eighth Street, Canton, Ohio. P. R. Lantz, Supt.
Kansas City.—200 S. Seventh St., Kansas City, Kan. J. D. Charles, Supt.
Argentina, Kan.—

BENEVOLENT AND OTHER INSTITUTIONS.
Orphan Home.—West Liberty, Ohio. A. Metzler, Supt.
Old People's Home.—Marshallville, Ohio. R. F. D. J. D. Milner, Supt.
Old People's Home.—Oreville, Pa. A. K. Diener, Supt.
La Junta Sanitarium.—La Junta, Colo. D. S. Weaver, Supt.

Dale Enterprise, Va., Aug. 12, 1907.—Ordination services were conducted at the Weaver M. H. in the Middle District near Harrisonburg, Rockingham Co., Va., on Sunday, Aug. 11, when the brethren Jos. W. Coffman and J. Early Suter were ordained to the ministry by lot. The latter is a young brother, not yet having completed his twenty-first year. Members of the church in Virginia and elsewhere unite in the hope and prayer that these two brethren may prove to be worthy and efficient laborers in God's harvest field. There were five brethren in the lot. Bish. Lewis Shank of the Lower District and Bish. A. P. Heatwole of the Upper District assisted in all the meetings that brought about this ordination.

L. J. HEATWOLE.

Harvest Meeting will be held at the Deep Run Menonite meeting-house in Bucks Co., Pa., on Thursday, Aug. 22, and in the Plumstead congregation in the same county it will be held a week later, Aug. 29. The command of God to Israel was, "When thou hast eaten and art full, then thou shalt bless the Lord thy God, for the good land which he has given thee" (Lev. 8:10).

Waynesboro, Augusta Co., Va., Aug. 12, 1907.—The congregation at Spring Dale will meet, if the Lord is willing, on Saturday, Aug. 17, for harvest meeting, to praise and thank the Giver of every good and perfect gift for the bounties he has showered on us with, and also to contribute for mission work, that we may continue to be blessed and be a blessing to others. This is one of the ways of showing our love for Him who died to redeem us. It is not intended that we use all that God gives us for our own glory, but that we share with those in need. If we sacrifice and give as Christians should, the Lord would give a much larger share than he often does. If this would be considered as it should be, and churches everywhere give as the Lord has prospered them, many more missionaries could be at work and many lost souls be taught the way to eternal rest.

Another very important work will be the selecting of brethren for a minister. The lot will be cast later. May the church be engaged in earnest prayer that the Lord may give us just such a man as we need.

Bro. A. P. Heatwole and son (who is home on his vacation from Philadelphia) attended our or-

dination services in the Middle District, Rockingham county, over Sunday, Aug. 11. Bro. Martin Brunk is continually growing weaker.

Your humble

COR.

Williamson, Franklin Co., Pa., Aug. 14, 1907.—To the Readers of the Herald of Truth:—Greeting. Some time ago I ordered my Herald to be sent to Williamson, where I am now receiving it, but as I am now living with my son Samuel in Green Castle, I wish to have it changed again and sent to the latter place. I am now alone and seventy-nine years old and much appreciate the Herald. I take much pleasure in its weekly visits. I see also that Bro. Abraham Metzler has passed away. He was a beloved brother and neighbor when I first united with the church at Hershey, in Piqua Valley, and we lived on adjoining lands when we were young. Let us take the truth, which is the word of God, for our guide, and may the Lord direct us into all truth.

J. S. E.

Garden City, Mo., Aug. 12, 1907.—The Bethel congregation was glad to have with them Bro. Horner of Culm, Ill., yesterday (Aug. 11), on which occasion he so forcibly sought to show to us the difference between a real, devoted child of God and one who has simply a form of godliness, and how much more pleasure a true Christian enjoys than one who is simply a church member trying to live just so as to keep himself within the pale of the church and retain his membership. We hope all may profit by his good advice. Pray for us that we may remain faithful.

COR.

Normanna, Texas, Aug. 8, 1907.—To the Readers of the Herald of Truth:—Greeting. As it has been some time since there has been anything heard from this place, I will endeavor to pen a few lines. We still enjoy the sunny South, even if it does get quite warm through the middle of the day. The thermometer registered one hundred in the shade several times during the last few months, but only a few hours. The evenings were quite pleasant even then. They always are. We had the pleasure of having Bro. Benj. Herner and Samuel Lehman with us from Culm, Ill., on July 28. Bro. Herner gave us a good and interesting talk after Sunday school, which was very much appreciated. Bro. Herner has been one of our earnest workers for many years at Culm, where I spent the first ten years of my ministry.

We have a very nice Sunday school quite well attended, as are also church services and Bible readings. Bro. N. E. Millers have left today for a visit to their old home in Ohio, where their parents are living. We will miss them. May God bless them and may they have a pleasant and profitable visit.

There are quite a number of families moving in this fall and winter, but several that we have counted on coming have since changed their minds and expect to move to other localities, where new colonies are being started and where, no doubt, their help will be very much appreciated. Has not the Lord provided wonderfully in giving us the different climates, so that man can either have a cold, medium or mild climate? Should we not appreciate this greatly, that every one may have his choice. Still we hear some murmur and complain, for all that God has given, instead of being thankful. It looks to me just as ungrateful as when Israel would murmur, even when God was supplying all their needs.

We certainly have a lovely climate, with spring, summer and fall. Winter is left out. Any one desirous of a mild climate cannot help but appreciate this. I think we have an ideal climate, with the fertility of the soil, and especially adapted for those who are afflicted with catarrh, throat trou-

bles and rheumatism. I believe I am safe in saying, that we all like this country, with possibly the exception of a few sisters. I look forward to the time when we will have a large church at this place, also hope that there will be many churches established throughout the state of Texas.

There are those who are inquiring about getting places to stay to spend the winter. Will say that we have been contemplating putting up a good hotel here, so that our people coming from the North can have rooms. Should we fail to get the hotel, we will still make room for those who wish to spend the winter here, by sharing room with them. We are quite well located and can accommodate quite a few, by giving us a few weeks' notice before coming. To those who are moving down will say, Do not come later than Dec. 1, if you can make arrangements. We ought to begin plowing by Dec. 1, and have the plowing done by Jan. 15, to insure good crops. When people come as late as February then it is time to plant corn, potatoes, broom corn and watermelons. If the ground is not plowed early it is much more apt to dry out and thereby shorten the crops. Those plowing early always have the best yields; especially can this be said of corn and watermelons. Our crops this year in general are not as good as they have been the past few years. Nevertheless God has given us all we need, for which we are very grateful. Fraternally,

PETER UNZICKER.

Sterling, Ill., Aug. 16, 1907.—On June 30 Bro. D. G. Lapp arrived in our midst and preached two strong sermons. We were glad for the visit. The coming Sunday Bro. R. R. Ebersole is expected here. Last Sunday evening Bro. Noah E. Byers gave a talk on the "Qualifications of the Worker."

Our younger brethren have organized a Sunday school about five miles from our church in a schoolhouse. They are much encouraged and report a good interest and attendance.

ABRAM BURKHART.

For the Herald of Truth.
REPORT
Of the Mission Committee's Meeting held at Goshen College, August 10, 1907.

The meeting was called to order by Bro. D. J. Johns. Prayer by Bro. Burkholder. Members present in person or by proxy were as follows: D. J. Johns, Goshen, Ind.; J. S. Shoemaker, Freeport, Ill.; M. S. Steiner, Columbus Grove, Ohio; Daniel Kauffman, Versailles, Mo. (proxy, David Burkholder, Nappanee, Ind.); A. D. Wenger, Millersville, Pa. (proxy, I. R. Detweiler, Topoka, Ind.). The organization of the committee resulted in the election of D. J. Johns, chairman, and J. S. Hartzler, secretary.

The various home missions already established were discussed and workers suggested where requested. As the money has been pledged to support three missionaries for three years in some South American field, it was decided to start such a mission, provided suitable workers could be found. Several persons were suggested and the secretary of the committee was asked to correspond with them regarding that work. It was also suggested that one member of the committee should accompany the superintendent of such mission to South America and aid in selecting a proper field.

The committee decided to send two or three workers to India, provided the proper persons could be found to go.

Bro. J. M. Hartzler asked that a church be organized at Fort Wayne, and was referred to the bishops in charge.

The committee appointed by the General Board to investigate the New York field were asked to report at the next meeting of the Mission Committee. Those who have offered themselves as workers in that field were asked to await further actions of this committee.

August 22,

1907.

Bro. D. S. Yoder was appointed to look after the needs of Sister Mary Burkhard, returned missionary.

The question regarding the establishing of a missionary training school was referred back to the General Board.

Three applicants for home mission work were examined, after which the meeting was adjourned to meet in connection with the General Conference in November.

SECRETARY.

For the Herald of Truth.
OUR CITY MISSIONS.

By Levi Blaich.

To the Readers of the Herald of Truth:—Greeting in Jesus' name. I have just read the article entitled: "Home Coming of the Fresh Air Children," in Toronto, Ont. I was made to rejoice and intensify the declaration with these words, "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." The words of the poet come into play right here where he says:

"There is a path that leads to God,
All others go astray;
Narrow but pleasant is the road,
And Christians love the way."

We can substitute nothing for Christ. As such as men have sought for other ways, other methods, other means of salvation, other doors into the fold of Christ, the one fact remains patent and forever will remain that to God, to heaven and to eternal glory there is but one way, and that way is Christ. "I am the way, the truth and the life; no man cometh to the Father but by me."

For the Herald of Truth.
SUNDAY SCHOOL MAGNETS.

By Bertha Yoder.

(Continued.)

Love to God and love to man are like two magnets placed in connection. Each makes the other stronger. He who has this love in his heart has the fountain and source of all virtue. It is to the life what a magnetizing is to a watch, what the soul is to the body. Our first work in the Sunday school is to implant this love into the hearts of the pupils, and then see how it will be as a magnet to draw them into the Sunday school and keep them there. There are so many out of the Sunday school who ought to be strong, active workers in the Master's cause. If we only save one of these, just think what we have accomplished. We read how Horace Mann, the eminent educator, in making the address at the opening of a certain reform institution for boys said, "If it only saves one boy it will pay for all the cost and labor of establishing such an institution." After the exercises, a gentleman talking to him in private conversation asked him if he did not color it a little when he said if only one boy would be saved it would more than repay all the cost and labor. Now listen to his solemn reply, "Not if it were my boy." Dear fathers, mothers, daughters, your brother or sister, that is out wandering in the sins of this world, would we think anything too much to sacrifice to bring them to Jesus? Bring them into the Sunday school. The future of the church rests upon those who are young in life. We find that the requirements of the younger generation come first and rise the highest.

Some may think they have grown so old in sin that they cannot be saved. Nay verily! There is no one so wicked but that the Blood of Christ will cleanse him from all sin.

A drop of water lay in a gutter, stained and soiled. As it was looking up in the clear, blue sky, it began to wish for purity. It longed to be

cleansed. We find that its sigh was soon heard, and it was quickly lifted up by the sun's gentle fingers into the sweet, pure air. Up it went, higher and higher, and was finally caught by the winds and carried away, and at last rested on top of a mountain, a flake of pure, white, beautiful snow. That is what the grace of God does for every sinful life that longs and cries for purity. The parents in the home may act as Sunday school magnets. Show to the children that you are interested and then take notice how the children will take, an interest. Did you ever notice your children, as you go about your work during the week, how they will be interested in what you are doing? Just so it is in the Sunday school. Let them know that you are interested, and see how it will act as a magnet to draw them there.

On Sunday morning do not get up so late that you can not get your work done in time to go to Sunday school and then say, "Come, children, you go to Sunday school. I have been working hard all week and am tired. I guess I will stay at home and rest. You get ready and go to Sunday school." Ah! are you acting the part of a Sunday school magnet then? No, never. Get up early enough on Sunday morning so that you can say, "Come, children, get ready and we will go to Sunday school." Then you will be acting the part of a magnet and bring the children into the Sunday school.

What wonderful influence the home has over the Sunday school! What is home? "The golden setting in which the brightest jewel is 'mother.'" How true those words are. What would a home be like without that mother's love and influence?

"Home is the blossom of which heaven is the fruit."

"The jeweled casket containing the most precious of all jewels—domestic happiness." "Home is the central telegraph office of human love, into which run innumerable wires of affection, many of which, though extending thousands of miles, are never disconnected from the one great terminus."

How necessary it is to get the children into the Sunday school. "Touch but the heart of a child, and ages hence your finger marks will be found upon his still."

I took a piece of plastic clay
And idly fashioned it one day,
And as my fingers pressed it still,
It moved and yielded to my will.

I came again when days were past;
The bit of clay was hard as lead,
The form I gave it still it bore,
But I could change that form no more.

I took a piece of living clay,
And gently formed it day by day,
And molded with my power and art,
A young child's soft and yielding heart.

I came again when years were gone,
It was a man I looked upon;
He still that early impress bore,
And I could change him never more.

How necessary it is then that we bring up a child in the way it should go!

We are sorry to say that not all who are in the Sunday school are magnets. How it makes our hearts ache to see those who take no interest in the Sunday school! Those who sit down and let things go as they will, instead of being a magnet and drawing others into the Sunday school.

Why not have more magnets in the Sunday school?

If God did things the way we would often want him to do they would be so poorly and selfishly and imperfectly done that we could not believe him to be God.

Remember you will never gain, but always lose, by being afraid to do the thing that seems to you right, by following the crowd without cultivating your own individuality.

YOUNG PEOPLE'S BIBLE-MEETING PAGE

TOPIC: WHEREIN HAVE WE ROBBED THEE? Mal. 3: 8-12; 1 Cor. 16: 1, 2. (CONSECRATION MEETING.) Sept. 1, '07

EDITED BY A. B. RUTT.

LESSON MOTTO.

All I have and am belongs to God, my Maker. To give him less than all I have, to do less than all I can do, is to rob him of his possessions. Lord, take me, use me for thy glory. Amen.

DAILY READINGS.

August, 1907.
26. M.—What can we give? Rom. 12:1.
27. T.—What can we do? Rom. 12:2.
28. W.—What should we be? Rom. 12:3.
29. T.—An offering that pleases God. Psa. 51:17.
30. F.—Giving less than all is robbery. Rom. 12: 7-12.
31. S.—Sample robberies. Matt. 23:18, 21-30; Acts 5:1-10.
Sept., 1907.

1. S.—Wherein have we robbed Thee? Mal. 3: 8-12; 1 Cor. 16: 1, 2. (Consecration Meeting.)

A SPECIAL MESSAGE.

The great weakness of the church to-day is its overhanging tendency to half-hearted giving. The church is robbing God at a fearful rate, because want of faith prevents God from showing his glory in his work of mercy, salvation and providence; indifference in work robs God of a glorious host of souls that might otherwise be saved; half-hearted giving or stinted giving of time, talent and money robs God of the glory that would come to him through the consequent extension of his kingdom on earth. There are those who prepare themselves for robbing their neighbors, by force, or by graft or other unfair business methods; there are those who plan to rob the government of just taxes by sequestering property, while at the same time they think they are loyal subjects and citizens of the government. But all these kinds of robbery pale into insignificance in comparison with the selfish methods and practices, or the indifference and unbelief of those who claim to be God's children and yet do not the things he commands them. What stupendous iniquities against the public and the government are unearthed in the investigation of "trusts"! Is the professed church of Jesus Christ better in its duty toward the world and the great Ruler when soft-tongued leaders teach that this and that is not necessary; God does not demand us to do so and so, etc., etc.? When the Lord demands our life, he will not be satisfied with our little finger. The church is giving him the little finger. "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

BIBLE HINTS.

Mal. 3:8. Where a man's conscience is seared he will do many wrong things and blantly claim that he "has done nothing wrong." Or, "If I have done wrong, prove it." Or, "I have done nothing at all." Right here is where men perhaps do the greatest wrong unknowingly. They have done nothing when the Lord wants them to be active in service for him. A servant who stands by the hour doing nothing when there is plenty to do is doing wrong by robbing the employer of so much time that belongs to the employer. All our time belongs to God. But especially if we withhold our contributions and offerings so that God's cause suffers, we are robbing God.

Mal. 3:9. When a man leaves the ordinances of God he is heading for doom. "Blessed is the man that waiteth not in the counsel of the ungodly, nor standeth in the way of sinners." Cursed is the man that obeyeth not the covenant of God,

and to such the Lord will say at judgment: Depart from me, ye cursed. They have taken the curse upon themselves; the Lord simply pronounces sentence and sends them to the place and condition they have chosen.

Mal. 3:10. When offerings are so withheld that the work of the Lord is interrupted the cause is robbed of support. What we give to God will never lessen our stature. The leaves and the flaves we give to God will feed both us and many others.

Mal. 3:11. There is a devourer in every heart that is not liberal toward God. The miser may gain the world, but he loses his soul. How many blossoming aspirations and ambitions perish in the flower because not fertilized by the life-giving breath of God!

Mal. 3:12. When men obey God, their good works and the blessing resting on them will be seen of others and they will say, "Surely God is with them," and be drawn toward him. "And I, if I be lifted up (exalted) will draw all men unto me." How different is lifting up by exalting before the world and lifting up by crucifying the Son of God afresh!

1 Cor. 16: 1, 2. Not long ago I heard an aged deacon say, "There used to be enough in the treasury years ago to supply all the needs of the church and the poor; now I often have to make good the deficiency from my private funds." What is the matter? Would it be so if this text were still obeyed? And is it possible that with all the supposedly increased interest in church work in various phases God is being robbed in one of the most primary departments of church work?

ILLUSTRATIONS.

Gifts of Gold to Jesus.

All down through the Christian centuries covetousness has been the chief barrier to Christ's cause; the one great and only insurmountable obstacle in the way of the world's evangelization. This world will never be converted until Christian nations, imitating the example of the wise men from the East, shall lay their gold at Jesus' feet. Prophecy is full of this idea. Whenever she takes her harp to hymn the glories of Messiah's reign, the consecration of the world's wealth forms a prominent strain in the lofty anthem. "To him shall be given of the gold of Sheba." The merchandise of Tyre shall be holiness to the Lord; it shall not be treasured nor laid up. "Surely the Isles shall wait for me, and the ships of Tarshis, first to bring my sons from far, their silver and their gold with them, unto the name of the Lord thy God." "Kings shall bring presents unto him." They shall bring gold and incense."

"I Will Give Nothing."

A minister, soliciting aid toward his church, waited upon an individual, distinguished for his wealth and benevolence. Approving the case, he presented to the minister a handsome donation, and turning to his three sons, who had witnessed the transaction, he advised them to imitate his example. "My dear boys," said he, "you have heard the case; now what will you give?" One said, "I will give all that my pockets will furnish." Another observed, "I will give half that I have in my purse." The third sternly remarked, "I will give nothing." Some years after the minister had occasion to visit the same place, and, recollecting the family that he had called upon, he inquired into the actual position of the parties. He was informed that the generous father was dead; the youth who had cheerfully given all his store, was living in affluence; the son who had divided his pocket money, was in comfortable circumstances; but the third, who had indignantly refused to assist and haughtily declared he would

give "nothing," was so reduced as to be supported by the two brothers.

The above anecdote is a striking illustration of the words of Solomon. Men of property should contribute largely; they should recollect that they are responsible to God for the use they make of their fortune, and that he will hereafter call for the amount.

"Father Sewall's Giving."

The venerable Father Sewall of Maine once entered a meeting held for the benefit of foreign missions, just as the collectors, having received the contributions, were resuming their seats. The chairman of the meeting requested Father Sewall to lead in prayer. The old gentleman stood hesitating, as if he had not heard the request. It was repeated in a louder voice, but there was no response. Father Sewall all this time was diligently feeling about his pockets, and presently he produced a piece of money, which he deposited in the contribution box. The chairman, thinking he had not been understood, said loudly:

"I didn't ask you to give, Father Sewall; I asked you to pray."

"Oh, yes," he replied; "I heard you; but I can't pray till I have given something."

If Father Sewall's principles were universally adopted, would there be more giving or less praying? Some people give prayers without alms; others give alms without prayers; but as prayer without effort is as wrong as effort without prayer, the better way seems to be to put prayer and alms together, thus praying and giving, giving and praying.

"Giving Scripturally and by Resolution."

At a missionary meeting held among the negroes at Jamaica, these three resolutions were agreed upon:

1. We will all give something.
2. We will all give as God has enabled us.
3. We will all give willingly.

So soon as the meeting was over, a leading negro took his seat at the table, with pen and ink, to put down what each came to give. Many came forward and gave, some more and some less. Among those who came was a rich old negro, almost as rich as all the others put together, and threw down upon the table a small silver coin.

"Take that back again," said the negro who received the money. "Dat not be according to de second resolution."

The rich old man accordingly took it up, and hobbled back again to his seat in a rage. One after another came forward, and as almost all gave more than himself, he was fairly ashamed of himself, and again threw down a piece of money on the table, saying:

"Dare, take dat!" It was a valuable piece of gold, but it was given so ill-temperedly that the negro answered again: "No, dat won't do yet. It may be according to de first and second resolutions, but not according to de last," and he was obliged to take up his coin again.

Still angry at himself and all the rest, he sat a long time, till nearly all had gone, and then came up to the table, with a smile on his face, and very willingly gave a large sum to the treasury.

"Very well," said the negro; "dat will do. Dat according to all de resolutions."

SUBJECTS FOR TALKS OR ESSAYS.

1. Ways of robbing God.
2. Why was the early Christian church so successful?
3. The vice of withholding.
4. The gift of giving.

Young People's Department

Some poor excuse of an envious critic has claimed that Bro. Bontrager's series of articles is taken largely from guide books. The fact that other alleged tourists have replenished their meager store of observations by copious drafts from the "Baedeker" or other guide book is by no means evidence that Bro. B. has done so. He has not followed the beaten path and he has not described things he has not seen, nor even purely all the things he has seen. But why such perverse efforts at belittling Bro. Bontrager's contributions in the Herald?

For the Herald of Truth.

GLIMPSES OF EUROPE.

By Jacob B. Bontrager.

XL

Although I had spent some time in Rome, my visit to the "eternal city," as it is called by some overzealous ones, was a very hurried one. And yet what I saw gave me much food for thought. I cannot tell you all; you must see for yourself. Much that I might attempt to tell would not be deemed credible.

To reach Florence, my next stop, I had to pass by many historic cities and noteworthy places. The country is full of evidences of a bygone grandeur which the poor peasant to-day sees, but fails to comprehend.

My first pause in Florence was at the market-place, where is sold everything the Italian eats, drinks and wears. My breakfast, which I took here, consisted of eggs fried in olive oil, Italian bread, and a bowl of macaroni soup, the best and cheapest meal I had in all Italy, and costing me the enormous sum of what would be about eight cents in our currency! But these people had not become accustomed to dealing with American tourists, and so, for the first time, I felt that I was not being imposed upon by the petty grafters with which a tourist has to contend all the time. I shall not attempt to give even a concise description of all the things seen in this old city. It was the center of art during the classical period of the fourteenth and fifteenth centuries. The Piazza del Signora is the center of business. Here the brave Savonarola was hanged, and then burned, in 1498. Here stands the ancient Palazzo Tribune or inner hall is a revel of art, containing the masterpieces of Raphael, M. Angelo, Titian, Correggio and others. Hawthorne calls it "the richest room in all the world; the heart that draws all hearts to it." Here is a splendid library of 300,000 volumes and 8,000 MSS., many of them very rare.

Another storehouse of art is the Pitti Palace, also of fifteenth century architecture. It contains about 500 paintings, many of them masterpieces. The Academy of Arts ranks third in the splendor of its arts. Here is found the famous "David," a masterpiece of sculpture by M. Angelo. I was not so much interested in this alone as in the man whose hands chiseled it out of the block of granite. He is a complete contradiction of the modern idea of specialising, for he was sculptor, painter, architect and poet, and his work in all these lines stands as a witness to his wonderful genius, his masterpieces not being excelled by any of the great artists. In sculpture his "Moses" is considered his masterpiece. As a painter his fame rests on "The Last Judgment." In the Sixteenth century of specialising, for he was sculptor, painter, architect and poet, and his work in all these lines stands as a witness to his wonderful genius, his masterpieces not being excelled by any of the great artists. 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HERALD OF TRUTH

Thursday, August 22, 1907.

J. F. FUNK AND A. B. KOLB, Editors.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Order Sunday school supplies and Lesson Helps of the Mennonite Publishing Co., Elkhart, Ind. The Herald of Truth is the organ of the following Mennonite Conferences:

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word; if you must even go out of your way to do it, you will lose nothing by the trip. The time you consume to do it will not be lost to you.

People to-day excuse themselves for failure to do a little act of kindness or speak a word to comfort a brother in distress—to make him happier—by saying that they have not the time, that business would not permit. Ah! after all, in time so valuable, business always so necessary, that we cannot devote a few minutes of it or leave our affairs for a few minutes to go and carry gladness to some brother in want and suffering—to go to him with the word that is to make him happier? We all have a mission in life. We are all stewards, and it will not be asked of us alone what we did in life, but what we did not do in life. God judges us by our willing failures. He gives us the chance and holds us accountable for our failure to embrace it.

If we can make some one happy and we don't do it, what then? Are we not guilty of casting aside an opportunity sent to us from heaven? Make some one's life happy. It is within your province to do so. You may be poor in earthly goods and unable to give to one poorer than yourself even a crust from your own table, yet you can find a way to make him happier for having known you. You can perhaps speak the one word that he longs to hear, the one word that will dispel the gloom, even if it be but for a brief minute, and make him happier.

A wealthy man stood on the corner of the street one very cold day last winter, waiting for his carriage. He was not happy and yet he had millions and health with which to enjoy them. He had not learned one thing, and in his ignorance of it was his unhappiness—to make some one happy. As the crowd passed him, he heard a woman say, "If it will only brighten him up a little, how happy I shall be!" He wondered what the words meant. He repeated them to himself. He asked himself how it was possible for a person to make himself happier by brightening the life of his fellow-man, and the more he thought over it, the more he wanted to learn about it. At last he turned and hastened after the woman whom he had heard make the remark. He overtook her and stopping her asked if he might speak to her. He asked for the answer to the question that was troubling him and she told him if he would go with her to a nearby hospital she would tell him how he could find the answer. He accompanied her and saw pain and sorrow and his heart was moved and soon he found himself seated beside the bed of a poor, sick man, comforting him. He listened to the story of cruel suffering and want and he responded to the appeals that these stories seemed to be making to him. And that night when he had returned to his elegant home his brother noticed that there was an expression of pain and sorrow upon his face. The wealthy man

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had learned that there was a mission in life for him and his money—a mission of love and sympathy. He realized that he had been appealed to to try to make others happy, and he determined after "I am one of the happiest men in N—", not because I am rich and blessed with health to enjoy my money, but because I have learned wherein I can best enjoy my money—and that is in making others happy."

If we would but consider what this "making others happy" means, what a storehouse of happiness awaits us when we try to make one moment, yea, one second of our brother's life happy, how often we would ask God to show us the way and thank him for having done so!

For the Herald of Truth.

FROM GREENLAND'S ICY MOUNTAINS.

In a very interesting address at our chautauqua recently, Olof Kræmer, a native of East Greenland, in describing the manners and customs of her native land and people, presented many facts that are not generally known concerning that isolated people who live in unbroken arctic darkness six months of the year, with the thermometer ranging from nine below zero in their "summer" to ninety below in winter. They can never wash with water, for it is so cold that the water would freeze on their bodies; so they grease themselves instead, and the best grease, rather than the best dressed, lady is considered the most beautiful in Eskimaux society. Their little blubber fires in their little snow houses are intended for light, but not for heat, for they have neither coal nor wood nor other fuel sufficient to warm themselves by. But what if they had? The heat would simply melt their house and leave them without shelter.

They do not drink water, but they eat ice instead. I wonder how such conditions would suit our good Baptist friends, should they ever undertake missionary work there. Their idea of the real meaning of the word "baptism" could not well be made to apply in that part of the world. And yet the gospel teaching is intended to fit even East Greenland conditions.

I cannot take time to tell my young readers all the interesting things that she said of their home life in their little ice huts with their fur tapestries and carpet, or their social life, or of their strenuous occupation of fishing for walrus, seal or whale, or the occasional capture of a huge Polar bear; of their half wild sledge dogs, or their curiously made sledges and the trips they take in them, but it may be interesting to you to know of their marriage customs. In that country where a young man falls in love he goes to the house of the young lady and begins to borrow. He borrows all he can get, thus having an excuse for making frequent returns. When he is ready to claim her as his bride he watches an opportunity to steal her from her home. In Greenland this is the only kind of stealing allowed, but it is only on condition that he is able to carry his bride to another hut, no matter whether it is his own or not, without being caught in the act. If he is caught he is killed; if not, then she is his wife and the parents-in-law and the whole family welcome him as a smart man and help him to build his ice palace, which consists of a hut built of blocks of hardened snow in the shape of a dome, the ceiling of which is not over six feet high and not more than twelve feet in diameter, without window, and with an arched passageway about eight feet long and about eighteen inches high that serves as a door and in front of which, to keep out the cold, is hung a piece of the fur.

The Eskimaux of East Greenland, who are supposed to be the descendants of some shipwrecked Norwegian sailors of long ago, believe in a great good spirit and in a great bad spirit, with numerous smaller spirits of each kind. All diseases, they believe, is the result of some wrong doing or the influence of an evil spirit. Hence if a child takes sick, the mother must not do any-

thing for the child's relief. No, she must lay it away in a corner by itself that she and the other children may not be contaminated by the evil influence. The poor little child's cries and wallings are to them but an evidence that it is possessed of the evil spirit. If it dies it is buried in the snow and no one must mourn. It is better for one to die than for all to become contaminated, not by the disease, but by the evil spirit. If the sick person recovers he or she is looked up to as unusually smart in evading or getting rid of the evil spirit. There are no doctors and no patent medicines in East Greenland.

But dwelling for a moment on the matter of illness and evil spirits, is there not something for us to learn even from the Greenlanders? They do as they are taught. Do we? Let us see. The apostle says, "Brethren, if any man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness," etc. This is the spirit of an evil spirit, and we are told what to do in such a case, i. e., restore him. But why do so many of us treat such an one like the poor heathen Greenlanders treat their physically sick? We call them cruel and brutal and heathen. Are we better? Are we as good? They are consistent and do what they are taught. Are we doing as well? Or does our indifference or our criticizing tongue and unkind demeanor betray the fact that we are not spiritual, and therefore not qualified to restore such an one? Think of it a moment as we pass. It may be that from our own feelings of sorrow at the thoughts of the unrelieved suffering and the many deaths caused by obedience to such a heathenish superstition as theirs we may learn through the enlightenment of gospel truth to look through spiritual eyes with sorrow instead of anger or self-complacency at indifference upon the spiritual illness of a stumbling or fallen brother or sister, and do all in our power to restore such an one. Our inconsistency and indifference for want of true spirituality may cause just as much heartache and mental anguish and spiritual decline and death among those around us as the wrong idea regarding physical ailments causes suffering and death among the doubly benighted inhabitants of East Greenland.

ITEMS.

The Pope Manufacturing Co., with automobile plants in eight states, went into receivership on the 14th of August with liabilities of about \$1,000,000, and assets of nearly \$8,000,000. It is believed that the company will continue in business after a temporary standstill to adjust business matters.

Milwaukee's many juvenile evils of the cigarette are hard hit by the new Wisconsin state law prohibiting children under sixteen years of age from smoking. It is a good law, though if children are found smoking on another man's property, the property owner is arrested.

The strike of the telegraph operators throughout this country shows how serious the situation might become if the transportation of mail were in the hands of private individuals instead of the government. And if it were that the postal system is in the hands of the government, why not the express business and the telegraph?

Dr. John Harris, in his treatise "Mammon," says, "We repeat the momentous inquiry, and we would repeat it slowly, solemnly, and with a desire to receive the full impression of the only answer which can be given to it: What has prevented the gospel from fulfilling its first promise, and completely taking effect? What has hindered it from filling every heart, every province, the entire map of humanity, with the one spirit of divine benevolence? Why, on the contrary, has the gospel, the great instrument of divine love, been threatened, age after age, with failure? It must be attributed solely to the treachery of those who have had the administration of it—to the selfishness of the church."

August 22,

1907.

For the Herald of Truth.

LITTLE WALTER.

By Annie C. Cripe.

Written in memory of Walter C. Bryant, who was drowned in a ditch near Emma, Ind., July 23, 1907. See death notice in last week's issue of Herald of Truth.

Little Walter went to heaven
On a bright and sunny day—
All alone, he met misfortune
In a ditch, close by the way.
Jesus met him in the waters,
And he settled permanently on the place where he died. Besides his companion he is survived by six sons and one daughter, twenty-one grandchildren and nine great-grandchildren. Of the grandchildren three have preceded him to the eternal world, making in all twenty-four grandchildren. He leaves also one brother and one sister, besides many relatives and friends. It is a remarkable fact that for fifty-four years there was no death in the family. He was buried on the 14th of August. Funeral services were conducted by John F. Funk and Jacob Christophel and Jonas Loucks from Job 7:14 and 2 Tim. 4:7. The funeral was largely attended. He was a faithful member of the Mennonite church for many years, and in his death we need not mourn as those who have no hope, believing that our loss is his eternal gain.

God neighbors searched and found the body.
Brought it back, and laid it down;
His mamma thought she could not leave him.
For she thought she'd feel so very lone.
His papa thought it could not be true.
And cried as if his heart would break.
His infant sister knew no sorrow
Nor yet the gloom that death does make.

We laid him in a little coffin.
Dressed in a little snow-white suit.
And in his pale and icy fingers
We placed a bunch of flowers white.
Kind friends who scarcely ever knew him
Laid him to rest in the cold earth.
No more we'll see our darling Walter,
Until we meet in "Home, sweet Home."

Nevermore we'll hear his laughter,
Nevermore we'll see him play;
Up in heaven he's with the angels,
Where there's no more death, but endless
Heavenly Father, cheer and bless us,
Help us this our grief to bear.
And in heaven we hope to meet him,
There with his best joy to share.

CONFERENCES.

The Western District Amish Mennonite Conference will meet, the Lord willing, at East Union meeting-house, near Kalona, Iowa, Sept. 18 and 19. Sunday School Conference on the 20th. A cordial invitation extended to all. Kalona is the nearest railroad station, one passenger train going west daily at 9:49 a. m. For further information write to J. A. BOLLER, Sec.

The second annual Sunday school conference of the Pacific Coast district will be held at Albany, Oregon, Oct. 21-24, 1907. All are invited to come and join in a feast of good things.

J. P. BONTRAGER,
Albany, Oregon.

Sunday School Conference for the Indiana and Michigan District will be held on Sept. 4, 5 and 6, 1907, with the Bowne congregation in Kent Co., Mich. The nearest station is Elmdale, on the Pere Marquette R. R., some twenty miles east of Grand Rapids. All interested in Sunday school work are cordially invited to attend.

JOHN EMMERT, Sec.

The Sunday school conference for the Southwestern Pennsylvania conference district will be held at the Stahl M. H. near Johnstown, Pa., Aug. 27 and 28, 1907. The church conference for the same district will be held at the same place, Aug. 29 and 30, 1907. Bishops and executive committee will meet at 2:30 p. m., Aug. 27, 1907. On the 4 & O railroad route to Krings. On the P. railroad route to Johnstown and then on Windber trolley line to Mishler. Please notify H. H. Mishler, Johnstown, Pa., R. F. D. No. 4, of your coming. A general invitation is extended.

S. G. SHETLER, Sec.

Missouri-Iowa District, 1907.

1. Sept. 24 and 25—Sunday school conference meets.
2. Sept. 26 and 27—Church conference meets.
3. Railroad points—Clarence, Mo., Atlanta, Mo.
4. Addresses—John Detweiler or L. J. Johnson, Cherry Box, Mo.
5. A cordial invitation to all.

J. R. SHANK, Sec.

HERALD OF TRUTH.

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DEATHS.

Leatherman.—On the 11th of August, 1907, at his residence in Harrison Twp., Elkhart Co., Ind., of a lingering illness caused by a complication of diseases, having been a sufferer for some ten years, Jacob Leatherman, aged 81 Y., 11 M., 13 D. He was born in Bucks Co., Pa., on Aug. 28, 1825. In 1847 he went to Elkhart Co., Ind., and purchased a tract of land, after which he returned to Medina Co., Ohio, to which place the family had removed from Bucks Co., Pa., soon after the father's death. On Sept. 21, 1853, he was married to Elizabeth Landis, who survives him. In the spring of 1854 he moved with his wife from Medina Co., Ohio, to Elkhart Co., Ind., and settled permanently on the place where he died. Besides his companion he is survived by six sons and one daughter, twenty-one grandchildren and nine great-grandchildren. Of the grandchildren three have preceded him to the eternal world, making in all twenty-four grandchildren. He leaves also one brother and one sister, besides many relatives and friends. It is a remarkable fact that for fifty-four years there was no death in the family. He was buried on the 14th of August. Funeral services were conducted by John F. Funk and Jacob Christophel and Jonas Loucks from Job 7:14 and 2 Tim. 4:7. The funeral was largely attended. He was a faithful member of the Mennonite church for many years, and in his death we need not mourn as those who have no hope, believing that our loss is his eternal gain.

Yoder.—On Aug. 7, 1907, in Midlin Co., Pa., very suddenly, Isaac K. Yoder, aged 56 years. He was making preparations to build an addition to his house and had been tending masons during the day. In the evening he came to the house and remarked that he was very tired and hungry. He started for the cupboard, with the purpose of getting something to eat, when suddenly he sank to the floor. His wife immediately went to him and made efforts to have him speak, but the vital spark had fled. He was buried on the 9th. Funeral services were conducted by John K. Byler.

Hartzler.—Elsie E. Hartzler was born in Logan Co., Ohio, June 26, 1884; died at Manitou, Colo., Aug. 5, 1907; aged 23 Y., 1 M., 10 D. She was married to Joseph M. Hartzler, Nov. 20, 1904. Bro. Hartzler and wife went to the above mentioned place in June, thinking to stay for a few days, but she would regain her health, but God thought otherwise. She gradually grew weaker and died as stated. Bro. Hartzler was at the time of her death down with typhoid fever and consequently was not able to accompany the remains home. Funeral at the Walnut Grove M. H., Aug. 12, 1907, where services were conducted by S. E. Alger from Job 1:21-22. She was a member of the A. M. church.

LANCASTER (PA.) MENNONITE HOME.

Report for July, 1907.

Articles Contributed.—Henry F. Ebbach, \$1; Emma H. Ebbach, \$1; Samuel Wasson, 75c; Mrs. John Weaver, quince jelly; Abraham Sanders, basket pears; Mrs. N. B. Leaman, two boxes Quaker wheat and crackers; Mrs. Jonas Herly, bananas and jelly.

Services.—July 7, John H. and David H. Moser preached for us. Bro. David used for a text, Job 42:12. On the 17th E. M. Shellenberger of Prepsort, Ill., visited the Home and gave us an interesting talk. On the 21st, Daniel Leaman held the services at the Home from John 3:16. On the 26th, Isaac E. Hershey, A. B. Eshleman and Amos G. Kauffman paid the Home a visit and had services in several rooms.

The health was not so very good. Throughout the month of July we had some very sad and sudden deaths. Lucy Wimer died on the 26th very suddenly of heart trouble. Daniel Brua took sick on the 24th and died Aug. 1.

The mechanics are at work on the annex to the Home and the building is progressing nicely. We had quite a number of visitors during the month of July. All are welcome, come again.

Gratefully acknowledged,

A. K. DIENER.

BARGAINS IN BOOKS

Special Sale of Books Damaged by Fire, Water and Smoke.

Many of these books show only slight traces of the fire, while others are somewhat scorched or smoked on the edges or become wet. But every book offered in this list is complete, although on some the binding is damaged more than on others. Every one ordered will be mailed, however, will receive full value for the money. We have only a limited number of these books and those ordering first will get first choice. All of the books are fully worth the price at which

we offer them. Some are only soiled, the binding otherwise not being injured at all.

Title of Book	Regular Price	Fire Sale Price
Touching Incidents and Remarkable Answers to Prayer. Large edition, cloth	\$1.00	\$0.30
Sermons by the Rev. J. H. St. John	1.00	.25
The Red Telephone. Cloth	1.50	.60
Into the Light. Cloth	.45	.25
Touching Incidents and Remarkable Answers to Prayer. Children's edition, boards	.35	.15
*India, The Horrible Stricken Empire. Cloth	2.00	.35
Wandering Soul. Half leather	1.25	.75
*Journeys of Jesus. Cloth	2.25	1.35
*Journeys of Jesus. Cloth, gold edges	2.75	1.50
*What a Young Woman Ought to Know. Cloth	1.00	.65
*The Old Evangel and the New Evangelism. Cloth	1.00	.70
*Stalker's Life of Christ. Cloth	1.00	.40
The Two St. Johns of the New Testament. Cloth	1.00	.70
*The History of the English Bible. Cloth	1.25	.75
*Yonah's Bible Outlines. Cloth	1.25	.15
Mennonite Church and Her Accusers. Half leather	.50	.30
*The Gospel. Cloth	.75	.45
*Monument Facts and Critical Fancies. Cloth	.75	.50
*The Church of Christ. Cloth	1.00	.70
*Around the Globe and Through Bible Lands. Half morocco	2.00	.50
The Prince Messiah. Cloth	.50	.30

A Book of Poems by Clint Parkhurst, 12 mo., 30 cents. United States edition. This book is somewhat showy and damaged a little on cover. Price, \$1.00. Bargain price, 30 cents, prepaid.

Romance of Persia.—By S. G. Graham. Am. Tract Society, 12 mo., 122 pages, illustrated, cloth. Price, 25 cents.

Around the Globe and Through Bible Lands.—Profusely illustrated notes and observations on the various countries. Octavo, 432 pages. Bound in half leather. A valuable book. Original price, \$2.00. Bargain price, 60 cents.

Chinese Mother Goose Rhymes.—Translated, illustrated, 160 large octavo pages. Original price, \$1.25. Bargain price, 70 cents.

Church Building.—By Geo. W. Kramer. Octavo size, 234 pages, cloth. By Geo. W. Kramer. Fine paper, illustrated. Price, prepaid, 60 cents.

Foundry, Forge and Factory, with a chapter on the centenary of the rotary press. Illustrated, 222 1/2 pages. A valuable book for those interested in mechanics and inventions. Original price, 80 cents. Bargain price, 50 cents.

Holy Bible.—Polychrome edition, published in parts. This volume contains the Book of Psalms only, is printed in a fine readable type with copious notes. The book is 7 1/4 x 10 inches, 237 pages. Retail price, \$2.50. This volume with the Book of Psalms will be sent by mail to any address for \$1.25.

Kendall's Perfected Recipe Book.—Paper cover, 208 pages, 12 mo. Price, 10 cents.

Manual of Bible Doctrine.—By Daniel Kauffman. This book sets forth the general principles of the plan of salvation, explaining the symbolic meaning and practical uses of the ordinance instituted by Christ and his apostles, and pointing out specifically some of the restrictions which the New Testament Scriptures enjoin upon believers. It is especially helpful to young converts. Boards, 50 cents; cloth, 60 cents.

Mennonite Church and Her Accusers.—By John F. Funk. Contains a defense of the Christian character, practices and principles of the Mennonite church of America, from the last part of the eighteenth century to 1878, drawn from writings and personal testimonies, being a reply to a work issued under the title of "The Reformed Mennonite Church," by Daniel Musser. Bound in cloth, with leather back, 200 pages. Price, 60 cents.

Plain Teaching or simple illustrations and exhortations from the word of God, with several original hymns. By J. M. Brenneman, 12 mo., 256 pages, half leather, 12 mo. Cost new, 50 cents. Bargain price, 15 cents.

The Two St. Johns of the New Testament.—By Stalker. A fine book, almost perfect. Cloth, 12 mo., 271 pages. Usual price, \$1.00. Bargain price, 70c.

Teacher Tugboat.—An humble attempt to make the path of the Sunday school teacher straight and plain. Price, \$1.00, 446 octavo pages, cloth. The 8th Method Book Series—74 pages, 12 mo., cloth, very slightly damaged. Regular price, 75 cents. Bargain price, 50 cents.

Seeing Darkly.—Fifty-four sermons on interesting texts, 138 12 mo. pages, cloth. Price, 50c.

HERALD OF TRUTH.

August 22, 1907.

HERALD OF TRUTH

Organ of Seventeen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, AUGUST 29, 1907.

Vol. XLIV. No. 35.

NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

EDITORIAL NOTES

At the meeting appointed for the ordaining of a minister on Sunday, Aug. 18, at the Nappanee meeting-house, Bro. Ezra Mullet was chosen by lot and accordingly ordained to the sacred office. There were three brethren presented. We hope the Lord may fit Bro. Mullet for the work that he may prove an instrument in the hands of the Lord to the salvation of many souls.

A certain writer aptly says, "What does it benefit a man if he is on the right road, but headed the wrong way?" Bunyan, in his Pilgrim's Progress, gives several instances of this kind, and it is a condition on which every child of God should carefully examine himself. The apostle Paul bears us a pointed testimony on this very subject when he says, "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, unless ye be reprobrates?" (2 Cor. 13:5).

The Sunday school conference recently held in the Oak Grove A. M. M. H. near Smithville, of which a very full report appears in another column of this issue of the Herald, has been pronounced as the best, the most spiritual and edifying conference yet held in the state of Ohio. We are indeed glad for such a commendable verdict from persons who were present. When a conference makes an impression like this on the minds of the people we can look for good results and the church and the people at large will be influenced in the right direction. Let us do all the good we can in this way and give God the glory.

When you think you have something to say about your neighbor or brother, be sure that your tale is the truth, and if you are not sure that it is the truth you had better not say it. The Bible is not to speak ill of your neighbor, but to love him and do him good, but if you feel that you must say something to your neighbor's discredit be careful that in your desire to injure his reputation by talking unkindly about him, you do not add to your sin by telling something that is not true. Rather speak of some good quality, of some thing that will edify and excite a good influence, an inspiration, or an encouragement to others. Remember the words of the poet when he says:

"Our world is full of beauty.

Like other worlds above.

And if we did our duty

It would be full of love."

Death is the one inevitable event from which none are exempt, and the Lord deems kindly with his people when from day to day he calls to us to prepare for the great change, and this lesson he impresses on our minds continually by living examples. Every day we hear of one here, another there passing into the dark unknown; almost every day we see the solemn funeral cortege passing through our streets, bearing away a loved one to his or her last resting place, and sooner or

later the call will come to us. "Therefore," says the Savior, "be ye also ready, for in such an hour as ye think not the Son of man cometh." The bright side of this picture is shown to us in the words of Jesus when he says to his sorrowing disciples and to all those who love him, "In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you; and if I go to prepare a place for you, I will come again and receive you to myself, that where I am ye may be also."

"Whatever is worth doing at all is worth doing well." This is an old saying, and is just as true and applicable now as ever. In our youthful days, in eastern Pennsylvania, we had a young physician, a man of excellent abilities, a clear thinker and a ready writer—but such penmanship! Oh, such penmanship! He was up to date in all the progressive, reformatory movements of the day and rose to considerable prominence in different lines of work for the promotion of the cause of morality, education, temperance and general intelligence, and, though not a professed Christian, he did not hesitate to enter into public controversy with prominent doctors of divinity, etc., when the question of right and wrong on Scriptural subjects presented itself. When the angel of death swept his sable wing over the home of his preceptor, a prominent physician in that part of the country, and took away his life companion, he felt pressed by the ties of love and friendship to write him a letter of consolation in his bereavement. We obtained in some way the original manuscript in our home and it required the best talent in the family to decipher to any extent what the good man had to say to his bereaved preceptor and fellow-physician. The contents of the letter were good and to the point, but we really believe that unless the bereaved doctor was a man of extraordinary patience, all the consolation that he might have derived from this letter was absorbed in the wearisome and trying ordeal of endeavoring to find out what it was.

MORAL.—When you write to a friend, on business, or a warfare for publication, remember that in writing, as in all other things, "whatsoever is worth doing at all is worth doing well," and this will save the nerves, the eyes and the patience of your friend or your unworthy editor.—F.

The Savior said to his disciples, "The Son of man is come, not to destroy men's lives, but to save them." The Savior's coming into the world was primarily to save, to bring joy, peace and everlasting life unto the human family. The apostle's prophecy to his mother was, "He shall save the people from their sins." To this end he preached and taught; to this end he permitted himself to be delivered into the hands of cruel men who sought his life; to this end he shed his precious blood to save, to bring joy, peace and everlasting life unto the human family. In his teaching he used two methods, which we may designate as positive and negative. First he revealed himself as the Savior of men and the only source of salvation, and taught the people the way of life. This we may designate as positive teaching. Again he warned the people of the terrors of punishment for those who did not believe, who were disobedient and refused to walk in the way he pointed out to them. This may be designated as negative teaching. In all his teaching these things were

presented to the people that they might discriminate and see for themselves which way of life they would choose for themselves—the straight and narrow path that leads to eternal life, or the broad and easy road that leads to destruction. Joshua said to the people in his last charge to them, "Choose ye this day whom ye will serve." * * * but as for me and my house we will serve the Lord." Solomon says, "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart and in the sight of thine eyes; but know thou that for all these things God will bring thee into judgment." Jesus gives us many precious and inspiring thoughts, many blessed invitations, many beautiful promises of life, and joy, and peace; but with all these he says in unmistakable words, "The soul that sinneth shall die." The wages of sin is death, but the gift of God is eternal life. Let us ever remember that whatsoever a man soweth, that also shall he reap. If we sow to the Spirit, we shall have eternal life. If we sow to the flesh, we shall of the flesh reap corruption—death.

PERSONAL MENTION.

Bro. Alexander Stahl of Kent Co., Mich., recently made a trip to Somerset Co., Pa., where he visited relatives and friends.

Bro. M. S. Steiner spent a short time at the Publishing House one day last week on his way to the meeting of the mission committee at Goshen.

Bro. Abraham Brenneman and wife of Wellman, Iowa, who visited with Bro. L. Bender on the 20th of August, called at the Publishing House where we were glad for their kind visit.

Bro. H. Geist, of the Chicago Mennonite Mission, is at present visiting in Lancaster Co., Pa., and conducted a gospel service at the Hinkletown Union M. H. on last Sunday evening.

Bro. Levi A. Blough of Davidville, Somerset Co., Pa., preached in the Kauffman M. H. at the regular appointment on Sunday, Aug. 11, on the subject of "Obedience," from 1 Sam. 15:25.

After travelling through the West in the interests of Oberlin College, Bro. N. E. Byers spent some time at his former home in Sterling, Ill., where his family has spent the summer. They were expected back in Goshen about Aug. 23.

Bro. Samuel Bixler, of the Holdeman congregation, Elkhart Co., Ind., left home with a company of land-workers for the settlements in Northwest Canada, where he expects to visit several weeks with his son-in-law, Levi Berkey and family.

Pre. J. B. Bixler, of the Holdeman congregation in Elkhart Co., Ind., spent Sunday, Aug. 25, with the congregation in Dekalb Co., Ind., on which day the congregation devoted the time to a harvest meeting in the forenoon, a missionary meeting in the afternoon and general services in the evening.

George Frearer, son-in-law to Bro. Samuel Yoder of Elkhart, died suddenly of heart disease on Saturday, Aug. 3, at his home in Los Angeles, California. He had been on a visit with his family to his parents in Pennsylvania, and much enjoyed his visit. They also stopped over at Elkhart to visit his wife's father, Bro. Yoder, and he seemed to be in real good health, but a few weeks after

Martyrs' Mirror.—The Bloody Theatre or Martyrs' Mirror of the Defences or Non-Resistant Christian Martyrs. By Thielman J. Van Braght. Gives an account of the persecutions and sufferings of the Christians from the time of Christ to the year 1690. It has passed through many editions in the German and Holland languages, from the latter of which it was translated into English. It contains a history of the Christian martyrs of each century from the first to the sixteenth inclusive, and under separate chapters it gives an account of Christian baptism, as believed in and practiced by the martyrs of the same period. It also gives, in a clear and comprehensive style, the faith and practice of the non-resistant church for 1690 years. The work forms a handsome royal octavo volume of 1,093 double-column pages, is printed on fine white paper, in a clear type, with thirty-nine illustrations especially engraved for this edition. Bound in full sheep, marbled edges. Price, \$5.00.

The Beacon Light.—A good book, devoted to employment, education and society. Over 500 12-mo. pages, red edges and bound in cloth. This book is usually sold by subscription only. Inside perfect, cover slightly marred, but for use as good as ever. By mail, prepaid, \$1.25.

The Self-Cure of Consumption without Medicine, including the prevention of consumption and the diseases.—By H. S. Shaw. Published by E. B. Treat & Co. 12 mo. 176 pages. Price, 75 cents. This copy is perfect in every respect. Will send to any address on receipt of 50 cents.

The Story of Christ's Passion.—Told and explained by E. B. Ostertag. Volumes 1 and 2 are now out. Part 1 is an account of the Passion and Gethsemane; part two gives the story of Christ before the priests and Pilate. 330 pages bound in cloth. Coarse print. By mail, prepaid, \$1.50. We have one copy giving the story of Christ before the priests and before Pilate, which is slightly damaged on the cover by water during the late fire. Otherwise the book is as good as new, which we will send to any address on receipt of 85 cents.

Teeth and Mouth.—Popular essays upon the care of. By Victor C. Bell, A. B., D. D. S. 112 octavo pages. An especially important and useful chapter in this book is "Hints on Home Remedies." Price, new, \$1.00. This copy, 50 cents. The inside is perfect and cover is good, only somewhat darkened by smoke.

Sermons by the Devil.—By Rev. W. S. Harris, author of "Mr. World and Miss Church Member," etc., showing the many subtleties Satan uses to deceive the people, given in the form of sermons. Regular price, \$1.00. Damaged, 35 cents.

Note.—Books marked * were not damaged whatever by the fire, but were soiled a little by smoke, although so little that it is hardly noticeable. Still, we are going to sell them at these greatly reduced prices.

Every book in the list, at whatever price it is offered, is a bargain. Books which are too badly burned or soiled by water, to be of any value, are not included in this list.

Special.—When ordering do not forget to state your second and third choice, so in case your first choice of book or books is sold we can send you something else that will be satisfactory to you, without first having to write you.

Send us your order at once.

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reaching home he died suddenly as stated above. Surely in the midst of life we are in death.

Pre. E. S. Young, a prominent worker in the Brethren church and the author of "Bible Outlines" and "Bible Geography," etc., has been engaged in a Bible conference in Elkhardt during the past ten days. While here he paid the Publishing House a friendly visit, which we highly appreciated.

Sister Miller, wife of Blah. J. P. Miller, who was recently suffering from paralysis, as noted in a former number of the Herald, we are glad to say is improving and so far recovered that she is again able to sit up in a chair a little while each day. May the Lord restore her speedily to her wonted health.

Bro. P. C. Suter and wife of Bluffton, Ohio, on their way from Winona to Coldwater, Mich., made us a pleasant visit at the Publishing House on the 22d inst. They were much interested in the various departments of work in the Publishing House. Bro. Suter is a member of the C. M. College located in Bluffton.

For the Herald of Truth.

SERMON ON EPH. 4:1, 2.

By Elias Weber.

III.

The sisters likewise need to be careful to walk worthy of the vocation wherewith they are called, namely that they love their husbands and their children (Tit. 2:4). They are to be discreet, chaste, keepers at home, spending judiciously what the husband earns by hard toil. And if she loves her husband it follows that she will use every opportunity according to her ability to be indeed a helpmeet to him, inasmuch as she is given to the husband as a helpmeet (Gen. 2:18). She must not exalt herself above her husband. God has placed the husband as her head (1 Cor. 11:3-7; Eph. 5:22-25), but in true submission to her head she must endeavor to live with her husband, even as Sarah, who called her husband Abraham lord, has given her an example, "whose daughters ye are, as long as ye do well" (1 Pet. 3:6). What this well doing consists of, Peter shows plainly in the beginning of this same chapter: "Ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the (virtuous) conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and wearing of gold, or of putting on of apparel." But, beloved Peter, some one will say, wherein shall adornment be then? Let us hear Peter speak further on what constitutes Christian adornment, wherein you please not only your pious husbands, but your God best:—"But let it be the hidden man of the heart." This shall be your adornment, and that with a meek and quiet spirit, which is precious in the sight of God. "For after this manner," says he, "in the old time the holy women also, who trusted in God, adorned themselves." Oh, sisters, follow Peter's advice if you would be Christian women, and do not waste so much time and effort to deck yourselves and your children in all the ways and fashions of the world in costly apparel which is displeasing to God, and by which many a wife forces her husband, whom she professes to love, into perpetual slavery, not only because of expensive clothing, but in expensive furniture as well. So I would say, walk in your vocation as God commands, so that if your husband should be called from you and can no longer support you, you may then as a widow enjoy the blessings of God and receive from him grace and mercy and at last be received into the heavenly mansion to possess the glorious home prepared for you and enjoy the felicity and glory to which God the Lord has called you.

Likewise it behooves all Christian parents to be careful that they walk worthy of their vocation,

and that they bring up their children in the nurture and admonition of the Lord, so that their children may enjoy the blessings that Timothy did, of whom Paul says (2 Tim. 3:15), "The Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

But how many parents neglect their children in this respect? Instead of teaching and admonishing their children, they set them a poor example and thus early turn their feet toward the downward road that leads to destruction. Oh, my beloved hearers, as fellow-travelers to eternity let us be concerned for our own and our children's salvation, for it counts for eternity. Therefore walk worthy of the vocation wherewith you are called and set your children a Christian example. Do not give them too much liberty in the choice of companions; help them by wise counsel in the choice of associates, for evil communication corrupts good manners, and many a young saint has been enticed by sinners and started into the way of ruin.

Therefore all Christian parents need to take heed in properly restraining their children and early bending the twig in the direction in which they would have the tree incline. When a tree once attains considerable growth experience teaches us that it may break rather than bend. It is just so with children who in their youth have had their own way, have become wilful and have early imbibed the poisonous influences of evil association and unrestrained passions and desires. How many parents have learned, when too late, that their children have grown old in sin and iniquity before their years; and when the effort is finally made to change them, even with the use of physical force, the parents have the anguish of seeing their children break away from them entirely and rush headlong into ruin. Where sin has once taken firm root it is as difficult to eradicate as it is to pull a nail out of the wall after it has become thoroughly fastened by rust and which is more easily broken than pulled out. Hence all Christian parents should take heed that by good example and wise instruction they may early turn the feet of their children into the way of life. Hence I admonish you who love your children; seek to advance their highest interests: that is, do not seek so much to surround them with riches which may simply lead them to destruction, but pray to God for them and with them and use all diligence in teaching them to lay up treasures in heaven, where neither moth nor rust doth corrupt (Matt. 6:20). Teach them the art of housekeeping and homemaking, to be industrious, frugal, prudent and kindly disposed toward the poor, and God will add his blessing.

Likewise you children who bear the name of Christ, take heed to the admonition of the apostle Paul and walk worthy of your vocation, that is, be obedient and subject to your parents. You know that to honor father and mother is the first commandment of promise God gave through Moses. Do not forget this commandment, "Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee." In harmony with this injunction Paul says (Eph. 6:1 and Col. 3:20), "Children, obey your Lord in the Lord; for this is right." Yes, not only parents in the Lord, but the Lord has expressly commanded (Mal. 1:6) that a son shall honor his father (German). Therefore I admonish you not to reject this command to honor your parents, but to honor, respect and love them at all times. If they are poor, lend a helping hand; if they are sick, comfort and help them; if they are old and can no longer earn their daily bread, let it be your supreme privilege to do your utmost with God's help to sustain them and make their latter days full of good cheer and comfort. If your task is heavy, do not become weary in your well doing, but remember that for your sakes your parents spent many an hour of hard labor, anxiety and pain; that they made many a weary step to supply your needs and assure your comfort long before you were able to even thank them

or to earn or even eat your own bread. Therefore do not think it too much trouble, but use all diligence and do not forsake them, but as faithful and loyal, loving children be the stay and staff of your parents in their old age and care for them as you would for your own bodies. By doing so you will honor them according to God's will and God himself will reward you for your kindness. If, however, your parents are blessed with earthly goods, so that they do not need your help in this respect, it is still incumbent upon you to do your duty toward them, in honoring and obeying them and seeking to enrich their lives in the happiness that comes to them by seeing their children engaged in vocations of life that are pleasing to God and helpful to their fellowmen. Accept their advice, for it is given in love, and when they try to lead you in the way of life, reject not their spiritual, for none are more interested in your spiritual welfare than they.

In conclusion I wish to say also with Paul to those who are servants: "Walk worthy of the vocation wherewith you are called." Namely, to "be obedient to them that are your masters according to the flesh, in singleness of your heart, and of the Christ; not with eye service as men-pleasers, but as the servants of Christ, doing the will of God from the heart." No matter what our vocation is, if we do well the Lord will reward us. Therefore see to it, servants, that you render your masters or those who employ you proper allegiance, respect and service, for you are not doing it only to men, but therein you are pleasing God. Malachi says that a son can honor his father and a servant his master.

This, then, is the command of almighty God, the Lord of lords. Hence if you are disposed to show the spirit of opposition or disobedience to your temporal masters or employers when they do not ask more of you than you are able to perform, you are not only opposing them, but the command of almighty God, and are sinning against the Lord of heaven and earth. But if you humble yourselves and faithfully obey your masters or employers in the spirit of the apostle's teaching, you are also humbling yourselves beneath the mighty hand of God (1 Pet. 5:6); he will also exalt you in due time, here temporarily and hereafter eternally. To this exaltation I pray and wish that all may attain by the grace of God and through the atoning merits of our Savior Jesus Christ, to whom be glory and dominion now and forever. Amen.

Take this word of admonition, and let every one walk worthy of the vocation wherein he is called, and the God of love and of peace will be with us.

For the Herald of Truth.

GENERAL CONFERENCE.

By J. S. Shoemaker.

The time is drawing near when a number of representatives of our beloved church shall again convene in General Conference; for this reason we consider it a duty to urge our people in general to prayerfully consider the merits of General Conference, and its advantages to the church in general.

The purpose of a conference is, as the word suggests, to consult and confer together on subjects or questions which affect the welfare of the church, and to adopt such methods, rules and regulations as may best build up the church and enhance Christ's kingdom on earth.

Conferences have been held in the church ever since the apostolic age, and the blessings that have resulted from these meetings cannot be estimated. The meeting spoken of in Acts 6, at which provisions were made to care for the neglected widows at Jerusalem, and the one mentioned in Acts 15, at which the question of circumcision was discussed and wisely acted upon, were examples, proving the fact that blessings are brought upon the church through the work of conferences.

August 29,

1907.

The district conferences are needed, and great have been the benefits derived from such meetings, but their sphere of usefulness is limited to a comparatively small territory. The sphere of the General Conference is much wider and more far-reaching; this representative body is in a position to consider and act upon questions that affect the church in general. Its advantages over the local conferences are worthy of our most thoughtful consideration.

When representatives of the church, from the East, West, North and South, are permitted to convene in a General Conference, it brings the brethren from the different conference districts into closer contact with each other, and cultivates a warmer sympathy for those of like faith who are laboring for the Master in other localities; we also become better informed as to the needs and progress of the work in the various conference districts. As a result we are strengthened in the bonds of love and unity, and become more uniform in doctrine and church discipline, thus greatly increasing the power of the church for good, because "in union there is strength." The danger of misunderstandings, discussions and schism will, to a great degree, be eliminated by coming into closer touch with one another.

There are problems to be considered that affect the church in general (such as cannot be satisfactorily disposed of at any local conference, because of their general nature), which need to be discussed and acted upon by the General Conference; hence the great need of hearty co-operation of each district conference in the work of General Conference.

Of course it is understood by the brotherhood in general that the General Conference does not interfere with the work of any local conference in matters affecting such local district; if, however, an appeal is made to General Conference by any local conference for an adjustment of its difficulties, the same will act, if considered advisable. How true the saying of Solomon, "In the multitude of counselors there is safety!"

Although the local conferences have not all officially endorsed the General Conference and its work, we are pleased to know that the sentiment in favor of General Conference is rapidly growing, and we trust the time is not far distant when it will have the loyal support of the entire brotherhood.

"To those who are inclined to be sceptical as to the practical good resulting from a meeting of this kind, we would say, in the words of Phillip to Nathanael, "Come and see."

None of our district conferences have gotten so far along in the Master's service that there is no room for improvement in practical piety and methods of church work, hence the necessity of assembling in a meeting of a general nature, where we can talk each other the real conditions in our several districts and by conferring with one another we get new ideas (but based on God's word), after which we are prepared to do more effective work in our particular field of labor.

We would urge that the various district conferences to be held this fall do not fail to appoint delegates to General Conference. All bishops are considered delegates by virtue of their office; each local conference has the privilege of sending one delegate for every five congregations. No conference, however, is limited to less than three delegates. Each local conference should appoint one of its members to act on the committee to arrange the work for General Conference.

We trust that all the local conferences may be represented at the General Conference, to be held near Kokomo, Ind., in November, and that the conference may prove a great blessing to the church in general. To this end may the entire brotherhood labor and pray.

Freepport, Ill.

To be at peace with ourselves is not to loosely approve ourselves in what we are. It is to work with ourselves that we may be all that God made us for.—[Phillips Brooks.]

BEWARE OF OFFENSES.

By Minnie E. Schlead.

"Give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God; even as I please all men in all things, not seeking mine own profit, but the profit of many that they may be saved" (1 Cor. 10:31, 32).

These are the last two verses of the Sunday school lesson for June 30. Since that lesson I have been thinking of the many ways in which we may offend the people. I want to make mention about giving offense to the church of God. We all have our shortcomings and weaknesses, and some things are hard for us to overcome. For instance, here is a brother or sister who thinks he or she should lay a certain thing aside as unnecessary and has a hard struggle to overcome. Now they happen to see some brethren or sisters who are teachers or who take part in some other work in the church or Sunday school, and these have just as much of unnecessary things as they had, then these weak ones are offended thereby.

I have heard young brethren say they would give plain suits if the older ones (who should be examples) would wear them, especially those who take active part in the cause of Christ. Nowadays we are sometimes unable to say who are members of plain denominations. I have heard worldly people say they cannot understand why Mennonites professed to be plain and the only way they could see it was by the sisters wearing the prayer headcovering and bonnet. Of course in different localities and states the people are somewhat different, but it should not make so much difference in the lives of Christians.

Some people do not like to be called different from the world, but in the first epistle of Peter (2:9) we read, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into his marvelous light." If we are chosen of God we belong to Him who is King of kings and are therefore by adoption members of the royal family and are holy, and if we fully obey our orders as obedient children we are a peculiar people, different from the world, for we seek a continuing city which is to come and is heavenly. I think the plain dress is necessary. But, again, we must be careful not to put too much saving power in the apparel alone. We must go in neither of the extremes, which we are so apt to do and by which we may give offense.

I know of no one who, having gotten the plain apparel, was sorry for it afterwards. I am sure that those who wear the plain clothing are the happiest and most free from a troubled conscience; that is, if they do not lay too much salvation in the apparel. We do not read in the Bible how it is to be, except modest apparel; but we are commanded not to follow the ever-changing fashions. "Whatsoever is in the heart will show itself." Please read 1 Tim. 2:9, 10, and 1 Pet. 3:3, 4. Notice it also forbids costly array. Some think just so they dress plain then nothing is to be said about very costly goods. But we must not forget our Missions, Orphans' Home, Old People's Homes and other institutions that have need of money to carry on the work properly.

And then there are some who are having their pictures taken so often; this is useless. How many a soul might be rescued from hell would we use the money in the right way! Remember, brethren and sisters, we must give an account of our stewardship. And to think how carelessly we spend the money with the inscription, "In God we trust." Look on your coin for those words. No sacrifice is too great if one soul might be saved, for one soul is worth more than the whole world. Know ye not that ye should be about your Father's business?

All Christians have trials and temptations, but

Jesus, our Savior, passed through trials and temptations and overcame them all. If we trust in him and do our part of the work we will receive power to overcome. Paul writes in 1 Cor. 10:13, "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

We may also go to places in which we may offend some; such as fairs, saloons, hotels and so on. We may think the places will not harm us, but it may offend some and be the means of leading some souls to endless ruin. And it is not right for a Christian to be a stumbling-block to a weak brother or sister. The world also makes the remark, "Mr. So-and-So was at the fair and wants to be a Christian." He goes to the same places as the world for amusements. The world reads us more than it does the Bible. How do our lives correspond with God's teachings? Are we a light to the world? Can we improve? I know I am not perfect, but I try to do better day by day, and it is step by step that some evil habits are overcome. There is therefore no reason for offending any one.

Jesus has died for you and me as well as for every other soul. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31). "The harvest truly is plentiful, but the laborers are few; pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest" (Matt. 9:37, 38).

May the blessings of God rest on his work that saints may be edified thereby and that sinners will repent, is my prayer.

Ephrata, Pa.

For the Herald of Truth.

CHURCH OWNERSHIP.

By Abram Burkhardt.

We hear a great deal nowadays about government and church ownership and the like, which must ultimately mean more centralized power. I am not opposed to the ownership of our church publications by the church, but my conviction is that it will settle nothing.

It cannot hinder some brother from starting a new paper. It cannot hinder members from aiding in such an enterprise.

Again, the editor would necessarily be appointed by the General Conference, which, however, is not general. In this case the editor would owe allegiance to the conference rather than the laity or membership, which are denied equal representation.

Suppose the editor would make himself obnoxious to the people, there would be no way of redress.

In conclusion I would say that I am in favor of the church owning its publications, but let us not expect too much, lest we be disappointed.

Sterling, Ill.

PROSPERITY.

"Prosperity hegets extravagant and unbounded thoughts," and is a source of danger. It is a matter of common observation that the danger which prosperity sets up is precisely this, the danger of discontent. Do you not see very often that a man who has all that heart could wish—except the heart to enjoy it—is infinitely less "joyful," less content, less happy in his lot, than some poor, laboring, honest fellow who scarcely knows to-day where to-morrow's meal will come from, or yon poor body with a crowd of little children who knows not how to make the two ends meet and tie? Yes, there is reason in the exhortation. In the day of prosperity, be joyful. Too many do not enjoy prosperity, but give their chief thought to know how they may get more prosperity.—[Herald and Presbyter.]

TIDINGS FROM THE CHURCH AT HOME AND ABROAD

FOREIGN MISSIONS.

India.—American Mennonite Mission, Dhamtari, C. P., India. Stations: Sundarganj, Rudri, Loper Asylum, Balodgahan. J. A. Ressler, Supt.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill. A. H. Leaman, Supt.
Chicago.—Mennonite Gospel Mission, Emerald Ave. and 26th Street, Chicago, Ill.
Chicago.—Hoyne Avenue Mission, Cor. 33d Street and Hoyne Avenue.

Toronto, Canada.—Home Mission, 75 Tate Street. Samuel Honderich, Supt.
Weish Mountain.—Weish Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4. Noah H. Mack, Supt.
Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa.
Ft. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind. J. M. Hartzler, Supt.
Lancaster.—462 Rockland Street, Lancaster, Pa.
Canton.—Mission Home, 1934 East Eighth Street, Canton, Ohio. P. R. Lantz, Supt.
Kansas City.—200 S. Seventh St., Kansas City, Kan. J. D. Charles, Supt.
Argentine, Kan.—

BENEVOLENT AND OTHER INSTITUTIONS.
Orphans' Home.—West Liberty, Ohio. A. Metzler, Supt.
Old People's Home.—Marshallville, Ohio. R. F. D. J. D. Mininger, Supt.
Old People's Home.—Oreville, Pa. A. K. Diener, Supt.
La Junta Sanitarium.—La Junta, Colo. D. S. Weaver, Supt.

From the Salford Congregation.—We find the following interesting account of a harvest meeting in eastern Pennsylvania in the "Harleysville (Montgomery Co., Pa.) News," which we believe may serve as an inspiration to many of our Western congregations, where enthusiasm on a meeting of this kind would bear a good deal of encouragement.

"The harvest home services at the Salford Mennonite church in Montgomery Co., Pa., on Thursday, Aug. 15, were very largely attended. The church was well filled thirty minutes before the regular hour of service (9:30). Nearly 200 teams were counted in the sheds and grove adjoining. There were quite a number of ministers present from other Mennonite congregations. They were Pres. J. M. Nunemaker of La Junta, Colo.; Andrew Mack of Bally; Abram Menseh of Skippack; Christian Allebach of Towamencin; Michael Moyer and Abram Clemmer of Franconia; Jonas Mininger of Elroy; Henry Anglemoyer of Silverdale; Aaron Freed of Line Lexington, and Henry Bower and Jacob Moyer of this place. The services were opened by Bro. Aaron Freed in the English language, after which Bro. Nunemaker of Colorado gave a very interesting address. He was followed by Bro. Mack of Bally, who preached the main sermon in the German language. Responses were given by the brethren Anglemoyer, Allebach and Menseh. It was estimated that nearly 800 people attended the services. This was the largest gathering held here for some time."

Minister Ordained.—On the 15th of August the Mennonite congregation worshipping in the Ehrismann's M. H. met for the purpose of choosing and ordaining a minister. Twelve candidates had been presented and Bro. Isaac H. Brubaker was chosen and ordained. Bish. Jacob N. Brubacher conducted the services. May the Lord bless the brother called in his work that he may be able to do much good in the building up of the kingdom.

Kulpville, Montgomery Co., Pa., Aug. 21, 1907.—To the Readers of the Herald of Truth.—Greetings. Bro. J. M. Nunemaker of La Junta, Colo., preached at the Towamencin M. H. on Monday, Aug. 19, 1907, on the occasion of their harvest home meeting. The meeting was largely attended.

Harvest services will also be held at the Souderton Mennonite M. H. on Saturday afternoon, Sept. 7. Bro. Sylvanus C. Clemens of Hatfield, who has been very low with appendicitis, has so far recovered that he is able to do a little work. Bro. Geo. D. Delp of Franconia is very sick with a stroke of palsy.

Bowen, Mich., Aug. 16, 1907.—The Bowen congregation, Kent Co., Mich., extends a cordial invitation to all Sunday school workers to attend the Sunday school conference to be held Sept. 1, 5 and 6. The nearest station is Elm Dale, on the Pere Marquette Railway, eighteen miles east of Grand Rapids. If any one arrives at Grand Rapids before 11 a. m., he can perhaps come to Elm Dale on the 11:10 a. m. train. This train is not scheduled to stop at Elm Dale, but if there is a party of ten or more they can perhaps come on that train if they see the superintendent in his office, which is near the Union depot. The next train leaves Grand Rapids at 5 p. m.; another one at 5:20 p. m., which is the last train for that night. If any one wishes to write about his coming, address S. J. SPRECHER, Alto, Mich.

Toronto, Ont., Aug. 14, 1907.—Readers of the Herald of Truth: I greet you all in Jesus' name. I feel to say with Paul, "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly places in Christ." The Lord has surely been blessing the work at this place. I have been here for a short time during the absence of Sister Devitt, who is now at Jordan Harbor with eight children from the Sunday school, and I will endeavor to write about the work as it appeals to me. This is surely a dark corner of the city and is much in need of having the gospel of John 3:16 preached with power. The vicinity in which the mission is located is surely one which needs the gospel and needs it badly; though the location of the mission hall is not just as desirable as it might be, it was the only place that could be secured. They were obliged to take it at least for a while, hoping to be able to find one more suitable; but as yet have not been able to do so.

When we look at the disadvantages under which the workers have been working, as to the location of the hall and the lack of a sufficient number of workers to carry on the work as it should be, we feel that surely God has been blessing his work. It is hoped that in the near future they will be able to get a hall at a more suitable place; that is, on a more prominent street, and also have more workers, so that there can be a greater and more established work done.

The fresh air work has been a great help in the work with the children. One can soon tell which of the children have been out in Christian homes for a vacation, and those who never have been farther out, probably, than on the dirty streets where they learn nothing but vice and sin, and in their own homes they learn only bad habits, as father and mother both drink in most cases.

Bro. and Sister Honderich are quite well and so is also Walter Wade Honderich, who is nearly five weeks old. He is growing and doing nicely.

Bro. Berg, a young man who is working in the city, is helping us in the meetings when in the city. He was at Vineland over Sunday, but we were helped out by two brethren from Markham.

We were very glad for the short call which Bro. J. M. Nunemaker made us on the 6th.

Sister Barbara Coffman of Elkhardt, Ind., who has been visiting her brother, S. F. Coffman, was with us from Saturday until this morning.

While the work is very encouraging, yet it needs first and most of all your earnest prayers. I am

sure the rest will all follow; that is, means and workers, for God uses the earnest praying ones to help answer their own prayers. Yours for the Master,
MELINDA MANN,
75 Tate St.

For the Herald of Truth.

OHIO SUNDAY SCHOOL CONFERENCE.

Report of the twelfth annual Sunday school conference held at the Oak Grove M. H. near Smithville, Ohio, Aug. 14, 15 and 16, 1907.

On Aug. 14, at 7:30 p. m., many from far and near were assembled to enjoy a spiritual feast, receive new inspiration and encouragement in the Sunday school work and to become better qualified for service in the Master's vineyard.

The meeting was opened with singing, with I. W. Rover presiding. Devotional exercises were led by M. S. Steiner.

Address of welcome by John Kropp. Response by A. J. Steiner. The subject for the evening was, "Why am I here?" Opened by Uriel Yoder and J. A. Lichty, followed by several others. The following are some of the thoughts presented: Our whole duty is to glorify God. If this is our purpose we shall have a blessing and become a blessing to others. Some desire to be better qualified for teaching, receive inspiration and become more efficient in the work of the Lord. Closed with prayer by Benj. Gerig.

FORENOON SESSION, AUG. 15, 9 A. M.

Devotional exercises were led by Bro. David Plank.
Bro. I. W. Rover was elected moderator; I. J. Buchwalter, assistant; Peter Conrad, treasurer; Chauncey Kling and J. W. Yoder, choristers.

2. "What can I do to advance Sunday school work?" Essay by Liddle King. A few of the thoughts given were: Regular attendance; encourage others to attend; be prompt; often commune with God; willing to be used by the Lord. The same subject was also discussed by Eli Stoltzfus. We must be interested in Sunday school work; seek for knowledge in God's word; trust in God for power, since by faith we gain the victory; do not become envious for a higher position; if you have the proper qualifications, God and the Sunday school will find one for you.

J. M. Kurtz. To advance a good cause we must have a purpose in mind, which in the Sunday school should be to bring souls to Christ. A conscientious worker is a power for advancement. James Stalter. There must be no selfish motive for advancement in the Sunday school. Our purpose must be only to glorify God.

General discussion. The world is enthusiastic in its business pursuits and adventures. So should we also speak to others about the blessings of the Sunday school and the joy there is in the Master's service.

3. "What draws and holds pupils in the Sunday school?" Essay by Rebecca God. Discussed by Henry Horst. We must endeavor to interest the pupils. Christ drew men unto himself by the power of the Holy Spirit.

Edward Zook. Get the children interested in heaven and the love of Christ, which draws more than sham methods. In the general discussion the following thoughts were presented: We must have a knowledge of God's word and the Holy Spirit's power; we must be sociable, and pray God to draw and hold the pupils. The Christ life shining out of us will draw.

Forenoon session closed with song and prayer.

AFTERNOON SESSION.—1 P. M.

A large number of children assembled for the children's meeting, which was interesting and inspiring, conducted by Anna V. Yoder, assisted by Mrs. P. R. Lantz. Devotional exercises by Fred Mast.

The essayists were advised to forward their essays to the editors of our church papers for publication.

4. "The Advantages or Disadvantages of a Boy or Girl in or out of Sunday School." Essay by Crispy Yoder, followed with discussion by Eli Stoltzfus and Norman Lind. It is said that eighty-five per cent. of the Christians of this age are being brought into the fold of Christ through the Sunday school.

General discussion. A. J. Steiner. In laboring where there is no Sunday school we see many fathers and mothers shedding tears because their sons and daughters are out in the world unsaved. Impressive remarks were made in relation to the necessity of accepting Christ when young in years. Who can realize the power and benefits derived from the songs, prayers and Bible verses memorized in Sunday school?

5. "Religious Literature of the Day—its Influence (a) for Good." Essay by Margaret Rickert. Nations are known by their literature. The Bible must ever remain the supreme text for our literature. The character of the children is, in a large measure, determined by the books they read. (b) By Bro. David Plank and others. Not all religious literature is Christian. Some are denying the divinity of Christ, despising the cross and doctrines taught by our Savior and his apostles.

EVENING SESSION.—6 P. M.

One hour was devoted to singing, short talks and prayer. Opened with devotional exercises by S. H. Miller.

6. "Who shall have our young people, the church or the world?" Essay by Manie Yoder. God calls man into subjection, but unless he answers the call there is no close connection between the two.

I. J. Buchwalter. Can we as parents fully realize our responsibility and the importance of this question? Who shall have our boys and girls for time and eternity? An earnest appeal was made to the unsaved, when two precious souls confessed Christ.

Session closed with prayer and song.

FORENOON SESSION, AUG. 16.

Rained in the morning, but soon cleared off, and again a large number of people assembled and raised their voices in songs of praise to our heavenly Father. Bro. Enos Detweiler led the devotional exercises and the conference proceeded to further discussions.

7. "Spiritual Power." (a) "Its Need." By Mary Zook. This power is needed, not only for public services, but also for personal holiness, to resist evil temptations, to understand the Holy Scriptures, or anything that is for the advancement of Christ's kingdom.

(b) "How obtained." By Noah Blosser. Obedience to God's word (Acts 2:38; 5:32), submission to his will, and asking him in faith (Luke 11:13), are conditions which we must meet to obtain it. This power is for all who use it in honor to God. Because of the insufficiency of this power we fail to do his will.

General discussion. He who is filled with this power will let it flow out to help others. Many men have accumulated wealth, and yet are not rich, because they have not made good use of it. So also, spiritually, we must use it wisely.

8. "The Power of the Christ Life Manifested." (a) "In Self-Denial." Essay by Laura Miller. Without a sacrifice there is no gain. When one becomes a Christian he kills the baser life so that the higher life may rise up.

(b) "In Christian Activity." By S. E. Aigyer. Christ was a perfect example of Christian activity, yet he said, "Ye shall do greater things." It is a great thing that we can point lost souls to a Savior who can raise those who are dead into a life of peace and righteousness. It takes a listening ear to hear the still, small voice of God. Personal work is a manifestation of Christian activity. Like Philip we must obey the Spirit. One-seventh of all our time and one-tenth of all our income financially belongs to God.

General discussion. When we want anything in a store we must pay the price; so also spiritually. Like Paul we must be willing to suffer without

murmuring, pay the price and surrender our all to God.

AFTERNOON SESSION.—1 P. M.

Devotional exercises led by Fred Mast. Offering for India Mission, Old People's Home and Canton Mission. Amount, \$190.36. Also for the girls' library at the mission, \$34.00. Whole collection, \$224.36.

9. "Necessity of a Purpose in Life." An essay by Paany Rupp. Greatest achievements are gained by concentration of purposes. Illustrated by Livingstones, whose purpose in Africa was for the "healing of the open sore of the world."

Henry Schnell. A purpose in life is necessary to make life worth living. He who has no purpose lives for a bad purpose. A purpose in life imparts patience; diligence enables us to endure and turns adversities into a stepping-stone for a higher life.

General discussion. We are mortal. May our lives be worthy of the immortal. Our chief purpose in life is to glorify God. This may be gained by secondary purposes, such as caring for the family, getting an education, etc.; but we must be careful that the secondary purposes in our lives do not eclipse the prime object.

10. "Evils that Threaten Our Young People." Essay by Leslie Blosser. It is not so difficult to detect the greater evils, but the more subtle ones are the most dangerous. Questionable society should be avoided; bad literature, the love of money and impure thoughts are dangerous.

Ephraim Hostetter. Whatever affects our young people, affects not only the church of the present day, but also the church of the future. When a young person becomes fully consecrated, he becomes impervious to sin, illustrated by Joseph. Daniel and Moses.

P. R. Lantz. Too much negative teaching—don't, don't! Instead of showing the good to be done—should be avoided. Demand of your associates that which is high and noble.

General discussion. One ounce of suggestion is worth a ton of criticism.

Closed with prayer by Jonas Kreider.

EVENING SESSION.

Singing, short talks and prayer by many who enjoyed the services.

Miscellaneous Business.

A. J. Steiner was elected secretary for a term of three years.

On motion it was decided that the secretary shall be a member of the executive committee.

Eli Frey, Enos Detweiler, John A. Lichty and S. E. Aigyer were also elected as members of the executive committee.

On motion it was recommended that the executive committee devote one session of the next Sunday school conference to the interest of young people's meetings or Bible readings.

A vote of thanks was tendered to the merchants of Smithville for material furnished for seats, light, etc.

Some time was now devoted to open conference; many responded, the time being short for the service, after which an impressive sermon was preached by Paul O. Whitmer.

In the opinion of many, this was the most interesting and inspiring Sunday school conference held by our people in the state of Ohio.

C. Z. YODER, Secretary.

E. J. ZOOK, Assistant Secretary.

A MISSIONARY'S DREAM.

The tom-toms thumped straight on all night, and the darkness shuddered round me like a living, feeling thing. I could not go to sleep, so I lay awake and looked; and I saw, as it seemed, this:

That I stood on a grassy sward, and at my feet a precipice broke sheer down into infinite space. I looked, but saw no bottom; only cloud shapes, black and curiously coiled, and great shadows shrouded hollows, and unfathomable depths. Back I drew, dizzy at the depth.

Then I saw forms of people moving single file through the grass. They were making for the edge. There was a woman with a baby in her arms and another little child holding on to her dress. She was on the very verge. Then I saw that she was blind. She lifted her foot for the next step . . . it trod air. She was over, and the children with her. Oh, the cry as they went over!

Then I saw more streams of people flowing from all quarters. All were blind, some crawling; all made straight for the precipice edge. There were shrieks as they suddenly knew themselves falling, and a tossing up of helpless arms, catching, clutching at empty air. But some went over quietly, and fell without a sound.

Then I wondered, with a wonder that was simply agony, why no one stopped them at the edge. I could not. I was glued to the ground, and I could not call; though I strained and tried, only a whisper would come.

Then I saw that along the edge there were sections set at intervals. But the intervals were far too great; there were wide, unguarded gaps between. And over these gaps the people fell in their blindness, quite unawakened; and the green grass seemed blood-red to me, and the gulf yawned like the mouth of hell.

Then I saw, like a little picture of peace, a group of people under some trees, with their backs turned toward the gulf. They were making daisy chains. Sometimes when a piercing shriek cut the quiet air and reached them it disturbed them, and they thought it a rather vulgar noise. And if one of their number started up and wanted to go and do something to help, then all the others would pull that one down. "Why should you get so excited about it? You must wait for a definite call to go! You haven't finished your daisy chains yet. It would be really selfish," they said, "to leave us to finish the work alone."

There was another group. It was made up of people whose great desire was to get more sentries out; but they found that very few wanted to go, and sometimes there were no sentries set for miles and miles of the edge.

Once a girl stood alone in her place, waving the people back, but her mother and other relations called, and reminded her that her furlough was due; she must not break the rules. And being tired and needing a change, she had to go and rest for a while; but no one was sent to guard her gap, and over and over the people fell, like a waterfall of souls.

Once a child caught a tuft of grass that grew at the very brink of the gulf; it clung convulsively and it called—bought nobody seemed to hear. Then the roots of the grass gave way, and with a piercing cry the child went over, its two little hands still holding tight to the torn-off bunch of grass. And the girl who longed to be back in her gap thought she heard the little one cry, and she sprang up and wanted to go; at which they reproved her, reminding her that no one is necessary anywhere; the gap would be well taken care of. Then she sang the hymn came a new sound like the pain of a million broken hearts wrung out in one full drop, one sob. And a horror of great darkness was upon me, for I knew what it was—the cry of the blood.

Then thundered a voice, the voice of the Lord. And he said, "What hast thou done? The voice of thy brother's blood crieth unto me from the ground."

The tom-toms still beat heavily, the darkness still shuddered and shivered about me; I hear the yells of the devil-dancers and the weird, wild shriek of the devil-possessed just outside the gate. "What does it matter after all? It has gone on for years; it will go on for years. Why make such a fuss about it?"

God arouse us! God arouse us! Shame us out of our callousness! Shame us out of our sin!—[Scribbled from "Things as They Are."]

Subscribe for the Herald of Truth for 1908. \$1.00 a year.

YOUNG PEOPLE'S BIBLE-MEETING PAGE

TOPIC: The Force of Habit. Luke 4: 14-16; Heb. 3: 12-14. September 8, 1907

EDITED BY A. B. RUTT.

LESSON MOTTO.

Sow a thought and reap a deed; sow a deed and reap a habit; sow a habit and reap a destiny.

DAILY READINGS.

September, 1907.

2. M.—One good habit. Luke 4:16.
3. T.—One bad habit. Prov. 23:29-32.
4. W.—Good counsel. 2 Tim. 2:19-22.
5. T.—Forming habits of thought. Psa. 118:9-16.
6. F.—Habits fix destiny. Gal. 6:6-9.
7. S.—A comparison. Luke 14:19-25.
8. S.—The Force of Habit. Heb. 3:12-14; Luke 4:14-16.

A SPECIAL MESSAGE.

There is nothing that takes a more firm hold upon a man's natural life than habit. This trait enters into every phase of life, thought as well as act. Nine-tenths of what the world does is from force of habit. Think of the amount of human action that is controlled by the fact that "we are used to do it so and so." I have often wondered how much habit has done in the work of what some people call evolution, the change of racial traits and races, of languages and other divergences from the common source. Why is it so? What peculiarity in our mental make-up causes us to be so utterly controlled by habit? It is a question for philosophers and psychologists to ponder over. But knowing the wonderful power which habit has over the human family, how necessary it is to use our best endeavors to acquire in ourselves such habits as will be uplifting and strengthening and to encourage those around us to do the same. He is doubly equipped for life's battles who has acquired the habit of cultivating that which is good. What is especially needed now is a habit of Christian activity. More no neutral impulse, under some cogent appeals, is certainly better than immovable idleness or stolid indifference, but it is not the thing needed. Neither is it enough to maintain only the position already attained, or be satisfied simply with the silent influence of personal holiness of character, there must be positive, personal, aggressive effort upon sin in every form.

We all know the story of the old treadmill horse, who, when put to pasture to spend the rest of his days, always walked in a circle. We also know the story of the father who tied a bundle of fagots together and told his sons one after another to break them. When they had tried and failed, he took one stick after another and easily broke them. Little habits are easily broken, but if indulged in, we at length become bound to them as with cart-ropes and cannot tear ourselves away from them. Since we are largely creatures of habit, let us watch well our habits, cultivating and encouraging the good and carefully weeding out the bad. In this let us depend for success upon the grace of God, which alone brings salvation, and which hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world. What habit of life is better than that?

BIBLE HINTS.

Luke 4:14. The influence which the Spirit yields upon every Christian will guide him into that which is good. The Spirit is a helmet which shields the mind from many things that would lead astray. He gives life to the soul and peace to the mind. He is a sword that helps us resist and overcome temptation.

Luke 4:16. Attending the synagogue was not merely from force of habit, but from continual desire. Note the difference between that which is done subconsciously and that which is the result of conscious desire or will. But Christ, our example, teaches us here how to spend our weekly day of rest, not in laziness or inactivity, but in changed activity. The change is a rest and it is so arranged that it will bring glory to God and blessing to mankind.

Heb. 3:12. The habitual exercise of faith will continually reveal to us more and more of God's wondrous love and providence.

Heb. 3:13. How much better it is to exhort one another daily than to form the habit of distorting facts in daily habitual gossip, as so many do when they come together. And the day of kindly exhortation and the day of gossip will alike come to an end. Then as we have sowed, so shall we reap.

Heb. 3:14. Our participation in glory depends on our continuing steadfast in the faith to the end of our Christian race. Its continuity becomes like a habit that grows with age and raises us higher and higher in the scale of Christian experience and development.

ILLUSTRATIONS.

Corruptions—Hard to Die.

A cat once sprang at my lips while I was talking, and bit me savagely. My friend in whose house it occurred, decreed that the poor creature should die. The sentence he executed personally, to the best of his ability, and threw the carcass away. To his surprise the cat walked into the house next day.

Often and often have I vowed death to some evil propensity, and have fondly dreamed that the sentence was fulfilled, but, alas! in weaker moments I have had sad cause to know that the sinful tendency still survived.

Overcome by Grace.

My gardeners were removing a large tree which grew near a wall, and as it would weaken the wall to stub up the roots, it was agreed that the stump should remain in the ground. But how were we to prevent the stump from sprouting and so disarranging the gravel walk? The gardeners' prescription was to cover it with a layer of salt. I offered a while and thought that the readiest way to keep down my ever-sprouting corruptions in future would be to sow them well with the salt of grace. O Lord, help me so to do!

Evils Strengthened by Habit.

In preparing places for planting new trees, the diggers found it needful in certain spots to lay aside the spade and use the pickaxe. In those positions there had been a well-graveled carriage road, and hence it was hard to deal with it. How often, when we are under sanctifying influences, do we find certain bad points of our character which are not touched by ordinary influences! These are most probably sins in which we have become hardened, tracks worn by habitual transgression. We must not wonder if the severest processes of affliction should be tried upon us, if the pickaxe is used on us instead of the spade, when our stony places may yet yield soil for the plants of grace and holiness.

Destructive Power of Habits.

The surgeon of a regiment in India relates the following incident: "A soldier rushed into the tent, to inform me that one of his comrades was drowning in a pond close by and nobody could attempt to save him in consequence of the dense weeds which covered the surface. On repairing to the spot, we found the poor fellow in his last struggle, manfully attempting to extricate himself

from the meshes of rope-like grass that encircled his body; but, to all appearance, the more he labored to escape, the more firmly they became coiled around his limbs. At last he sank, and the floating plants closed in, and left not a trace of the disaster. After some delay, a raft was made, and we put off to the spot, and sinking a pole some twelve feet, a native dived, holding on by the stake, and brought the body to the surface. I shall never forget the expression on the dead man's face—the clenched teeth, and fearful distortion of the countenance, while coils of long trailing weeds clung around his body and limbs, the muscles of which stood out stiff and rigid, whilst his hands grasped thick masses, showing how bravely he had struggled for life."

This heart-rending picture is a terribly accurate representation of a man with a conscience alarmed by remorse, struggling with his sinful habits, but finding them too strong for him. Divine grace can save the wretch from his unhappy condition, but if he be destitute of that, his remorseful agonies will but make him more hopelessly the slave of his passions. Laocoon, in vain endeavoring to tear off the serpents' coils from himself and children, aptly portrays the long-enslaved sinner contending with sin in his own strength. "Can the Ethiopian change his skin, or the leopard his spots?"

PERSONAL THOUGHTS.

What are my thoughts? How do they affect my life?

Is there anything that hinders my spiritual growth?

Let us subject ourselves regularly to rigorous self-examination, taking God's word as our examiner and the Holy Spirit as our monitor, and where the gospel light shows a weed, let us lay hold of the grace of God and eradicate it.

Search me, O God, and know my heart; try me, and know my thoughts and see if there be any evil in me, and lead me in the way everlasting.

SUBJECTS FOR SHORT TALKS OR ESSAYS.

1. How habits grow.
2. How to weed out evil habits.
3. The power of God's grace over sin.
4. The benefit of self-denial.

ATONEMENT, TRUE AND FALSE.

The idea of a sin offering is not peculiar to the Jews. Africans today, as they have for hundreds of years, sacrifice chickens, goats, or human beings to atone for sin. In some of the Hindoo temples the floors are flooded with the blood of the sacrificed goats. Man's sense of need for some atonement for sin is almost universal. What, then, is the difference between the heathen, the Jewish, and the Christian methods? It is this: The heathen method is a vain attempt to deliver their souls, and has never succeeded; the Jewish method was for a time God's appointed way of teaching Israel that sin called for separation and sacrifice; the Christian method of atonement is by union with Christ. One who separates us from sin and who made the sacrifice once for all. He alone is able to save. This is the great contrast to other religions. Their inability to save is clearly proved, while the power of Christ is confirmed more and more every day.

Selfishness leads men to lie and cheat and steal and break every command in the decalogue, and then yet think themselves noble, God-fearing Christians. May the Lord open the eyes of the blind that they may see.—F.

Young People's Department

The really growing young man sets himself no easy tasks. He does not choose elevations that he can climb at one leap, but those that require persistent, hard climbing. He husbands all the splendid resources of youth that he may expend them in the effort of worthy attainments. And what cannot a young man accomplish if he but will!

The spirit that has pounds for fashion and pennies for salvation; leaves for luxury and crumbs for a starving world, is not and never can be the spirit that will make mankind better and happier. The spirit of self-denial alone is the spirit of helpfulness, because it includes the spirit of love. Christ denied himself that he might save us. He is our example, let us follow him.

Wanted, to-day, everywhere, in places worth having, boys who do not drink, smoke, chew, nor swear, boys who shun evil companions, who attend Sunday school and church; boys who play fair and live clean lives; boys who improve their leisure time, and whose time and ability during working hours is exclusively their employer's, who make themselves master of the situation they fill and earn their money, so well that the next place above them is a natural consequence; boys who honor their parents, who live in the fear of God and the esteem of their fellow-men.

Not content with the eight-hour day recently granted a certain printers' organization in Chicago, and which even reasonable men in the same trade declare must eventually be the minimum length for a day's work, this local organization has already made a demand for a 7½-hour day with increased pay. There is a limit of physical endurance; therefore too long a workday is a menace to the physical well-being of the workman. Moreover he should have time for study that there may be opportunity for proper mental development; hence there should be deducted from the working hours that would, on an average, mark the limit of physical endurance sufficient time for reading and recreation. On the other hand, there is a minimum length of day for work, less than which would be injurious to the general prosperity and public welfare. The grasping employer naturally wants a long day and small pay; the selfish or unscrupulous laborer just as naturally wants a short day and much pay; between these two extremes lies the golden mean which we believe honest men are trying to find and establish. At both ends of the proposition radical influences are tugging for advantage over the other, hence the numerous strikes, lockouts, etc. Time and experience and the conservative influence that lies between the extremes will no doubt solve the problem. The force that knows naught but mere advantage is always a dangerous one. The laborer employed in the operation of such forces never makes for peace and good will among men nor for the type of civilization that leads toward the ideal. The golden rule alone will do that. Hence the Savior makes the relation which we should bear one to another so plain that all who will may understand. But the Savior and his methods are so little thought of in these days, and hence lies the danger of the labor problem. If men whose working days have been shortened that they may study and improve their leisure time would do so, the matter would be easy of solution. But the leisure is used by the great majority in ways that only hasten physical and moral degeneration, and those forces often control critical situations. Hence the probability is not so very remote that serious trouble will come before the labor problem will finally be settled on an equitable basis. The selfish way will be thoroughly tried and that has always cost fearfully when large interests were involved; after the failure

of these methods only will the forces that make for righteousness have their turn and accomplish their rightful ends.

For the Herald of Truth.

GLIMPSES OF EUROPE.

By Jacob B. Bontrager.

XII.

The "Queen of the Adriatic," as Venice is called in song and story, is more or less familiar to nearly all school children. The city with its many water avenues is built on many small islands and has a very interesting history. Its situation is unique. As many conditions are entirely different from those of any other city in the world, a few words on this line by one who was deeply interested as a visitor will not be out of place. There are no cars, wagons, carriages or street cars to be found, and a horse is a much of a curiosity to the Venetian as the faithful camel is to the average American boy, consequently there is not the noise and commotion that prevail in other cities. Practically the only noise is that of the vendors of trinkets and fruits, and the "Hah, Hah" of the

pected what the Germans call "Trinkgeld." But there were now two more fellows to contend with; one stood at the dock with a hook and assisted in steadying the gondola as I stepped out, and he held out his hand very gracefully, and then another got my suitcase and carried it to the train. This is merely an example incidental to "first-class" European travel.

There is much to see in Venice, for it is very rich in art. A person can with difficulty walk over most of the city, as there are many narrow streets, and bridges are everywhere evident. It is said that there are about four hundred bridges in many of them, being very ancient and built in single arched style; some of them are very richly ornamented. The Rialto is a public square where centuries ago merchants came together to transact business. It is now used as a fish market. It was made famous by one of Shakespeare's characters, Shylock the Jew, whose house is still pointed out to the tourist. The Piazza di San Marco is the great center of business and amusement and is surrounded by the grandest Venetian architecture. To the east is St. Mark's Church; to the north, the Procuratie and Clock Towers; to the south is the "Procuratie Nuovo"; on the



STREET SCENE IN MUNICIPI.

skillful gondolier. One cannot help admiring the dexterity and skill they manifest in handling their oars and turning sharp corners as they glide through some of the narrow "streets," or slip past other gondoliers without colliding. Many of the gondolas are very beautiful in an artistic way, and in obedience to an ancient law all are painted black. I have been speaking of streets, but the fact is almost every one of them might properly be called "Canal Street."

Here, as elsewhere in Italy, a foreigner is required to pay about five times as much for service as do the natives. I registered at the Hotel de Roma, one of the best in Venice. Here I came into closer touch with royalty than at any other time on my trip, a Russian duke and duchess being among the guests. When I took leave I overheard the remark, "Deppeuo Americano." After paying my bill at the rate of about \$1.00 per day, I thought every employee at the hotel was at the door awaiting a piece of money. When I stepped on my gondola, instead of the regular one-man gondolier, I had the "honor" of having two stalwart "Dagos" convey me to the station, and of course the charges were double, and both ex-

west side there is a modern palace. While all these are very interesting, I cannot attempt to describe any except briefly St. Mark's Church, which is considered one of the wonders of Europe. It was named after the apostle, whose tomb it is claimed is here. There is room for doubt regarding this statement, but there are many people who believe it. St. Mark's Church was begun in 829, and it was not completed until several hundred years later. It shows a combination of Greek and Roman architecture, is 243 feet long and 200 feet wide, with five domes, the center one 92, the other four 81 feet in height. It is supported by 600 heavy Grecian marble columns, many of them very high and all very finely polished. But the greatest and most marvellous feature is the magnificent mosaics of the interior, covering an area of 45,790 square feet. Looking upward into the ceilings of the domes a person sees very beautiful and highly colored pictures in life size, representing scenes in the life of Christ. "The Crucifixion," "Descent from the Cross," "The Resurrection," "Ascension," and many others. These are not paintings, but made of small pieces of glass and marble of different colors. At a dis-

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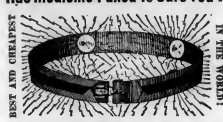
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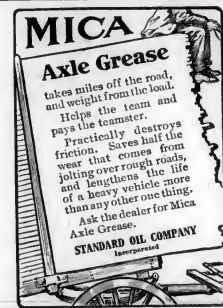
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Published Weekly.

ELKHART, IND., SEPTEMBER 5, 1907.

Vol. XLIV. No. 36.

NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

EDITORIAL NOTES

See last page for special offer for Words of Cheer and Herald premium. This is certainly a rare offer. Send for sample copies of the papers.

Moyer Family Reunion.—The Moyer family reunion was held at Perkaskie, Montgomery Co., Pa., on Aug. 21. The Moyer or Meyer family is one of the oldest and strongest Mennonite families in the county, and among them there have been many strong and influential advocates of the Mennonite faith.

Order your Sunday School supplies from the Mennonite Publishing Co., Elkhart, Ind. With Oct. 1 begins the new quarter for our Sunday school Lesson Helps. They will be ready in good time. Send in your orders early. Our "Helps" are equal to the best in every respect and we shall appreciate your orders.

Sister Elizabeth Lehman of Mount Joy, Pa., will complete her one hundred and third year in October, 1907. She recently took a ten-mile drive into the country to visit an invalid friend, and returned to her home without any special inconvenience. Her health is good and her strength remarkable for one of such great age.

Bish. Ordained.—Bro. John L. Ebersole of Lawn, Lebanon Co., Pa., was ordained to the office of bishop to fill the vacancy caused by the death of the late Bish. Martin Rutt of Maytown. The ordination services were held at Elkhartown. One of our correspondents from there writes: "The day dawned bright and clear and many people came together to witness the impressive ceremony."

Our Readers will kindly notice the change of address in the Kansas City mission. Bro. C. A. Hartzler is now in charge of the Argentine branch of the mission, and all contributions sent there should hereafter be addressed to J. D. Charles, No. 206 S. Seventh street, Kansas City, Kansas, while Bro. Hartzler's address is 833 Strong Ave., Argentine, Kansas. See correspondence in an other column.

The Russian Mennonite Hymn Book, containing 726 German hymns, has now passed through at least five editions in this country and we are at the present time engaged in printing the 6th edition, which will be out in about a month. This book has had a very large circulation, and is a book much esteemed by the Russian Mennonite Brotherhood.

The church are gradually introducing more modern books. It is an evidence of the stability and a large characteristic of the Mennonites that a large portion of them still hold to the old land marks of the fathers.

The Mennonite Publishing Co. has just completed a new edition of the Mennonite Catechism in the German language for the so-called laice

Peters congregation, which has grown and extended itself until it now bears the name of Die Mennoniten in Nebraska and Kansas. The catechism is the same used by other branches of the Mennonite faith, but their Confession of Faith, while it does not differ in principle from the Dortrecht Confession of 1632 is somewhat differently arranged and has twenty articles, while that of 1632 used by the old Mennonites throughout has only eighteen.

In India we have now a congregation of over 400 baptized members. For practical self-denial and plain-dressing they may soon (if they are not now) become examples for some of our American brethren and sisters to pattern after. The apostle James says, "God resisteth the proud but giveth grace to the humble." The apostle Peter admonishes the sisters and says, "Whose adornment let the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit which is in the sight of God of great price." (Pet. 3:3-4).

We should always reverence the house of God, the place where we go to worship, and one of the ways in which we may reverence this house is to take part in the singing, to be reverent, to think of heavenly and divine things, to be humble and to follow the leader during prayer, and listen attentively to the preaching of his word. David says (Ps. 101:12), "I will sing of mercy and judgment; unto thee, O Lord, will I sing. I will behave myself wisely in a perfect way. Oh! when wilt thou come unto me? I will walk within my house with a perfect heart." "Enter into his gates with thanksgiving and into his courts with praise: be thankful unto him, and bless his name." Holiness becometh thine house forever."

A Series of Accidents.—On the 23rd of July, near Emma, Lagrange Co., Ind., Walter C. Bryant, a boy of four years old was drowned in a ditch where the father with others were making hay.

On August 1, Bro. David R. Witmer, while working the hay-tender, the horse making an unexpected lunge or starting to run, threw Bro. Witmer under the tender and so badly injured him that he died the following day, at the age of 68 years.

On August 7, near Topeka, Lagrange Co., Ind., Bro. Norman Lantz, while engaged in unloading grain in the barn, by the breaking of the lifting device, was thrown some 17 ft. to the barn floor and so severely injured that death followed on the second day after the accident.

In the vicinity of Elkhart, Mrs. Albert Swann, on Saturday, Aug. 10, while about to kindle a fire in the stove, poured on some kerosene from the oil can which caused fire from a stray spark still in the stove, causing a terrible explosion, setting her garments on fire and so severely burning her that she died some hours later.

On Sunday, Aug. 11th, two men being out on the river swimming lost their lives by drowning. Surely the Lord gives us abundant warnings to remind us continually that we have no abiding city here, but that we are seeking one to come. "Therefore, be ye also ready, for in such a time as ye think not the Son of Man cometh."

The Right View.—In the opening pages of "The Circle" for September, a magazine published by Funk and Wagnalls of New York, the purpose of which is to bring more sunshine, and more happiness into the hearts of suffering humanity, we find the following apt sayings: "Troubles may be cured, but not by nursing. Happiness may be found, but not by searching." Among many other good things told in this connection we quote the following: "Happiness eludes every search for it, but comes quickly and abundantly to the one who seeks to bestow it upon some one else. The searcher for happiness may get wealth, and power, and fame, but none of these advantages will avail anything in getting happiness. Even from friends, it cannot be gotten, for happiness comes from what is given out rather than from that which is gathered in. Loving, unselfish service, the persistent, enthusiastic effort day by day to bring sweetness, light, comfort, and goodness into the lives of others will surely bring happiness into the life of any man, or woman, or child. No sorrow of heart, no doubt of the future, no restlessness or aimlessness of the present, no loneliness or bitterness of soul, but will yield and be resolved into joy and peace and purpose as soon as the days are filled with labors of love—as soon as the eagerness to get happiness is replaced by an eagerness to give it.

The Minister's Work.—By the authority of God's word, the minister of the gospel is given two lines of work. First, pastoral work, or the care of the church in the home field; in other words, taking care of the old and well established congregations, and secondly, evangelistic work, or going out from the home congregations to plant the seed of the gospel in new places and to establish in these new fields new congregations. The work of the pastor is to take care of the flock in the home church, in reference to which the apostle Peter says (1 Pet. 5:2), "Feed the flock of God which is among you, take the oversight thereof, not by constraint, but willingly, not for filthy hire, but of a ready mind." Also in Acts 20:28, Paul in his charge to the elders of the church of Ephesus gives them a very pointed admonition as to their duties towards the congregation in their charge when he says, "Take heed unto yourselves and the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." The apostle also says (Eph. 4:11) that "he (Jesus) gave some apostles, and some prophets, and some evangelists, and some pastors and teachers for the perfecting of the saints," etc. These different offices then must, as far as they are needed all be filled, and therefore we must use care that we do not give all our attention to one branch and forget the other. We must not all be pastors, and we must not all be evangelists, and least of all we must not neglect pastoral work, because if our home congregations are neglected the cause of Christ will certainly suffer.

Christian Modesty.—In 1 Jn. 3:1, we read "Behold what manner of love the Father hath bestowed upon us that we should be called the Sons of God." In verse 3 the apostle continues on this line of thought and says, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he

shall appear we shall be like him, for we shall see him as he is." A recent criticism on the Mennonites asks the question, Where do we find one (Mennonite), who has the courage to say, "I know that I am a child of God." The Mennonite people are, as a rule, a modest, humble people. They may be overly modest, but have we not a gospel right to be modest? Does not the word of God encourage us to be modest and humble—not high-minded, not to mind high things but to condescend to men of low estate, and not to boast or to glory of our attainments or of our piety, or of our high standing in Christian life. It is always better, as Solomon says, to "let another man praise thee and not thine own mouth: a stranger and not thine own lips." (Prov. 27:2). The apostle tells us also that if it is necessary for him to glory, he will glory in the things that concern his infirmities, and doubtless, says he, it is not expedient for me to glory. And again he says (Gal. 6:14), "God forbid that I should glory, save in the cross of our Lord Jesus Christ—by whom the world is crucified to me, and I to the world."

If I am a child of God, God knows it, and if I have the evidences of a child of God as they are revealed to us in his word I know it, and if I live as a Christian ought to live, my fellow Christians know it, and the world will know it without my boasting or proclaiming abroad that I am a Christian. If I am walking in the footsteps of Jesus and manifesting the mind and character of him who came down from heaven, my life will be a continual witness of the fact that I am his child, and that goes a great deal farther to convince the people of my Christian character than when I am continually telling the people of my spiritual accomplishments, while my life does not prove what I claim.

PERSONAL MENTION.

Bro. A. D. Wenger of Millersville, Lancaster Co., Pa., conducted services at the Martindale Mennonite M. H. on Sunday evening, Sept. 1.

Pre. Christian Alleeback and wife, in company with H. C. Delp and wife of Montgomery Co., Pa., and others, visited relatives in Northampton Co., over Sunday, Aug. 25th.

Bro. J. D. Brunk of Goshen College is teaching a very large class in vocal music four miles southeast of the town. He has awakened a commendable interest in his line of work in that vicinity.

Bro. Jost Yoder of Nappanee, Ind., visited James Bennett at the County Infirmary on Aug. 30, and accompanied Bro. S. Yoder at the baptismal services, when Bro. Bennett was received into church membership.

Bro. John Leatherman of Kent Co., Mich., who had been in Elkhardt Co. for about three weeks, staying with his brother Jacob, who died on the 11th inst., spent several days with his daughter and family in Elkhardt, returned to his home on Aug. 15th.

Bro. J. W. Yoder of Mifflin Co., Pa., who attended the Sunday school conference in Ohio and for several weeks has been making his way westward, reached Elkhardt on Sunday, Aug. 25, and spent a short time with Bro. A. B. Kolt and family and others. He was on his way to Warsaw, Ind., where he had an engagement to give instruction in music.

Bro. Daniel F. Jantzen, former editor of the Mennonite Rundschau, who of late has held the position of teacher in the Central Mennonite College at Hutton, Ohio, has recently returned with his family to Beatrice, Neb., on account of his wife's health, where he is now employed on the editorial staff of a daily newspaper. We hope the change of climate may prove beneficial.

Sister Kornhaus, widow of the late Pre. Adam Kornhaus of Wayne county, Ohio, a few weeks ago visited her relatives in Elkhardt Co., and also spent several days with friends in Elkhardt. In company with her niece, Sister Hartzler of Waka-

HERALD OF TRUTH.

rusa, she called at the Publishing-house on Monday. Sister Kornhaus was a sister to Bishop Jacob A. Beutler, deceased, of the Holdeman congregation, near Wakarusa, Ind.

Pre. John M. Nunemaker of La Junta, Colo., who has been spending a number of weeks visiting among the brotherhood in Canada and in Eastern Pennsylvania, in the interest of the Mennonite Sanitarium, now being built at La Junta, has been making the rounds during the past few weeks with congregations in Buck and Montgomery counties, and holding services in the various congregations. We hope he will also make a call with the congregations in the vicinity of Elkhardt, where was his childhood home, and where he grew up to manhood's years.

For the Herald of Truth.

"THE SWORD OF THE LORD AND OF GIDEON."

By F. B. P.

In the life of Gideon we have several beautiful and beneficial lessons, which probably all of us can turn to practical use in one way or another.

Gideon was the son of Joash. He was of the tribe of Manassah, and very poor, and in his own estimation not great nor strong, and especially did Gideon esteem himself unworthy, when he said (Jud. 6:15), "My family is poor and I am the least in my father's house."

The Israelite people at this time were not under a king or a governor, but under judges, which manner of government existed from the time of their entrance into Canaan, under Joshua, until the days of Samuel, when they became clamorous for a king, and though God was not pleased with their demand, yet because of their persistency, he granted their request, and Saul was chosen and began to reign over the nation and caused the people great sorrow and distress.

In the beginning of the sixth chapter of Judges, we have the oft-repeated and significant declaration, "And the children of Israel did evil in the sight of the Lord, and the Lord delivered them into the hands of the Midianites seven years." They harassed the people greatly, so that they (the children of Israel) fled into the mountains and made themselves dens, and caves, and strong-holds in the mountains where they could to some extent, at least, hide away from their enemies. The Midianites came into the land of the Israelites like grasshoppers for multitude. They destroyed their crops, took their cattle and camels, and brought Israel into such distress that they really came to themselves and began to cry unto the Lord. The Lord sent them a prophet to reprove and admonish them to turn unto God and be faithful and obedient.

Under these circumstances, one day, when Gideon was threshing wheat, by the wine-press, a place where he felt that he would not be easily discovered by the prowling Midianites which infested the land, an angel came and sat down under an oak tree that was not far from the place where he was threshing, and by and by the angel came near to Gideon and said: "The Lord is with thee, thou mighty man of valor."

Gideon replied with several pointed questions, "Gideon, if the Lord be with us, why then is 'O my Lord, if the Lord be with us, why then is all this evil befallen us, and where be all the miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? But now the Lord hath forsaken us and delivered us into the hands of the Midianites.'"

Without any effort to answer the questions proposed by Gideon the angel (the Lord) commanded Gideon, saying, "Go in this thy might and thou shalt save Israel from the hand of the Midianites: have not I sent thee?"

Apparently the people were discouraged and had lost all hope of overcoming their multitudinous enemy, and like Gideon felt that the Lord had forsaken them, and this seemed to hang like

a dark cloud over Gideon. Once more he brings an excuse: "Oh, my Lord, wherewith shall I save Israel? Behold my family is poor in Manassah, and I am the least of my father's house."

To meet this the Lord has now a promise, "Surely I will be with thee and thou shalt smite the Midianites as one man." To assure himself fully, he now asks for a sign. Told the angel to wait until he could go home and prepare a sacrifice, for he must be sure that the person, or angel who talked with him truly was the Lord. And when he had prepared the kid and the unleavened cakes and came again, he found the angel true to his word and he had swallowed his coming, and when in accordance with the instructions of the angel, Gideon laid the flesh and the unleavened cakes on the rock and poured the broth over it, and the angel touched them with his staff, the fire came up and consumed it. Then Gideon was convinced and believed that it was an angel of God that had spoken with him, and he was troubled and evidently had a conviction that because he had seen an angel he would die, and the angel assured him that he would not. "Fear not," said the angel, "thou shalt not die."

After this we find Gideon built an altar unto the Lord, and the Lord instructed him what and how he should sacrifice to him, and Gideon was obedient unto all that the Lord commanded him, and among other things that he did in accordance with God's command, he cast down the altar of Baal and cut down the grove in which these followers of Baal worshiped, among whom even Gideon's own father was a participator, and even owned the land on which the altar had been reared. These unwarranted proceedings of Gideon caused a great consternation among the people. Gideon was working at the Lord's bidding and the Lord was with him, and even Joash, the father of Gideon, said, "Will ye plead for Baal? Will ye save him? He that will plead for him let him be put to death while it is yet morning; if he be god let him plead for himself, because one hath thrown down his altar."

But it seems Gideon was very careful, perhaps to some extent his mind was filled with doubt and he wanted to know that he was stepping upon safe ground.

The Lord now put it into Gideon's heart to go forth against the enemies of Israel and he gathered together of available men an army of 32,000 men. Then to make himself unquestionably sure that it was the right thing for him to do, he asked the Lord for a sign on this wise: He put a fleece of wool out on the threshing floor in the evening with the request that the Lord should let the dew fall on the fleece while all around elsewhere it should be dry, and he would take this sign as an evidence to go out against the enemy, and that he should be victorious. The next morning it was all dry except on the fleece, and there there was so much dew that Gideon was able to wring out a bowl full of water.

This even was not yet fully satisfactory, and he begged of God to have patience with him and give one more sign, and that was that he would put out the fleece again, and requested that this time the fleece might be dry while all around elsewhere there should be dew, and this should fully convince him that the Lord would deliver the Midianites into his hand and free Israel from the oppressions which they had brought upon them.

And Gideon went out and following the directions of the Lord he went with 300 men, without arms, went into the camp of the Midianites and the breaking of the pitcher which every man carried in his hand and the showing up of the lamps, the blowing of the trumpet and the great shout of the 300, caused such a consternation among the great army of the Midianites that they stampeded and fled and Gideon by giving heed to the word of the Lord, making sure that he was doing the Lord's will, gained a great victory without the use of sword or spear. The Lord gave him the victory.

The lesson we have here is to give heed to God's teachings, to God's guidance and he will give us the victory over all the enemies of the cross. If the Lord be with us, who may he against us?

For the Herald of Truth.

A SKETCH OF THE LIFE AND TEACHINGS OF PETER PETERS OF SORDAM.

By B. Flaeser.

Those of our readers who have read over the names of those who were at the Peace Conference of our brethren, at Dort, in 1632, will have noticed the name of Peter Peterson of Blockzyl. The custom in those days was, as is still the case in some countries, to carry the father's name with that of the son, as for instance, in the case of Menno Simons. This name was originally Menno, Simon's son; finally the son was dropped and he is now universally known as Menno Simon. So also the name Peter Peterson meant Peter, Peter's son.

This Peter Peter was the author of several books, one of which was translated from the Holland into the German language and printed by the Mennonite Publishing Co., the subject matter of the book being prefaced by the following sketch of the life and teachings of the author, which we have translated for the benefit of our readers into the English language:

To all lovers of virtue and godliness I wish salvation and peace, through Jesus Christ our Lord, whose name is blessed forever. Amen.

It is true that those who love virtue love to hear of those who practice virtue, or who have sacrificed their lives to God.

Now that I have published the works of "An Israelite Indeed," no doubt many will also desire to read the walk and life of this follower of Christ. I will therefore give in this brief sketch what I know regarding his life and work, but not in the way of the sinful world, who make much ado about the descent and the country in which one is born, as the apostle Paul commands his spiritual children to avoid these things, because they may lead to disagreements and divisions. (1 Tim. 3:14; Tit. 3:9).

We will on the contrary submit ourselves to the rules of Christianity, which do not describe and praise noble ancestors and countries, but much more the virtues and good deeds of men, which do not tell of long lines of descent, but much more of the good deeds of the saints.

Our author was born on the 20th day of January, 1574, about six months after the death of his father, after whom he was named Peter Peters. Thus he came fatherless into this present evil world, in which it was his lot to wander as a pilgrim and stranger during his allotted time, until the great Father above saw fit to take him home to his eternal rest.

It is not my purpose to relate all his experiences, trials and oppositions with which he met in the course of his life, for we all know that those who desire to walk in the ways of the Lord have much to suffer. (2 Tim. 3:12). But I will tell of his virtues and exalt these, which I know in part, but not fully; but let no one think that I propose to present or introduce anything new, inasmuch as the holy men of God have in all ages exalted their leaders and perpetuated their names; and this Paul also commends to the Jews, when he says: "Remember them who have the rule over you, who have spoken unto you the word of God." (Heb. 13:7). Here the apostle would have us remember not only those who have lived well, but also those who have taught well, and that we should consider and regard their life and their end.

The subject of this sketch first lived well, and secondly, also taught well and correctly, not after the wisdom of this world, but in accordance with

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the simplicity of our head, Jesus Christ; for indeed this greatest of all apostles determined not to know anything save Christ and him crucified. (Cor. 2:2).

From the above each one may readily decide what manner of spirit he was, and to what communion he must be reckoned. From childhood on to the end of his life, which occurred in his 77th year, he remained unchangeable and immovable in the doctrines of the Christ and the teachings of the apostle Paul. (1 Cor. 15:58). He fought the good fight of faith, having put on the whole armor of God (Eph. 6:13), that he might be able to stand against sin and the fiery darts of the enemy, so that at the end of his pilgrimage he could say, "I have fought a good fight; I have finished my course; I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge will give to me in that day, and not to me only but to all them that love him and appear to him."

He was called and ordained to the work of the ministry in accordance with the rules and order of the church and served in that capacity over fifty years, in full accord with the teaching and command of the apostle (2 Tim. 4:2): "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine"—which he did with such zeal that men had to marvel; he felt that it was not too great a burden for him to preach even two or three times a day, and would have continued for weeks and months; he would much rather have neglected all his temporal labors when called upon to preach than to neglect the Lord's work.

He was not satisfied to preach the gospel in his own home, where he was called to the work, but he was ready, when called upon to go, if it were even thirty miles. The reader will remember that at that time and in that country the traveling was mostly on foot and in small boats; and the journey to be taken was even by boat across the water (which was the case when he was already 74 or 75 years old) he did not hesitate to go.

He spared no effort and feared no labor or exertion, but wherever he could render a service or be a benefit to any one he was ready to go. He was a strong, vigorous man, and in the spirit of Christian love he went from place to place, following in the footsteps of his Master. (Luk. 7:1).

In regard to his food and drink he was a follower of John the Baptist, concerning which Luke gives the words of Jesus, where he said, concerning John the Baptist, that "he came neither eating nor drinking." If any one offered him a remuneration for his services, he followed the example of the apostle Paul (1 Cor. 9:1-5), notwithstanding he was given to hospitality and not forgetful to entertain strangers; temperate, sober, of good behavior; just, holy, pious, and peaceable. What he did for the sake of peace, many who heard him can bear testimony, and we will also find the evidences of it in his work, "Friedenstadt" (City of Peace), and though he wrote a special tract on this subject, all his writings are salted with the same salt.

Now that I desire to bring my sketch to a close, I will turn my little barque heavenward and cut my words short, and there will, no doubt, be sufficient to induce those who have good intentions to follow the good example presented, and for the ungodly who only malign and abuse the pious, there will, no doubt, be already too many. When these, however, shall appear before the Judgment bar of God, where the righteous shall be their accusers, God their judge, and the devil their executioners; when they shall feel the gnawings of conscience, the great heat of the fire and realize the endlessness of eternity, where there will be unceasingly weeping and gnashing of teeth, and the wringing of hands, they will no doubt weep for those whom they, in this world scoffed at and made sport of.

Therefore, while there yet is time let us walk circumspectly, as those who are wise, and not as those who are foolish, and take heed of the time,

for our days are few and evil, and constantly turn our eyes upon him who can always make us better, even to Jesus Christ, who became to us, as an example that is perfect, and who is our eternal sovereign and leader, whose footsteps we shall follow (1 Pet. 2:21), for if we wish to be glorified with him, we must also suffer with him. Therefore, since Christ suffered in the flesh, we must likewise have the same mind (1 Pet. 4:1), for he who suffers in the flesh ceases from sin. Christ, the eternal God, came into the world to draw men away from sin and save the sinners, and we are not willing to turn away from ourselves, though we have so many examples and teachers to exhort us thereto, so that we, when we consider the matter properly, we must feel ashamed of ourselves. It will however be to the benefit or the loss of each individual one, for each must bear his own burden. Therefore kindly accept this exhortation and doctrine, and be assured that they will lead you in a good way, to which I desire that many may be brought, and come to a better understanding of the truth. But all through our Lord Jesus Christ, who with the Father and the Holy Spirit lives and reigns from everlasting to everlasting. Amen.

Written by the publisher to the reader, who is your humble friend.

For the Herald of Truth.

A WORTHY EXAMPLE.

By Alice May Douglass.

It is indeed true, as has been said, that the best missionary lives abound in the victorious combination of non-resistance with personal authority. John G. Paton, for example, in the New Hebrides, among brutish Malakian cannibals, came to the point, no one ever dared actually to strike him. Native converts, inspired by him, showed analogous virtue.

And it was said that "One of our chiefs, full of the Christ-kindled desire to seek and to save, sent a message to an inland chief, that he and four attendants would come on Sabbath and tell them the gospel of Jehovah God. The reply came back sternly forbidding their visit and threatening with death any Christian who approached their village. Our chief sent in response a loving message, telling them that Jehovah had taught the Christian to return good for evil and that they would come unarmed to tell them the story of how the Son of God came into the world and died in order to bless and save his enemies. The heathen chief sent back a stern and prompt reply once more. But the former said:

"We come only to tell you about Jesus. We believe that he will protect us to-day."

"As they pressed steadily forward, toward the village, spears began to be thrown at them. Some they evaded, being all except one dexterous warriors, and others they literally received with their bare hands and turned them aside in an incredible manner. The heathen, apparently thunderstruck at these men thus approaching them without weapons, yielded to their plea and received them kindly, and the way for the blessed gospel of Jesus Christ was opened so that to these cruel heathen people the kingdom of God was brought nigh and the love of God showed them a better way."

Herein we see again that the blessed principles of peace, when practically applied by those who profess to be the disciples of Jesus, will gain grand and more glorious victories than the carnal weapons to which men so readily and thoughtlessly apply. The prophet says, "They shall not hurt nor destroy in all my holy mountain."

TIDINGS FROM THE CHURCH AT HOME AND ABROAD

FOREIGN MISSIONS.

India.—American Mennonite Mission, Dhamtari, C. P. India. Stations: Sundarganj, Rudri, Loper Asylum, Balidgahan, J. A. Resaler, Supt.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill. A. H. Lemma, Supt.
Chicago.—Mennonite Gospel Mission, Emerald Ave. and 26th Street, Chicago, Ill.
Chicago.—Hoyne Avenue Mission, Cor. 33d Street and Hoyne Avenue.

Toronto, Canada.—Home Mission, 75 Tate Street. Samuel Honderich, Supt.

Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa. F. D. No. 4. Noah H. Mack, Supt.

Philadelphia.—Mennonite Home Mission, Cor. Amber and Dolphin Streets, Philadelphia, Pa.

Fl. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind. J. M. Hartzler, Supt.

Lancaster.—423 Rockland Street, Lancaster, Pa. Canton.—Mission Home, 1934 East Eighth Street, Canton, Ohio. P. K. Lantz, Supt.

Kansas City.—200 S. Seventh St., Kansas City, Kan. J. D. Charles, Supt.

Argentine, Kan.—BENEVOLENT AND OTHER INSTITUTIONS. Orphan Home.—West Liberty, Ohio. A. Metzler, Supt.

Old People's Home.—Marshallville, Ohio, R. F. D. J. D. Minton, Supt.

Old People's Home.—Oreville, Pa. A. K. Diener, Supt.

La Junta Sanitarium.—La Junta, Colo. D. S. Weaver, Supt.

Kansas City, Kans., Aug. 26, 1907.—To the readers of the Herald of Truth:—Greeting. During the last year, no workers have been living at Argentine, Kansas, where there is a branch station of the Kansas City Mennonite Mission.

Under the circumstances it was not practicable. The growing interest and general condition of the work have made it necessary to again station workers there. The way has opened clearly, and this field is now in charge of Bro. C. A. Hartzler and wife, assisted by Sister Mira E. Brubaker and Sister Sarah Good. Their address now is 833 Strong Ave., Argentine, Kansas. Also please note that since Bro. Hartzler has moved to Argentine he can no longer conveniently serve as treasurer, and all money for the support of the work is to be sent to the superintendent of the mission, Bro. J. D. Charles, No. 200 S. Seventh St., Kansas City, Kansas.

COR.

Strasburg, Penna., Aug. 25, 1907.—To the readers of the Herald of Truth:—Our harvest meeting was held at the Strasburg meeting house on Saturday, Aug. 24th. The brethren Denton Mar-

tin of Ringold, Md., and Daniel Strite of Hagerstown, Md., preached for us, also on the day following, which was the regular meeting Sunday. Bro. Strite spoke earnestly on the text, "I do not know the man." (Math. 26:72), latter clause. Let us not be like Peter, that when trials come we deny Christ and say, "I do not know the man," when he has done so much for us. May God bless the brethren that they may not shun to declare the whole counsel of God. Pray for the church at this place. Although few in number, we feel that we have been richly blessed by these meetings.

COR.

South West, Ind., Aug. 26, 1907.—A reunion of the descendants of Bro. Deacon Daniel Hoover of Harrison township, Elkhart Co., Ind., was held Aug. 22nd, at the old homestead, still occupied as the family residence by Sister Nancy Hoover, widow of Daniel Hoover, deceased. All the children were present, among them Noah S. Hoover, Deacon and Pro. J. W. Christophel, minister of the Yellow Creek Mennonite congregation, and wife, David Hoover the only surviving brother of Daniel Hoover, Jacob Hoover and wife of Canton, Kans. B. L.

Wenver and wife of Washingtonville, Ohio, Daniel Hoover and family of near Wadsworth, Ohio, Dr. J. K. Hoover of Chicago, etc., etc. They enjoyed a pleasant day together amid the familiar scenes and memories of the old homestead, and with all of them it will no doubt be a day long to be remembered. I hope that this reunion may have strengthened each in the better purpose of life and inspired them with a stronger desire to be one with those, who in the great day of the Master's coming, will reunite to no more. Our earthly reunions give enjoyment, and if properly held, will bring with them divine blessings, how much greater, how much grander and satisfactory will it be for all, when in the day of his coming we shall be united amidst heavenly joys never again to separate and to enjoy the fullness of eternal light and joy and peace. Indeed there will be joy and fullness of joy at God's right hand forever more. COR.

Ayr, Neb., Aug. 26, 1907.—The congregation at Roseland, Neb., expect to hold counsel meeting Sept. 8, and communion Sept. 29. Should any find it convenient to be with us at the communion services, we extend a hearty welcome.

On Aug. 8, Bro. C. T. Snyder and Sister Mary Kauffman were united in marriage at the home of the bride's parents, Bro. J. J. Kaufman, near Ayr, Neb. Marriage ceremony by Bro. D. G. Lapp. COR.

Lancaster, Pa., Aug. 24, 1907.—I am a reader of the Herald of Truth for the past four years, ever since my wife's uncle has had his home with us, and I will say I like the paper very much. I often see in it about strong drink and its effects, and I will further say that I think all religious papers ought to publish articles of this kind, for strong drink does more harm against Christianity than all other evils combined. If every church member in the country would not touch, nor taste, nor handle it, it would soon be abolished. I am a worker against strong drink, and a total abstainer. I am tracing the consequences of strong drink through the daily papers and find that three-fourths of the accidents, murders, suicides, etc., come through strong drink. There are also many people, even church members, who say, "I can drink and I can leave it alone." They do not think that if they go into a saloon or other place where intoxicants are sold and take a drink that they are not letting their light shine—that is, the light of the gospel, and the light of a good example, and through their bad example some poor soul looking on may be led into the path of ruin and destruction. Under all denominations we find some who evidently never give this subject a thought. Take a man who never drinks and even does not attend church services, the chances are that he may raise a pretty good family, but where a man is given to drink, and continually hangs around the bar room and saloon it will be almost a miracle if his children will not follow the father's footsteps and become men who will lead wicked and perverse lives, even if that drinking father should be a church member. I could write more, but my story is already longer than I had intended it to be. So by the help of our heavenly father let us all as the professed followers of Jesus, fight manfully against the evils of strong drink. The more christian people will keep themselves from the use of intoxicating liquors the stronger will become the moral tone of the community, and the more christianity will prosper in our land. I send you enclosed \$1.00 for the tract fund. Please send me as many as you can afford of the cards, No. 33, showing the evils of intemperance. Yours for righteousness and the good work of the Herald. May God bless you. COR.

Elizabethtown, Lancaster Co., Pa., Aug. 24, 1907.

—To the Herald readers:—Greeting. Thursday, Aug. 22, 1907, was a day of special importance to many of our Mennonite people in this vicinity. A meeting had been appointed in our meeting-house for the purpose of ordaining a bishop in the place made vacant by the death of the late Bishop Martin Rutt. The importance of the occasion, as is customary in meetings of this kind, induced many brethren and sisters from far and near to meet with us. Brethren and sisters from several counties were present. There were five brethren for whom votes were presented. They were John L. Ebersole, John L. Landes, Samuel Oberholzer, David Miller and Simon Garber. The lot fell on Bro. John Ebersole, who was accordingly ordained to the important office. He resides near Lawn, Lebanon Co., is a brother that is well versed in the scriptures and that has a good report as a man of piety and ability. May the Lord add his blessing and fit him for the important work given into his charge. COR.

Elkhart, Ind., Aug. 30, 1907.—To the readers of the Herald of Truth:—Greeting. The young people's meeting for last Sunday evening, though not so largely attended, was especially encouraging and interesting. The subject under discussion was: "The Good Use of Good Books." The principal talks were given by Bro. C. Henry Smith and Bro. G. L. Bender. Others also ably assisted in the work. The meeting was led by Bro. A. B. Kolb. The subject was used as given in the Young People's Meeting Topics, in the Herald of Truth. These topics as given weekly in the Herald are a great help to the leaders and all others who interest themselves in this work, and I would recommend them to the leaders of our young people's meetings in all our congregations. The daily readings are especially interesting and valuable.

Bro. S. Yoder was called to the County Infirmary on the 30th of August to baptize and receive into membership an inmate of that institution, by the name of James Bennett, who is 93 years old and became much concerned for his salvation. He had a fall recently and fractured his hip. May the Lord strengthen him and preserve him in a living faith unto the end of his days. The wise man gives us wise counsel when he says (Eccl. 12). "Remember thy Creator in the days of thy youth." How few indeed turn to the Lord in their old age! COR.

Dalton, Ohio, Aug. 29, 1907.—To the readers of the Herald of Truth:—Greeting. The brethren of the Swiss congregation, known as the Sonnenberg congregation, near this place, have built themselves a new meeting-house during the past summer, which is now nearly completed, and will be opened for public worship, if the Lord will, on the 15th of September. May the Lord bless the work of the brethren and may the new house be indeed a place where many shall from time to time, rejoice in the sincere worship of Him who has loved us and redeemed us, and by his love and mercy brought us from the ways of sin into his marvelous light. GOR.

For the Herald of Truth.

DID THE MENNONITES OF LANCASTER COUNTY, PA., LEAD A REVOLT DURING THE REVOLUTIONARY WAR?

By C. Henry Smith.

The following letter is found in the Pennsylvania archives, and it is like to know from the people of Lancaster county whether there is any truth in it. The letter is dated June 26, 1777, and written by John Bayley, a county magistrate. It reads as follows:

"The opposition given to the laws by the Dutch, at length hath broken out into open rebellion. They had threatened so much and bound themselves to each other that any constable would not

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go without a guard of armed men. Accordingly on the 25th instant Colonel Lowrey sent and officer and six men with the constable, by order of a magistrate to levy for the fines due by one Samuel Albright who had got intelligence of their coming and got together twelve men and a number of women. Armed with sithes, cutlers and pitchforks. The first stroke given struck one of the guards with a coultter behind his back which split his skull 4 or 5 inches; the rest of the guard thought they were all in danger of their lives, were forced to fire on the rebels, and shot three of the ring leaders, but having no more ammunition but what first loaded were obliged to fire for their lives, till they would get ammunition. Yesterday we got evidence against the twelve that were at the rescue. Likewise 23 more that were in league with them. These three that are shot are of those conscientious people Mennonists who pretend non-resistance and Passive (passive) Obedience and there is about 15 or 20 more of the same sect in the Public school. But I think the greatest part of that sect together with zealous friends (Quakers) are secretly fomenting the whole."

The above peculiar letter appears in the official archives of the county and is quoted by the local historians of the country as a true relation.

I personally think that the writer of the letter confused the "Mennonists," as he calls them, with some other people. Still I would like to know whether any Herald readers in Lancaster know anything about either the facts or traditions of the above quoted incident and also whether any descendants of the above mentioned Samuel Albright are still living in the county, and whether they are Mennonites. Any information with reference to the subject will be gladly received by C. Henry Smith.

216 Prairie St., Elkhart, Ind.

For the Herald of Truth.

SING IT THROUGH.

By J. A. Resler.

Have you ever tried singing through the book? We read books from end to end, why not use our singing books the same way? Of course you have family worship. Do you sing at family worship? It is a good plan to do so. Here we usually sing two pieces each day at family worship. For some time we sang the pieces in order from one end of the book to the other. In that way we have "sung through" the Church and Sunday School Hymnal, the Gospel Hymns Numbers 5 and 6, and Alexander's New Revival Hymns. Now we have some idea of what is in these books. It often happens that singing books are used in a church or Sunday school for some time, the old pieces are sung over and over and then folks get tired of the book and want a new one. If the new pieces were learned, from the old book it would be just as good as getting a new book. Besides it would bring to light treasures of song that would remain hidden if just selections were sung from all parts of the book.

Try singing the book through. Dhamtari, India, Aug. 1, 1907.

For the Herald of Truth.

QUALIFICATIONS OF A MISSIONARY.

Essay read at Bible Reading by Sister Adair Martin.

Thinking that our speakers would have much to say to us in general on this subject, I have conducted my thoughts principally along the line of home and home opportunities to qualify our missionaries. Great thinkers have truly said, "The mother makes the home." Then we as mothers must surely realize that a great responsibility rests upon us.

A little boy whose home is in the city was

asked the question, "What is home?" After thinking a few moments he replied, "Why, home is the place where I sleep, eat my meals and have my washing and ironing done." Is this our highest ideal of home? No! No! Home is a very small portion of heaven on earth and men call it home—where all should be love and duty, peace and harmony, where father and mother find rest after the toil and cares of the day, and the children, when asked, "What is home?" will cheerfully say, "Home is the dearest spot on earth to us, for papa, mamma and my brothers and sisters stay there."

It matters not, be it a mansion or an humble cottage, they can be equally happy.

I feel like saying to the young people who are establishing homes: You cannot afford to do so without inviting God as your most honored guest, for to be born of godly parents is the greatest inheritance a man or woman can have. I thank God today for having had godly parents and if I am qualified for my mission in this world I have become so through them by the grace of God, and not of myself.

I was one in a class of students when our teacher was asked the question, "When is the proper time to begin to train a child?" He very correctly replied, "One hundred years before it is correctly replied."

"To the thoughtless this no doubt sounds ridiculous, but I know that Bible readers will at once see the truth in it. In Deut. 5:9 we read, "The Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generations of them that hate me."

I shall never forget how small and weak and unqualified I felt as I walked out of the tall, stately building, seven stories high, into the streets of the large city, even if I did carry in my hand a small roll of paper, which the authorities of the institution had given me testifying with their signatures "To whom it might concern" that I was fully qualified for my work.

Neither can I forget how happy I was when half an hour later I went to the room I had rented, closed the door and was apparently alone. Why was I so happy? It was my home, the only home I had. My parents were not there; they had already gone to the spirit world; neither were my brothers and sisters there; they were in homes of their own. But the Spirit of God was there, and this was what made me so happy in my little home. I felt like calling in my neighbors and friends to rejoice with me. And this, with many other instances, proves to me that meekness and humility go hand in hand with real, genuine happiness, for does not Christ say, "Learn of me, for I am meek and lowly in heart?"

We mothers sometimes feel as if everything were going wrong and we become ruffled and disturbed; but let us always bear in mind that Christ's life outwardly was one of the most troubled lives that ever lived. Tempest and tumult, tumult and tempest: the waves breaking over it all the time till the worn body was laid in the grave. But the inner life was a sea of glass; the great calm was always there; at any moment you might have gone to him and found rest, and even when the bloodhounds were dogging him in the streets of Jerusalem he turned to his disciples and offered them as a last legacy, "MY PEACE."

We should learn from Christ to live this kind of a life and stand out like huge rocks for Christ's sake, unable to be moved by the little tempests and tempests of this world, and thereby qualify ourselves for our missions here, and at least lay a good foundation in our homes for qualifying our boys and girls for mission work wherever it may be.

If I were to ask one of the children in this audience, "What is a missionary?" I think he would at once say, "A man or woman who goes out into heathen lands to proclaim the gospel." This is right and it sometimes seems to me that is the general thought. We are all missionaries, every one of us, and we have a mission to perform; you in your small corner and I in mine,

and we should be qualified to work somewhere, be it in the home, in the home country, or in the city. We can at least try with God's help to live Christ-like lives and then our children will rise up and call us blessed.

Fairview, Mich.

For the Herald of Truth.

AN ADMONITION.

By a Sister.

My dear brethren and sisters and all readers of the Herald:—I feel myself pressed to write, although I feel my weakness. I wish to admonish and encourage all of us to walk closer to God, as the "perilous days," spoken of by the apostle, are coming upon us; yes, we may say, they are already here. We see now already that the world is full of deceivers and deceptions, practices and theories without number, and men crying, Lo, here and lo, there is Christ, so that it is necessary to take heed, to watch and to pray, and let the Holy Spirit and the word of God lead and direct us in the way of life. We can depend on nothing but the word of God; we know that he will never fail us if we trust in him and ask and desire to be led by his Spirit.

Let us measure up ourselves often by the word of God, that we may become perfectly conformed to his will, that all worldly ambitions and all selfishness may be taken away, for of ourselves we have nothing and are not able to do anything that is pleasing to God, for it is he that worketh in us both to will and to do of his good pleasure. Let us be consistent in our walk and conduct, yet, in all our dealings with our fellow-men, and not, like the scribes and Pharisees in the days of our Savior, strain at a gnat and swallow a camel.

Let us also continue in a faithful, plous and devoted Christian life; not show pity for a time and then grow weary and follow again the perverse ways of sin and unrighteousness, for unless we continue steadfastly in the faith and endure unto the end we can never be saved.

We must also be self-sacrificing, willing to give up all for Christ's sake, willing to endure hardship, willing to do all in our power to bring souls from darkness into the marvelous light of God and lead them in the way of life.

We need also to take heed to ourselves, to keep our tongues from evil speaking; to keep our minds from evil thinking; to keep our hands from evil works, and our feet from walking into sinful paths. I was greatly helped and encouraged by reading the article in the July 25 issue of the Herald on "Sacrifice" by Chas. Doran. We truly take things too easy when it comes to spiritual matters or when our work is for God, while we give much more time and attention to the things of this life, and are very often much more concerned about the perishable things of this life than we are for the imperishable things concerning our eternal welfare. Jesus teaches us to seek first and above all things the kingdom of God and his righteousness.

Let us above all things be concerned for the welfare of our own souls and the souls of others, so that we may be found faithful stewards at the Master's coming.

All over the world men and women are dying in sin because they know nothing of how they may be saved from it. Many of them are seeking freedom from sin by phylacteries and self-torture, by large gifts and bloody sacrifices, but all these methods fail to bring relief or forgiveness. They know this, yet what can they do?

"Missionary," said a stalwart Indian chief to Egerton R. Young, after the latter had been preaching Christ's free offer of salvation, "Missionary, gray hairs are here, and grandchildren are in the wigwam. I am getting to be an old man, and yet I never before heard such things as you have told us to-day. Missionary, I do not want to be rude, but why has the white brother been so long time coming to tell us this wonderful story?"—[Sunday School Times.]

YOUNG PEOPLE'S BIBLE-MEETING PAGE

TOPIC: Use of Spiritual Gifts. I Cor. 12: 1-11. Sept. 15, 1907

EDITED BY A. B. RUTT.

LESSON MOTTO.

Whatever the gift, it comes from God, belongs to him, and can only be used to our benefit when used to his glory.

DAILY READINGS.

- September, 1907.
 9 M.—A profitable gift. I Cor. 14:1-9.
 10 T.—Diversities of gifts. Rom. 12:4-9.
 11 W.—Putting gifts, aggressiveness or what-
 ever it may be called, but while it is a counterfeit
 may deceive men, it can never deceive God.
 12 T.—How to walk in the Spirit. Eph. 4:1-5.
 13 F.—What spiritual gifts manifest. I Cor.
 12:8-11.
 14 S.—All else useless when spiritual gifts lack.
 I Cor. 12:13.
 15 S.—Use of Spiritual Gifts. I Cor. 12:1-11.

A SPECIAL MESSAGE.

All the sounding brass, the tinkling cymbal, all the worldly wisdom, and the selfish benevolence or mercenary sacrifice, with all the hope of salvation, through good works that is in this world, will not take the place of the right exercise of one spiritual gift. There is plenty of noise, commotion, spiritual activity, aggressiveness or whatever it may be called, but while it is a counterfeit that may deceive men, it can never deceive God. Only the use of those gifts which God sends and of which he holds one end as it were, while he gives us the other to use and therefore keeps us in vital touch with him, can be pleasing to him and a blessing to us. That one possession changes every motive, attitude, and character, and every deed toward and every relation with our fellow-men. It is that which distinguishes the brute savage to the gentle, noble humane being that God meant man to be. God has bestowed many and varied gifts upon different people irrespective of their spiritual relation or condition.

For instance, one may have the gift of song to such a degree that he or she can captivate and entrance an audience. The gift is God-given, but it may not be used to God's glory; that is, the one so gifted may not recognize it as such, and use it for selfish purposes. Likewise with spiritual gifts, they may be dormant when God commands that they shall be actively used for his glory. We cannot blame God for bestowing gifts upon us that we may refuse to use, for if we are in the right relation with God we will want to use to his glory all he gives us. We cannot do anything without having something to do it with, that is, some means or power. Now God gives us all these things or makes it possible to acquire them, which amounts to the same thing, and what it is possible for us to attain is our duty to attain, and then he says through his apostle, "Do everything to the glory of God." That leaves positively no room for self or the gratification of selfish purposes. All selfish use of these gifts is a misuse of these gifts and is sinful, no matter how insignificant the deed thus done may be. On the other hand even so small a deed as the giving of a cup of cold water to a disciple in God's name will be recorded in God's book of memory. What wonderful arrangement!

BIBLE HINTS.

I Cor. 12:1. Can we plead ignorance of our duty when Paul draws such special attention to the matter?

I Cor. 12:12. The great spiritual gift is the Holy Spirit. He will guide us into all truth. Gentiles to the true faith and all strangers to the spiritual Israel, not having him for a guide, are easily carried away and tossed about by every wind of doctrine, in which idolatry has always played a large part. Verse 3 forever settles the

place that Jesus occupies in the mind and heart of the believer. The "modern thought" which places Jesus at anything less, places itself outside the pale of Christianity, and Paul would have us clearly understand that fact.

I Cor. 12:4-11. Because A. has not the gifts that B. has, let neither A. nor B. conclude that both or either cannot claim sonship of God. Many forget Paul's specific teaching in verses 4 to 11, and many heartaches, dissensions, jealousies, etc., follow. If this were more generally borne in mind, the Christian church would not be rent into so many warring factions or rival denominations. God has amply provided for all lines of Christian work by these diversities of gifts, and no one man has them all. And God makes it possible for all these gifts to be operative in his church by that other and greatest of all gifts—CHARITY.

Now do you see the close connection between chapters 12 and 13? The gifts of chapter 12 are wonderful and cover the whole field of Christian activity, but of what use are they when charity is lacking? What is the use of preaching or even practicing any line of Christian activity when the gift of charity is lacking? Think of it and of the hideous sin we commit when we leave charity out of mind!

ILLUSTRATIONS.

Spiritual Gifts.

The Holy Spirit is as able to make the Word successful now as in the days of the apostles. He can bring in by hundreds and thousands as easily as by ones and twos. The reason why we are not more prosperous is, that we have not the Holy Spirit with us in might and power as in the early times. If we had the Holy Spirit sealing our ministry with power, it would signify very little about our talent. Men might be poor and uneducated; their words might be broken and ungrammatical; there might be none of the polished periods of Hall, or the glorious thunders of Chalmers; but if the might of the Spirit attended them, the humblest evangelist would be more successful than the most eloquent preachers. It is extraordinary spiritual power that we need. Mental power may, for a time, draw a crowd to the house of God; but it is moral power that brings them to the foot of the cross. Mental power may call forth applause to man, but it is moral power that brings glory to God.

Oh, we know some before whom we shrink into nothing as to talent, but who have no spiritual power, and when they speak they have not the Holy Spirit with them; but we know other simple-hearted, worthy men—who speak their country dialect, and who stand up to preach in their country place, and the Spirit of God clothes every word with power. Hearts are broken, souls are saved, and sinners are born again. Oh, Spirit of the living God, we want thee! Thou art life, the soul, the source of thy people's success. Without thee thou canst do nothing, with thee they can do everything.—C. H. Spurgeon.

Use Your Talents.

There are many warm hearts and willing hands in the world, anxious, eager to do good, yet because they have not the ability to do precisely what they see others perform in walks of usefulness, they are often derided, and sometimes idle. That each person is gifted with power to be useful in some way, let us illustrate by a story which is a true one.

A young lady was heard to say: "I wish I could do something for my fellow-men; I would willingly become a nurse in a hospital, but I have not the physical strength. What can I do?"

A friend replied: "You can sing."

"Yes, I can sing, but what of that?"

"Go to the hospital and sing for the sick."

The idea pleased her. She accompanied a friend who was long used to such visits, and who introduced her by saying to the patients: "Here is a young lady who has come to sing for you."

At the mere announcement every face was aglow with animation, every eye riveted upon her with expectant pleasure. She sang a few songs and as the thrilling notes rang through the apartment, one poor man who had been given up by the physicians as an almost hopeless case, half raised himself in his cot, leaned his head upon his hand, and drank in every note like so much nectar. This effect was repeated. From that hour he began to mend, and finally recovered.

Diverse Administrations.

On her passage from New York to Liverpool a certain steamer broke her propeller shaft, her wheel was disabled, and they expected every moment to go down. On board there were in one cabin several Catholic priests and as many nuns or sisters of charity. They had also a very pious Methodist man. In the midst of the storm the priests were about to administer extreme unction, the last rite of the church, by which all sin is supposed to be washed away. This Methodist had been with them, and to him one of the priests said:

"I feel my duty to tell you that we are about to administer extreme unction for the cleansing away of all sin. I must tell you that you are out of the true church, and that if you die as you are out of the true church you will be lost forever—you will be damned. Will you allow us to administer to you extreme unction, and thus save your soul?"

"Sir," said the Methodist, "I have been down in my stateroom for some time alone, with the High Priest of my profession. I have made a full and unreserved confession of all my sins. He has pronounced absolution from all my guilt. He has administered to me extreme unction. He has assured me that he is ready to receive me. He is mighty to save, and he tells me that he can save to the uttermost all who come unto God by him. He has prepared me for death. I know that my Redeemer liveth. I am ready to have this vessel go down. I ask you if you really believe I need any preparation at your hands?"

The priest was confounded and said no more.

SUBJECTS FOR TALKS OR ESSAYS.

1. Counterfeit religion.
2. Variety in experiences.
3. Gifts without charity dangerous.
4. The greatest of all gifts.

Death of Mr. Milne.—A telegram from Buenos Ayres, dated August 22, 1907, announces the death of the Rev. Andrew M. Milne, during forty-three years agent of the American Bible Society for its LaPlata Agency. Since the establishment of the agency in 1864 Mr. Milne has rendered the very distinguished service of breaking ground and laying the foundations of the Society's permanent operations in all the capitals and in many cities of the ten republics of South America, besides organizing and supervising a most energetic force of colporteurs in a region whose area equals that of the whole United States, including Alaska. He circumnavigated the continent once, crossed the Cordillera ten times, and passed from the Atlantic to the Pacific or vice versa by sea many months. His sales of Scriptures with his own hands are literally to be measured by tons, besides far greater quantities disposed of by his colporteurs.

Young People's Department

For the Herald of Truth.

"DOG DAYS."

By Florence M. Hawkes.

Through the dull, dark hours that day,
 Just above the tree tops away,
 Hovered low the fog so gray,
 Every twig, however slight,
 Dripped with moisture from its height—
 All the world was wrapped in night.

Note the gleam in yonder sky!
 Sunset hour now draweth nigh,
 Slowly from their home on high
 Sunbeams roll the filmy veil,
 Leaving fleeces upon its trail
 Whereon they gaily float and sail.

Life has many a "dog day" hour,
 Stouter hearts before them cower,
 When the future's veil doth lower,
 But the darkest night shall break,
 All life's clouds their flight shall take
 When we to sunset glories wake.

Portland, Me.

For the Herald of Truth.

RELIGIOUS LITERATURE OF TO-DAY, ITS INFLUENCE FOR GOOD.

Essay read at the Ohio S. S. Conference, Aug. 14-16, 1907, by Margaret Rickert.

A modern writer says, "Religion is a life, the human spirit in contact with the divine. Therefore it needs a literature to express its meaning and perpetuate its power." This, brief definition of religion, the mission and need of its literature, lead us to the discussion of the influence its written pages have upon humanity.

God must not necessarily be mentioned that a book may bear a religious influence. The hook of Esther does not contain the name of God, and yet is sacred scripture. The essential is that it contains the spirit of religion. A book that possesses this vital element imparts strength and power to the reader if his soul responds to the spirit of the production.

Time does not lessen the value and richness of the oldest and most profound book, the bible. No other book is so widely current nor so deeply revered. It is studied by rich and poor. In fact, it has influence for all conditions of mankind. "The message of the bible is greatest, not when it is substituted for all books, but when it pervades all literature."

A continuous literature is also necessary. Nations have risen, existed, fallen, and are now practically forgotten, because their literature has not been preserved. Other nations, such as the Greek, the Romans and the Hebrew, have realized progress and greatness. They too have lowered their mast, and yet to-day they live anew in the hearts and minds of those who study their literature. The same is true of Christianity. We have in the bible an excellent expression of religion and its meaning during the various ages from the time of Adam to the birth of Christ.

In every generation lived a man who escaped frivolity. His thought was cast in a serious mould. He saw the people groping in superstition and sin, vainly trying to realize the unfathomable desires of their hearts, and all the while he had eyes fixed firmly on God, and with a burning desire to aid, he opened the message that lifted the people from spiritual slavery into a region of loftier thought where they could see God with a new vision, and get a new conception of the story of simple rectitude. Thus, one by one the books of the bible were produced.

First, the story of the origin of the world was necessary, and then the history of the Israelites was carefully narrated for encouragement and admonition. A doubting age called forth the Book of Proverbs, recognizing God in everything; a wavering age needed the Psalms, glorifying in

paradise for sin and the goodness and mercies of God; an age of distrust brought forth the wonderful books of the Prophets, assuring the people anew of the reality and certainty of God. Christ came and four men conceived it their mission to write the story of that matchless character, around whom history centers and upon whom man's moral and spiritual welfare depends. Paul believed in his duty to establish churches and then send them epistolary messages of encouragement and advice peculiar to their several needs. A little later a spiritual gloom overcame the people, and from their midst arose a man with a vision, and the Revelation, that majestic allegory, was produced, picturing the glories of a new heaven and a new earth so lucidly that it revived the religious spirit of the age.

It is impossible for one writer to comprehend or express the whole of christian truth, yet every great writer has a conviction on a particular aspect of truth, and his burning desire is to express it that others may be benefited.

The burden of the heart of Charles Dickens was to preach the divinity of kindness, while John Ruskin tells of the nobility of service. Longfellow breathes the spirit of hope and courage, while Whitlitter contends that all men are brethren, and that God is Father of all. Did not Christ teach all these lessons?

To-day, as much as ever, christianity needs a literature to express its life, for people need a knowledge of the new experiences of religion. To close this avenue of communication would cause christianity to become stagnant and lifeless.

A modern production, whether its nature be joyous or sad, its ending in triumph or defeat, if it shows me the good as good, and the bad as bad, if it thrills me with an earnest desire to do good and gives me a repulsion for the evil, if it shows me life as it is, and spurs me on in noble endeavor to make life what it ought to be, that is a religious product.

The bible must always remain the supreme text of literature, and it is only when the spirit of a modern production is in harmony with the bible, and when the reader correlates the two, that it serves its greatest purpose.

Bacon says, "If I might control the literature of the household, I would guarantee the welfare of the church and state." Since cheap and sentimental literature has its influence for evil, as mental literature has its influence for its influence as proper religious literature has its influence for good, it would be a glorious day if its parents, especially christian parents, would awaken to the fact that the characters of their children are to a very large degree shaped by the books they read. The erroneous idea that the youth, especially the boy between the ages of ten and fifteen, is but a bundle of soulless humanity, is gradually replaced by a right conception of the child nature. There is a reason for his manner of conduct. He is active, alert and is anxious to do something. He has religion, but keeps it reserved. He is loath to speak about it, for he would not have any one know that he possesses it. And yet if that youth has free access to religious literature suited to his particular need he will find upon it. It will influence invariably the image of his ideal and will gradually help him on to attain his standard of living.

In the home, by the fire-side, in the place where many a man and woman of power and influence have reached their first visions of true greatness.

Church literature is also a means through which great good is accomplished. It communicates different localities, and a knowledge of their existence and efforts to create an interest one in the other. The mission spirit, too, is awakened. The field, conditions and needs are presented through the church paper, and consequently they receive the prayers and support of the people at large.

Other religious literature and papers are also published for the special need of certain workers. The Sunday School owes much of its success to

the help received through the Sunday School papers and magazines. The minister studies his bible, but with the aid of other literature writes especially for his benefit in a way and manner that will appeal to the class of people he is instructing.

The development of young people, both spiritually and intellectually, is essential for the growth and welfare of the church. And the advancement of the work among them depends largely upon the books and papers they read. A paper supplied by our own church, especially for them, would undoubtedly have a great influence in counteringacting evil in that it would supply thoughts that are noble and exalting. The surest way to build strong characters is to create in the youth a love for the literature that will give them the largest conception of christian manhood and womanhood, and inspire them to realize it.

We want a literature that lifts us out of a vacant and pensive mood, that gives us a true conception of the trials and need of man, that introduces us to the sweet influence of the divine, that clarifies our message, that helps us to live a full life, and that prepares us to do our task as noble workmen of God.

Columbiana, Ohio.

For the Herald of Truth.

METHODS OF TEACHING.

By Ella Neer.

All true teaching is of a kind that causes souls to act. Whatever does not cause the souls of the class to become active, is not worthy the name of teaching. It would be impossible to set forth one ideal method of teaching that would be a success in the management of any and every Sunday school class. In fact, there is no such thing as a fixed way of teaching. That which is best for to-day may need some change, so as to be the best to-morrow. All we can hope to do is to speak briefly of different methods of teaching, and to leave it to the tact and skill of the teacher to make choice of the one best suited to his class. Indeed, he may be compelled, from the very nature of things, to combine two or more methods in order to achieve success. After all, successful teaching depends not so much upon the method used as upon the resourcefulness of the teacher.

First we would mention the recitation method. The recitation method adapts itself to the text book plan; it supposes that the lesson is to be handled according to fixed questions and answers. The pupil may be assigned a certain part of the lesson, and when he has prepared his work and recited his part, he feels at liberty simply to listen to the rest of the class while they do as he has done. This is a very good method in some particulars; it aims to cause the pupil to study the lesson before coming to the class. The method is very nearly the opposite of the recitation method, as it transfers the bulk of the work to the teacher, who has especially to prepare the lesson, so as to be able to stand before his class and talk to them about the lesson in a way to interest and instruct them. The lecture method is one that can be used with success in a class of pupils that will not previously prepare the lesson. There are pupils who have neither the aptness, disposition nor time to prepare a lesson well. Such pupils dread the recitation method, for it exposes them and they would rather cut Sunday school than expose themselves. The lecture method avoids all this.

Another method is the conversation method. The conversation method is a sort of compromise between the two former methods. It may be used quite successfully in a class that has previously studied the lesson, for in its use both pupils and teacher ask questions and both enter into discussion of the salient points of the lesson. It can also be used to great advantage in a class that will not previously prepare the lesson, for the teacher can compel the class to study the lesson with him.

HERALD OF TRUTH

Thursday, September 5, 1907.

J. F. FONK and A. B. KOLB, Editors.

Entered March 4, 1903, at Elkhart, Ind., as a second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.
The Herald of Truth, one dollar per year; Russia and Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Writings of Christ to one address, \$1.35 a year.

The Herald of Truth is the organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Frankonia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and N. Kansas.
14. Kansas and Nebraska.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada.
17. Pacific Coast District.

during the recitation. Then the dull pupil is to be provided for. It is often that the dull pupil is slow of speech, slow of movement, failing to understand the illustrations, and taking a long time in which to answer questions. And while he is considered dull, perhaps it is only a physical defect; he is somewhat deaf, or he is near-sighted. The dull child should have our closest study. If he does not hear well, place him near you; if his sight is poor, see that he has a proper place to sit near the chart or blackboard if used. A kind glance, a word of sympathy or encouragement will help to brighten a dull child's face and stimulate his mental activity. Shield the stupid pupil, give him frequent praise, try to prevent the quicker children from branding him as dull or slow. It is a common saying that "order is heaven's first law." Whether this be true or not, it surely is true that when a teacher allows her pupils to be noisy, rude and talkative, she is encouraging in them that which is directly opposed to the very principles she is endeavoring to implant in their hearts. The best way to overcome irreverence and disorder in the class is to make the lesson so interesting that there is no chance for such. From experience, silence has been a splendid plan, better than many words we could have said, and when the talker looked and smiled we always took it for "Excuse me," and the interest was readily regained.

All teaching should be soul touching. Possibly there is no better method than to ask the pupils at the close of the lesson what has impressed them most or come in touch with their souls, and without a reply we know our teaching has not reached them. Let us not adopt the method of thinking that the class has not given their attention, and in an irreverent and husky voice call out, "Who has studied the lesson?"—one of the most improper questions, we deem, that can be asked in any class in Sunday school. It often has been the means of a child telling a falsehood. If a teacher knows his lesson he will readily know if the pupils have studied theirs, or even get help, long before the class has not given their attention. If there is anything in a method, the one to be observed is to stay close to the lesson, if there is but one truth learned from it, for one truth a Sunday means fifty-two truths a year. If each pupil obtains fifty-two truths a year, whatever method has been applied, teaching has not been in vain.

"Glimpses of Europe" are crowded out of this issue. The regular installment will appear next week. Bro. Bontrager gives us a very interesting account of his visit to the home of his ancestors.

HERALD OF TRUTH.

THE WORLD IS RIPENING FOR THE GREAT TRIBULATION.

From a Bible point of view, we have no difficulty in discerning the signs of the times. That the last days spoken of in the Scriptures are upon us, is evident upon every side. Paul speaks of the "last days" as "perilous times," while Daniel pointedly predicts the closing of "Gentile times" as times of great trouble. Jesus, in giving us instruction relative to the days just prior to his second advent, makes special mention of the great physical disturbances that will be in the earth.

The last year has been eventful, because of the great number of "earthquakes in divers places." At this writing, millions are facing starvation, at a period of world-wide prosperity. This of itself is very significant. It hardly seems credible in this enlightened age, that human flesh should be sold as that of beasts; yet these conditions exist in both Russia and China, while pestilence stalks the streets. The destruction of life during the past year has been appalling. Some of the most fearful wrecks on record are of recent occurrence.

These are a few among the many signs of the approaching judgment of the nations.

Gross immorality is on the increase; so much so that steps are being taken by eminent physicians and religious organizations to put down the flash-bores. The practice of secret vice is sending thousands of young men and women to an early grave, while thousands more, broken in health, are tottering on the verge of insanity. The fearful disclosures of our criminal courts give us a little insight into the corrupt state of present-day society. If the lid were taken completely off, the blood would chill in our veins at the sight. While much is covered from our eyes as to the real condition, there is nothing hid from the "all-seeing eyes of the Almighty."

The corruption of our great political bodies, and the subtle workings of the same, are current facts that all the world knows. The graft scheme, that has been worked to such an appalling extent, has been the theme of public discussion for months past. The gigantic trusts that have sprung up in the last few years, crushing the life from so many small firms, are a fulfillment of James' prophecy, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten; your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasures together for the last day" (Jas. 5:1-7).

On the other hand we have the destructive labor unions that destroy the individuality of the members, and bring them under the control of those who are inflamed with the anarchist spirit. The two leading evils in the monetary world at the present time are the money trusts and labor unions, each of which, if carried on fully, would destroy the spirit of individual freedom. This is contrary to the spirit of the constitution of the United States government, and in the end will bring woe and misery.

Another feature of the great apostasy is the disregard for the day of worship. The reverence our forefathers had for the day set apart for the worship of God is fast becoming a thing of the past. During the summer months, thousands of the nominal church members, with the gay and giddy of the world, visit the places of sensual pleasure. All of this goes to prove that the God of the Bible is no longer their God; for if they loved him they would keep his words.

Among the signs of the last days we find the "form of godliness" so prevalent throughout the earth. Experimental religion is not much known, in fact, there is real opposition to "Bible holiness." Only a few are willing to forsake all, and follow Him. A large number of the American pulpits are thundering forth their enmity against some of the fundamental truths of the Bible. Such truths as the coming of Christ, as the word of

God teaches us, are discarded by many so-called Christian people, while it is considered fanaticism for one to claim that the blood of Christ can cleanse from "all sin" (1 John 1:7). All this is in keeping with the spirit of the "last days" Jesus said the time would come when they that kill you think they are doing God's service. The prevailing idea that the world is growing better is certainly false, when looked at from a Biblical point of view, for all these things shall keep "waxing worse" until the end. Man is trying to reform the world and bring it into a high state of morality; but that will never bring it nearer to God; for it is the blood alone that can do this.

Christ says that he will find little faith on earth when he comes, and it is very necessary that those who really are his, spend all their time and energies in "plucking brands from the fire." Therefore let us not waste so much precious time in trying to reform and culture men and women, but let us rather strive to get them genuinely converted to God, for "his coming draweth nigh." [Selected.]

CONFERENCES.

The second annual Sunday school conference of the Pacific Coast district will be held at Albany, Oregon, Oct. 21-24, 1907. All are invited to come and join in a feast of good things.

J. P. BONTRAGER,
Albany, Oregon.

The Western District Amish Mennonite Conference will meet, the Lord willing, at East Union meetinghouse, near Kalona, Iowa, Sept. 18 and 19. Sunday School Conference on the 20th. A cordial invitation extended to all. Kalona is the nearest railroad station, one passenger train going west daily at 9:45 a. m. For further information write to

J. A. BOLLER, Sec.

Sunday School Conference for the Indiana and Michigan Conference District will be held on Sept. 4, 5 and 6, 1907, with the Bowne congregation in Kent Co., Mich. The nearest station is Elmdale, on the Pere Marquette R. R., some twenty miles from Grand Rapids. All interested in Sunday school work are cordially invited to attend.

JOHN EMMERT, Sec.

MISSOURI-IOWA DISTRICT, 1907.

1. Sept. 24 and 25—Sunday school conference meets.
2. Sept. 26 and 27—Church conference meets.
3. Railroad points—Clarence, Mo., Atlanta, Mo.
4. Addresses—John Detweiler or L. J. Johnson, Cherry Box, Mo.

A cordial invitation to all.

J. R. SHANK, Sec.

MARRIED.

Snyder-Kauffman.—On Aug. 8, 1907, near Rock Lake, Neb., by D. G. Lapp, Bro. C. U. Snyder and Sister Mary Kauffman, were united in holy matrimony.

Housser-Smith.—At the residence of the bride's parents, near Markham, Ont., by Pre. L. J. Burkholder, Bro. Ezra Housser of South Cayuga, and Sister Lavina C. Smith, of the Wideman congregation.

Gibe-Sites.—On Aug. 18, 1907, at the residence of the officiating clergyman, near Mt. Joy, La. Co., Pa., by Bish. Jacob N. Brubacher, Melvin Gibe and Lizzie Sites, both of Rabpo township. The Lord bless them in their new relation.

DEATHS.

Miller.—Ella Reed Miller, wife of William Miller, postmaster of Nappanee, Ind., was born in Locke township, April 2, 1860. She died Aug. 2, 1907, aged 47. A. M., 18 D. Her death was caused by cancer, for which she had an operation performed at Goshen hospital on June 18, 1907.

She was the daughter of Andrew Freed, and is survived by her husband, two children, two sisters and four brothers. She was buried on the 23d.

Martin.—Christian Martin was born Aug. 25, 1845, in Alsace, France, came to America in 1878, settled with his parents near Kekin, Tazewell Co., Ill., and was married to Phoebe Nofzinger April 3, 1870. They lived near Hopeville, Ill., until 1875, when they moved to near Garden City, Mo., where he lived until his death, Aug. 16, 1907, aged 63. Y. M., 21 D. He leaves a wife, five children, one aged mother, one brother and many friends to mourn their loss, which we believe was his eternal

gain. Two daughters preceded him to the spirit world. He was a faithful member of the A. M. church from his youth. His death was due to paralysis, terminating in other diseases. He was resigned to the will of God, and his desire in his last days was to read God's word and to pray. Funeral services on Aug. 18, at 2 o'clock, by Bro. C. S. Hauser, and at the Sycamore M. H. by the home ministers, assisted by Pre. Jacob Yoder of Arkansas, where nearly 1,000 people had gathered. Text, 2 Cor. 5:1.

Culp.—Michael Culp was born at Bridgewater, Beaver Co., Pa., Nov. 24, 1812, and departed this life near Lewistown, Mahoning Co., Ohio, Aug. 8, 1907, aged 94. Y. M., 15 D. He came with his parents to Mahoning Co., Ohio, when about eight years of age and lived there to the end of his days. He was married to Elizabeth Knopp, Oct. 6, 1834. To this union were born eleven children, of whom seven survive to mourn his death. Also 58 grandchildren and 68 great-grandchildren survive him. He died of kidney disease and old age. He was a man of vigorous mind and decided opinions, possessed a wonderful knowledge of the word of God and an excellent memory even in his extreme old age. At least four of his brothers lived and died in Elkhart Co., Ind., where many of their descendants still reside. He was buried at the Midway Mennonite M. H. on Aug. 11, where appropriate services were held by David Lehman and A. W. Harold. May the Lord comfort the surviving friends, and we all learn and accept the great and important lesson that though the Lord may spare us to a great age, yet sooner or later the messenger of death will call us to our eternal reward.

Beck.—On Aug. 23, 1907, at the Mennonite Home, Oreville, Lancaster Co., Pa., of a lingering illness, caused by rheumatism, of which she had been an sufferer for about twelve years, Hanna Beck, aged 67 Y., 6 M., 3 D. Funeral from the Home on the 26th. Services were conducted by H. Mack and Benj. Wasser. Text, 2 Cor. 4:17. Interment at East Petersburgh Mennonite graveyard. Sister Beck was a member of the Mennonite church for many years. John Beck, her husband, also died at the Home sixteen months ago.

Hamilton.—Irvin, only child of Bro. Ira and Sister Hamilton, was born near Birmingham, Jackson Co., Kan., July 15, 1905; died near Newton, Kan., Aug. 23, 1907, aged 2 Y., 1 M., 8 D. He was killed by a horse while riding above village.

Funeral was held Aug. 15 at Pennsylvania M. H. Burial in graveyard adjoining. Services conducted by T. M. Erb and D. D. Zook. From Mark 10:16.

Long.—Samuel Elmer, son of Daniel and Jennie Long, was born in Guilford Twp., Medina Co., Ohio, Feb. 6, 1882; died July 30, 1907, aged 24 Y., 1 M., 24 D. Only three years of age when his mother and little brother passed into the great beyond. With the efforts of Bro. Long the family was kept together and later a kind stepmother assisted in providing the needs of the family and was to him a kind mother until death came, which was due to consumption. Earlier in life he was one of the cheerful boys in Sunday school. For several years he was employed in Bartholomew, Ohio, but more than five months before his death he was unable to work. Five days before his death he realized his loss without Christ as his Savior and called for a minister to visit him, when upon confession of his faith in Christ he was baptized and received as a member of the Mennonite church.

He said he realized God's mercy to him in sparing his life so long, and even through suffering to show him his lost country. His suffering was intense, but he was patient and very gently he fell asleep. Funeral services and burial were conducted by J. M. Kreider and N. A. Lind at the Guilford M. H., Text, Rom. 8:38.

McElroy.—Sophia Alice McElroy was born in Stark Co., Ohio, July 12, 1845; united with the Christian church, Feb. 18, 1867, and was united in marriage to Henry J. McElroy, April 23, 1869. To this union were born seven children, five sons and two daughters. Her son Earl preceded her to the spirit world, Aug. 8, 1907, aged 62 Y., 29 D. Besides her children she leaves to mourn their loss her husband, five grandchildren, two brothers, four sisters and one half-sister. Funeral services conducted at the house by John Blosser, assisted by N. O. Blosser. Text, Rev. 11:12.

Groff.—On Sunday, Aug. 18, 1907, in East Lampeter Twp., Lancaster Co., Pa., of a complication of diseases, of which she suffered about a year, Sister Lydia, wife of Benj. H. Groff, in the sixty-sixth year of her age. She was a member of the Mennonite church. She leaves a sorrowing husband, one son and four daughters to mourn her death.

Witmer.—On Monday, Aug. 26, 1907, near Rock Hill, Conestoga township, of a complication of diseases, Bro. Benjamin F. Witmer, aged 84 years. He was a member of the Mennonite church and is survived by five sons. Funeral on the 28th at the Masonville Mennonite meetinghouse.

HERALD OF TRUTH.

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Hymns and Tune Book.—Brethren Church edition of 1872. Published by Benj. Funk and H. R. Holsinger, containing 800 hymns. Price, 25 cents. Violators.—The pathway to mental and physical perfection. A book for every woman. Bound in cloth, 648 pages, 7x10 inches. This book is a special bargain.

Holy Bible.—Polychrome edition, published in parts. This volume contains the Book of Psalms only, is printed in a fine readable type, with colored notes. The book is 7 1/2 x 10 inches, 237 pages. Retail price, \$2.50. This volume with the Book of Psalms will be sent by mail to any address for \$1.25.

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Notes.—Books marked * were not damaged whatever by the fire, but were soiled a little by smoke, although so little that it can hardly be noticed. Such we are going to sell them at these greatly reduced prices.

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Special.—When ordering do not forget to state the name of the second and third books in our first choice of book or books is sold we can send you something else that will be satisfactory to you, without first having to wait for our order.

Send your order now.

Mennonite Publishing Co., Elkhart, Ind.

Bro. Isaac Garber, who with his family was ready to move from Elkhart to Oacoda Co., Mich., and was detained on account of his wife's illness, is now in that place, looking after his land interests and preparing for the family to follow, while Sister Garber is spending a few weeks with her aunt, Sister Anna Weaver, near Goshen, Ind.

Bro. Rufus Stealy and family of Elkhart, Ind., who spent several months with Sister Stealy's parents, Bro. Jacob Culp and family near Halstead, Kansas, several weeks ago returned to their home in Elkhart. They report a pleasant visit with their relatives and also with some of the brotherhood of the Pennsylvania congregation near Newton.

Bro. Peter A. Loewen of Rosthern, Sask., recently sent to the Mennonite Publishing Co. fifty dollars for the suffering brethren in Russia, to be transmitted to the suffering people there. Also transmitted to the suffering people there from A. M. S., \$1.00 and from a sister in Lancaster \$5.00. We shall be glad to forward any amounts thus entrusted to our care. The Lord bless the generous donors.

Charles Doran, with whom our readers have become acquainted through his frequent and well-written articles in the Young People's Department of the Herald, has been spending a number of months in San Diego, California, on account of his health. From a postal received of him a few days ago we learn that he has returned to Washington, D. C., which will be his place of abode for the future.

Bro. E. J. Blough and wife of western Pennsylvania visited with Bro. and Sister John R. Lehman and others near White Cloud, Mich., during the past weeks. During their stay there Bro. Blough held a number of meetings and from there went to Bowne, Kent Co., Mich., where they remained until after the Sunday school conference. Their visit was much appreciated. Sister Blough is a daughter of Sister Lehman.

For the Herald of Truth.

THE LORD IS OUR HELPER.

By John F. Funk.

The Lord said to Israel, "Thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee" (Deut. 15:15).

The children of Israel, like all God's people, had nothing to boast of. They were a great people, and had passed through wonderful experiences, so that they had become honored and respected by the nations who knew them, and even by those who had heard of them. Their fame had indeed gone abroad far and near, but with all this, they should remember that all they had and all they were they had received of God, and indeed as a free gift from his almighty hand.

They were not distinguished for military conquests or for military valor. No grand political achievements had marked their course; no grand inventions had been discovered by them; no great cities had been built; no countries or extended territories had been wrested from their native wilds and subdued and turned into fruitful fields, vineyards and orchards. Even when they had conquered the land of Canaan and driven out and destroyed the heathen tribes that inhabited them, Joshua said, "Thus saith the Lord God of Israel, I have given you a land for which ye did not labor, and cities which ye built not, and ye dwell in them; of vineyards and olive-yards which ye planted not do ye eat."

The Lord appeared to Abraham and told him to leave his kindred, his country, and his father's house, and go into a land which He would show him.

He told him further to live uprightly, walk before him and be perfect—that is, he should live a holy, righteous and godfearing life, and that He would make of him a great nation, so that the multitude of his descendants should be, for number, as the stars of heaven and as the sand upon

the seashore, and that in his seed all the nations of the earth should be blessed.

Through a wonderful train of circumstances and events these descendants of Abraham, in the days of Jacob and Joseph, were brought into Egypt to live there and according to the written word of God remained there in bondage 430 years.

Again, by another train of events, conditions and circumstances, more wonderful even than those that brought them from Canaan into Egypt, the Lord (not they themselves) brought them up out of the land of Egypt. The Lord brought out of the Egyptians until they were not only plagues on the land, but actually urged them willing to let them go, but actually urged them to go and even helped them to get out of the land.

At the Red Sea the Lord divided the waters and let them go through on dry ground, while their enemies he destroyed in the sea. At Marah, where the waters were bitter, he gave them a remedy that made these waters sweet and good. By day he led them by a pillar of cloud; by night by a pillar of fire. He preserved them from becoming footsore, when they had to make long, weary journeys; he preserved their garments from wearing out or waxing old; he fed them with manna, bread from heaven; he preserved them from diseases and the wrath of their enemies, and fought their battles for them when they were attacked. He gave them laws and commandments, judgments and forms of worship; he was with them day and night and supplied all their wants and all their necessities. He led them kindly over the Jordan and gave them the goodly land of Canaan as their own; a land of iron and minerals of different kinds, of fruits and olives and pomegranates, a land that indeed flowed with milk and honey.

Then he commanded them that when they came into their land they should keep his commands and statutes, and not forget their God; faithfully observe all statutes and commandments and diligently teach them to their children, and even bear in mind that all that they possessed and all that they were, all that they enjoyed, was a direct gift to them from God, and this they should carefully and continually bear in mind and not exult themselves, but give God the glory. Yea, they should always bear in mind that they were bondmen in Egypt, and that the Lord with a mighty hand had redeemed and delivered them, not by strength and wisdom of the children of Israel, but by his own almighty hand. The Lord likewise preserve us in humility and help us ever to remember that while we were yet in our sins, Christ died to save us, and all that we have, possess and enjoy is the gift of God—for he is indeed the giver of every good and perfect gift.

For the Herald of Truth.

SOWING AND REAPING.

[An Essay read by Sister Emma Miller at the Bible Meeting at Shore.]

"He not deceived, God is not mocked: for whatsoever a man soweth that shall he also reap; for he that soweth to the flesh, shall of the flesh reap corruption, but he that soweth to the Spirit, shall of the Spirit reap life everlasting" (Gal. 6:7, 8).

In this life every one has a field to sow, to cultivate and to reap, and we will plant it with good or bad seed, and at best we will have some tares among the wheat. If we had no Bible, in the nature of things, this would be true, for we cannot sow without reaping; nor can we fall to reap in kind the crop we sowed. That is, we shall reap the punishment attached to the sowing of evil upon life's field. However shrewd we may be, however we may conclude that God's law has been satisfied for it, nevertheless stands in full force and we shall reap what we have sown, either in kind, consequence or punishment.

Samson was sustained by God's grace to the dying hour, and he died in the faith; but grace could not give back his lost character nor relieve him of the misery of the situation. At all events

the consequences or the penalty of your sins, some time, somewhere, somehow, will be sure to follow you, converted or unconverted. Jacob deceived Esau and received back, at least in part, his reward from Laban. He deceived his father, in order to get Esau's blessing, and his sons deceived him.

Our reaping is always more abundant than our sowing. None can tell what one little seed planted in evil may bring forth in the long run of time. It does not take long to sow wickedness, but it takes much longer to reap it. In fact, the lost sinner, dying in unbelief, never does get through with his harvest. Our sowing ends with this life, but our reaping continues forever. We may reap to a certain extent in this life, but we will reap in fullness only in eternity. When we think of the great difference between reaping the results of an evil life, and reaping the results of a good life, we wonder that people do not pay more attention to the life they live here and sow the good seed well yet there is time.

"Remember now thy Creator in the days of thy youth while the evil days come not." They who seek God early shall find him and they who sow early to harvest certain to spring up in life enjoy the harvest of the evergreen fields of eternity. Then instead of death upon your track, the angel of God will camp round about you, upon the fields of life, and when the sowing and reaping are finished these angels will gather you and your harvest home.

The harvest will surely come to all of us here or hereafter, and the most terrible part of the sinner consists (if cut off in his final unbelief) in having to reap the everlasting shame of his ungodly sowing.

If you have already begun to sow bad seed stop now. To-day already you have sown enough to terrify your soul, could you only see the harvest you are to reap.

Let us therefore strive to sow the good seed so that when Christ shall come with his holy angels to gather his children some may hear that welcome voice, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord." After the reading of this essay, Bro. G. S. Misher gave us an interesting talk at the Bible meeting on the subject, "Should we give up rest hand had redeemed and delivered them, not by strength and wisdom of the children of Israel, but by his own almighty hand. The Lord likewise preserve us in humility and help us ever to remember that while we were yet in our sins, Christ died to save us, and all that we have, possess and enjoy is the gift of God—for he is indeed the giver of every good and perfect gift."

For the Herald of Truth.

A FEW MORE THOUGHTS ON CHURCH PLICATIONS.

By a Brother.

[The following article regarding our publishing interests, written by one of our brethren in the state of Ohio, gives some plain and pointed statements, which we hope all will read with unbiased minds and take no offense. While these plain statements may not be pleasant facts for all, here are, however, many good thoughts and suggestions which we believe will be read with interest and profit. "Prove all things and hold fast that which is good."—Editor.]

For some time I have felt to write on this subject, and as correspondence is solicited I shall submit a few points, hoping that I may not offend any one. I am minded like a ministering brother who labored hard for the welfare of our beloved church. He said, "The Herald is good enough for me. There is no call for the Witness. Two church papers are apt to cause divisions."

But as it is, we have two children's papers, etc., and a large amount of unnecessary expense, inconvenience, confusion and unpleasant feelings. Now the best I know to do is to be satisfied with two papers or consolidate them and call the new one "Herald-Witness" or "Witness-Herald" or some other suitable name, or else kill the one. And if the church should decide to kill one there

would at once be a division of sentiment as to which one should be killed. No doubt both would like to live and do good in this wicked world, and their tenacity is such that they are not so easily killed as some have imagined, who, to their own discredit, have tried it in vain for several years.

If any one would want to enumerate the parties, placed them according to their division of sentiment on the subject, we would have at least not less than half a dozen. There would be the Heraldites, those in favor of the Herald; the Witnessites, those in favor of the Witness; the Herald-Witnessites, those in favor of the two papers. Then there would be those who are in favor of the Herald being under the control and ownership of the church, and again those who are not in favor of the Herald being under control and ownership of the church. Then again those in favor of the Witness being under the control and ownership of the church, and also those not in favor of the Witness being under the control and ownership of the church.

I am somewhat in favor of church ownership, but will be satisfied either way if decisions are made under the counsel of the church at large, in brotherly love and in a spirit of justice to all and without partiality. But when a few brethren put their heads together and plan to start a new paper, without the sanction of the church, because things along the publishing line do not suit them or because the editor of the existing papers has shortcomings and faults and has sometimes made mistakes, but probably not any more than they themselves, any prudent, reasonable and unprejudiced man would naturally object.

Does not such a procedure manifest a spirit more akin to self-aggrandizement, contention and strife than to brotherly love, kindness and the "golden rule" policy?

When people subscribe for a new paper because an agent is around persuading them and telling them that the old paper is going to die anyway, some one could be helpful in doing mission work in the community opening the eyes of the people and stopping the mouths of those who talk and tell what they do not know. Paul speaks of men who preach the gospel of envy. I wonder if some do not preach through the press for envy's sake.

A writer on this subject in the Herald thinks we should all give in a little. I for one am willing to do so. If we all give in as much as belongs to our part to give, matters can be easily adjusted.

In conclusion, I am for peace and union. Let all be done to the glory of God and for the salvation of souls, for the welfare of the church and for our mutual good. Let us not be electioneering and going to all our conferences and using undue influences, making strenuous efforts to have decisions passed in our favor or denouncing certain persons, both publicly and privately, seeking to establish our own righteousness and making up roar and confusion and tearing down when we ought to be building up, preaching the gospel and saving souls.

If we are guilty of such like things, would it not be our duty to "give in a little" more than some others? The man who stirs up strife and contention has no promise. Christ says, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven."

For the Herald of Truth.

A PURE AND UNDEFILED RELIGION IS THE BEST CURE FOR FINANCIAL AILMENTS.

By John Buckwalter.

At the present time there is much disquietude, strife, controversy and divisions among the people of our land in regard to financial ailments. When a country like ours, blessed with all it needs and a free government, is in such a state of excitement, it shows that there is much wrong somewhere.

Some tell us that there never have been such

"bad times" in our land as we have now. But this is a mistake.

Through the years from 1813 to 1818 there were high prices for both land and produce. In Lancaster Co., Pa., farms of 200 acres and over sold for \$200.00 per acre and over. Smaller ones for \$250.00 an acre and over. Wheat sold at the same time for \$2.00 to \$2.50 per bushel and corn and oats sold at proportionately high prices. These figures were about the highest reached during these years; at times, however, they were not so high.

Soon after 1818 a general decline set in and land and produce fell from one-fourth to one-half in value from the figures given above. These facts I obtained from a book written by my father, noted down by him at the time these conditions existed. Under date of Feb. 21, 1821, he says: "This is the worst time that ever was in America for men who are in debt. The money owner has no mercy on the money lender (or on the party who borrowed). The best of men who were in debt, were, by sheriff's or assignment sales, sold out and when it (their assets) did not reach, they were shamed and a bad name given them."

There are exceptional instances coming up and came up in those days in which a pure and undefiled religion manifests itself. I am told of a man who had bought a farm when land was going up, in addition to the one he already had and which he had free of all indebtedness. The additional farm he bought on credit. He had a family of boys growing up and calculated that the sooner he bought when prices were going up the better it would be for him, looking from a financial standpoint. But soon after he had purchased the additional farm, prices began to decline. He had borrowed the money to pay for this farm from three several men.

After the decline in prices had been going on for a while, one of the three men from whom the money was obtained (the one who had furnished the largest amount of the borrowed money) became uneasy and went to consult with the one who had supplied the next largest amount, as to what it was best to do, and between them it was concluded that it would be best to go to their debtor and demand their money. But before they separated they agreed to go and see No. 3 about it. When they came to him and told them what they thought best to do, No. 3 asked them if they needed their money. They said, "No. But the way things have been going it will not be long when our debtor's properties will not bring what he owes us."

"Well," said No. 3, "my religion will not allow me to demand one dollar of my money at such a time as we are in now. I know that it is not worth the rate of interest the paper calls for, and I don't ask for more than it is worth. Indeed, it is not worthy any interest at all as long as produce is so very low, and I ought to be able to do without any until times get better."

This opened the eyes of the other two men, and they saw the difference between a defiled and an undefiled religion. They then returned to their homes and took the same course that No. 3 had told them he would take, and in the course of time they all received back the full amount of their money.

If money owners would generally follow this golden rule when a decline of values sets in, there never would be such a great decline in the value of property. The people who find fault with these lawgivers are often as much in fault of these laws as the lawbreakers. In the days of the prophet Isaiah the Lord told the people that they were hatching cockatrice eggs and weaving spider-webs; that they groped for the wall like the blind and stumbled at noonday as in the night, and yet at the same time he says of this people, "They seek me daily and delight to know my ways, as a people that do righteousness."

Do not the signs of the times look as if the Lord could say the same of our people to-day? "Then the Lord said to the people, is not this the way that I have chosen? To loosen the bands of wickedness, to undo the heavy burdens and let the oppressed go free, and to break every yoke." I once heard a minister say, "Christ's sermon on the mount was the wisest, the purest and simplest law ever given to man." And I agree with this remark. Paul was very careful not to sanction any but a pure and undefiled religion. Peter compared a defiled religion to wells without water, and clouds without rain. Christ taught and demanded a purer and more undefiled religion than the scribes, Pharisees and Sadducees had, yet they claimed to have the strictest and purest religion of the age. To his followers he says: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

I have seen it in print somewhere that some bishops advised their ministers to pray much in private and in public that the Lord would in some way give relief to the people. While this is good advice, would it not be still better if they would have advised them also to watch—to watch over themselves and the people—that they do not transgress the command, "Thou shalt love thy neighbor as thyself"? Obedience to this command would be the best remedy to bring relief to the people. To Saul it was said, "To obey is better than sacrifice, and to hearken is better than the fat of rams; for rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." Let us always bear in mind that the way of the transgressor is hard for himself and causes much harm to his neighbor.

Come, let us reason together. Why are we going out by the hundreds and thousands to hear the great men of our country debate and discuss the different questions and aims as to what causes and what would cure our troubles, and spend large sums of money for the same purpose, when we carry the cause and the cure for them within the garments we wear. Rebellion to the divine law is the cause, and obedience to that same law is the cure.

NOTE—This article was probably written some twenty years ago, but the sentiments and teachings it contains are good in every age and for every people.—Ed.

For the Herald of Truth.

TESTIMONY.

By Lizzie M. Wenger.

"The Lord is at hand" (Phil. 4:5). Praise and thanks be unto Jehovah for his wonderful works to the children of men. For in the Lord Jehovah is everlasting strength. Yea, I will gladly rejoice in the Lord; my soul shall be joyful in my God; for he has clothed me with the garments of salvation for the blessedness of my soul. The apostle Paul exhorted Timothy not to be ashamed of the gospel of Christ, and also put him in remembrance to stir up the gift of God which was by the putting on of his (Paul's) hands; for, says he, God hath not given us the spirit of fear, but of power, and of love, and of a sound mind. Why should we not serve the Lord God while in health? Surely it pays to be a Christian, for then can we say with the apostle Paul, "I am filled with comfort; I am exceeding joyful in all our tribulation." "So that ye come behind no gift; waiting for the coming of our Lord Jesus Christ."

Oh, the realization of God's wondrous works! "As the earth bringeth forth her bud and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations" (Isa. 61:11).

O Lord! "Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The Lord be magnified. But I am poor and needy; yet the Lord thinketh upon me; thou art my help and my deliverer; make no tarrying, O my God" (Psa. 40:16, 17). Praise the Lord, Oh, my soul! Amen.

Farmersville, Pa.

TIDINGS FROM THE CHURCH AT HOME AND ABROAD

FOREIGN MISSIONS.

India.—American Mennonite Mission, Dhamlari, C. P. India. Sundaraganj, Rudri, Lepor Asylum, Balodghahn. J. A. Ressler, Supt.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill. A. H. Leaman, Supt.
Chicago.—Mennonite Gospel Mission, Emerald Ave. and 26th Street, Chicago, Ill.
Chicago.—Hoyle Avenue Mission, Cor. 33d Street and Hoyle Avenue.
Toronto, Canada.—Home Mission, 75 Tate Street.
Samuel Honderich, Supt.
Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa. R. F. D. No. 4. Noah H. Mack, Supt.
Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa.
Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind. J. M. Hartzer, Supt.
Lancaster.—462 Rockland Street, Lancaster, Pa.
Canton, Ohio. P. R. Lantz, Supt.
Kansas City.—200 S. Seventh St., Kansas City, Kan. J. D. Charles, Supt.
Argentina, Kan.—

BENEVOLENT AND OTHER INSTITUTIONS.
Orphan Home.—West Liberty, Ohio. A. Metzler, Supt.
Old People's Home.—Marshallville, Ohio. R. F. D. J. D. Mininger, Supt.
Old People's Home.—Oreville, Pa. A. C. Diener, Supt.
La Junta Sanitarium.—La Junta, Colo. D. S. Weaver, Supt.

Chalfont, Bucks Co., Pa., Sept. 5, 1907.—A few lines from this locality may not be without interest to the readers of the Herald of Truth. Bro. William Clymer, now some ninety-two years of age, just returned from a visit with his sister in Hatfield, Montgomery Co., where he had been staying a few weeks. Bro. H. G. Anglemeyer and wife, of the Blooming Glen congregation in Bucks Co., Pa., spent Sunday, Sept. 1, with the brotherhood in Skippack, Montgomery Co., Pa. COR.

Lima, Ohio, Sept. 3, 1907.—From a private letter from a brother in the Salem congregation in Allen Co., Ohio, we gather the following which will interest our readers:
We have appointed our harvest meeting for next Thursday, Sept. 5. * * * This leaves us all well. There is, however, a good deal of sickness and a good many deaths. We had three funerals at the Salem M. H. last week; one an old sister and two small children. I will try and send you something for the Herald occasionally. Shall be glad to hear from you also. Wishing God's blessing in your work, I remain very truly yours, COR.

Newkirk, Okla., Aug. 27, 1907.—Dear Brethren in the Lord:—Greeting. Bro. George Landis of McPherson Co., Kan., came into our midst on Friday evening, Aug. 9, and on Saturday afternoon we had our harvest meeting, a meeting of praise and thanksgiving for the many blessings the Lord has showered down upon us during the past year. The brother also conducted two services on Sunday which were very edifying. COR.

Chicago, Ill., Sept. 2, 1907.—Dear Brethren:—Greeting. Our Sunday school work is very encouraging at present. Attendance is increasing every Sunday and the interest taken by the boys and girls is excellent. If we only had sufficient teachers to take care of them! I expect to leave to-morrow (Tuesday) evening by boat for Grand Rapids and thence to the Indiana and Michigan Sunday school conference near Elmdale. Trust I may meet some from Elkhardt at the conference. A. M. EASH.

From the Sunday school maintained by the brotherhood near Lewisburg, Pa., which sent \$25 last year for the support of a woman worker in

India, we have information that they propose again to raise the same amount for a woman worker in the foreign field for the coming year. They would be glad to know what has been done in this line by the workers in India. If some of the workers there would have time to write us a few lines for publication with reference to this matter we should be glad to give it to the readers of the Herald.

San Diego, Cal., Aug. 28, 1907.—Your paper, the Herald of Truth, is the most interesting of the many religious papers that come to me. Your correspondent abroad, whose letters you are publishing, descriptive of his travels, writes most entertainingly. I have been over the route traversed by him and enjoy his graphic descriptions of places and people. Please hereafter send the Herald of Truth to me at Washington, D. C., 1716 F. Street, N. W. CHAS. DORAN.

Bloomington, Kansas, Aug. 30, 1907.—Greeting to all Herald readers. A word from Osborne may interest some. We are still holding on to God notwithstanding discouragements. We have Sunday school every Sunday, although the attendance is small. Bro. G. B. Landis of Canton, Kansas, is in charge of this congregation this year and preaches every four weeks, which we appreciate very much. Bro. M. H. Near, wife and daughter left on the 19th of this month for an overland trip to Texas, where he has a farm to look after. They expect to move there. God bless you all. COR.

Manson, Iowa, Aug. 29, 1907.—Dear Editors and Readers of the Herald of Truth:—Greeting in Jesus' name. On the 24th of August Bro. C. J. Garber of Alpha, Minn., came into our midst and remained with us over Sunday. We were earnestly admonished by the brother and the way of righteousness was made plain to us by his earnest appeals. May God bless the dear brother in the good work to which the Master has called him. Yours in the Master's cause. J. C. EIGHT.

Farmersville, Pa., Sept. 2, 1907.—Beloved in the Lord:—Greeting. It is indeed a pleasure to know that the eyes of the Lord are over the righteous and that we may be chosen vessels, purified by the will of God through Jesus Christ our Lord, and ever ready to do good that we may be rich in good works, ready to distribute, willing to communicate, etc. (1 Tim. 6:18, 19).

During the month of August we were again admonished of God through the following ministering brethren, besides our home ministers: At our harvest meeting Bro. D. N. Lehman of Millersville was present and spoke to us from Jas. 2:17. An offering of \$81.00 was made. Those who were with us at our regular services were Bro. John M. Souler of Goodville; C. G. Weaver, East Earl; David Moseman of Lancaster; John L. Landis, Ezra Weaver and Henry Heller. Our Sunday school was addressed by Bro. Moseman and W. Geist, the latter of the Chicago Mission. May we all grow more Christlike, remembering that we are known and read of all men. Be thou an example of the believers in the faith.

Our assistant superintendent at Groffdale Sunday school, Bro. M. S. Graybill, was not able to be with us the past month on account of hemorrhages, from which he has been suffering, but he is improving and we hope God may speed his recovery. We have at present only two applicants for church membership, instead of three, as mentioned previously.

Brethren, "put ye in the sickle, for the harvest is ripe; come, get ye down, for the press is full, the fats overflow, for their wickedness is great. Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of

September 12,

decision" (Joel 3:13, 14). We pray that a series of meetings be held at the Groffdale M. H. in the near future. Brethren and sisters, we also ask an interest in your prayers. God bless and keep us all. LIZZIE M. WENGER.

Columbus, Kansas, Sept. 2, 1907.—To the Readers of the Herald of Truth:—Greeting in Jesus' name. On Saturday, Aug. 24, Bro. Jacob Berkey of Oronogo, Mo., came and labored with us for one week, during which time he preached eleven impressive sermons, encouraging the saints and warning the sinners. May we who are naming the name of Jesus, take heed and trust in God's promises and build each other up in the most holy faith. Although no one came out on the Lord's side, we believe there were some counting the cost. May God bless our dear brother in warning the sinner and spreading the gospel. S. G. SMITH.

Waynesboro, Va., Sept. 4, 1907.—As previously stated, the congregation met at Spring Dale to select brethren for the ministry. Three brethren were chosen. On Sept. 1 ordination services were held. Bro. E. F. Heatwole was chosen by lot and ordained by Bish. Lewis Shank, who, with Bish. L. J. Heatwole, was with us. Also many other brethren and sisters from a distance.

The young brother and his family have the sympathy and prayers of the entire congregation. May he submit himself to God to be used in such a way that the church may increase and God's name be glorified.

Bro. A. P. Heatwole and wife, are spending a week in the mountains, preaching at night at the Mountain View church and visiting the brotherhood during the day. We know it is very encouraging and uplifting to the little flock at that place, and pray that some who need salvation may come to Christ and live. COR.

For the Herald of Truth.

RUTS.

By J. A. Ressler.

Ruts in the road are worn by many wheels running in exactly the same place. They indicate the way to go to some place or other to which many people want to go. In many respects they indicate a safe road to travel on. But they need to be regarded with discrimination and some degree of caution.

I remember that when father first entrusted us boys with the reins he often repeated the caution "Keep out of the ruts." And I remember that the reason for so much caution was not always apparent. Was not the horse continually trying to get the wheels into the ruts? Didn't everybody else use the ruts? If not, how did they get worn? Wasn't the rut the smoothest place in the road? Why did we always have to be starting the new rut for other people? Why couldn't we for a while settle down to the easier plan of following the vast majority?

If everybody were going to the same place and if it were possible for us always to go exactly where our predecessors went, our youthful reasoning might not be so very wide of the mark—at least for a while. But suppose you are settled comfortably in a rut of considerable depth and the horse suddenly is seized with an irresistible desire to avoid contact with an (to him) incomprehensible object at the side of the road, and there is trouble for the stoutest wheels. In one of my earlier excursions on a bicycle I got into a rut. I didn't feel quite comfortable, but I thought I could keep steady until I got on the little bridge just ahead. But the wheel and the rut didn't keep exactly together and I landed head first in a friendly brush-heap in the side gutter. Lucky for my neck that that brush-heap was there.

It may shock Americans to be told it, but it is nevertheless very true, that majorities are not

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always right, but are sometimes very much wrong. It was so in the days of Noah, in the day of Elijah on Mount Carmel, and in the day of Stephen's triumphant defeat. Noah, Elijah, Daniel, Joseph, Caleb, Joshua, and Stephen, Elias and Paul, kept out of the ruts. They were in the minority in their day, but they were RIGHT.

If you're a preacher, keep out of the ruts. The majority of preachers may have certain ways of doing things that may be all right for them, but you are yourself, not the rest of the crowd. Other preachers' outlines and arguments, the stories they tell with such convincing effect, the gestures they use so gracefully may be all right. If you could follow them exactly in every respect it might turn out all right. But some place or other their rut and your discourse will not keep together and the sprawl you make will be as awkward in the eyes of your audience as a fall from a bicycle or the break of a buggy wheel.

If you're a farmer, keep out of the ruts. You can't follow your successful neighbor in every respect and an attempt to do so will result in failure. Look where he went and follow his rut in a general way, if you like, but if you want to meet true success you must make a rut of your own.

And if you are just a common, ordinary mortal like me, take my advice and keep out of the ruts. God made no two faces or forms or characters exactly alike and he never intended that any two people should walk life's pathway in exactly the same tracks. If we keep close to Him in our spiritual lives he has a wonderful way of letting us know just where he wants us to walk and where our particular path in life is. He has marked out the narrow road—narrow, yet wide enough for all the believers in the world to walk on, and yet on that road we must each go as the great Planter has chosen our course—no two exactly alike. Keep out of the ruts.

Dhamtari, India, Aug. 2, 1907.

For the Herald of Truth.

THE NECESSITY OF A PURPOSE IN LIFE.

An Essay read at the Ohio Sunday School Conference, Aug. 14-16, 1907, by Fannie Rupp.

Man is a pilgrim journeying toward the new and beautiful city of the ideal. The law of his life is not that of contentment, but of aspiration. The world is not built for sluggards. Some one has wisely said that the earth is like a road—a poor place to sleep in, but a good thing to travel over.

Men with no purposes in life, with no aspirations, drift through life like dead leaves swept forward upon the current. They are mere creatures of circumstances. A man's success in life is determined by the thing which he purposes to do, or the ideal for which he is striving. Hence the necessity of having a high and noble purpose, one unwavering aim in life, and a resolute determination to live out the purpose of one's creation: "The uplifting of humanity."

This noblest and most beautiful purpose is none other than the purpose of our blessed Master, as he left his throne in heaven, trod the sands of Galilee, endured hardships and persecutions, and finally was crucified, all for the fulfillment of his great life purpose. Just as Christ, while striving to realize his purpose, met with trials and difficulties, so every person, beginning life with a high purpose, while journeying forward, meets on his path trials, envy and jealousy, disappointment and defeat. But the person with a firm conviction that his purpose is right and a strong determination will use these simply as stepping-stones toward the attainment of his life purpose.

A great difficulty among the individuals of this generation is not so much that they have no purpose in life, but that their purposes are many and varied. They have put forth and exhausted their energies on a variety of objects and purposes, instead of concentrating them on one. Buxton has said, "Concentration alone conquers."

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All great movements, all noble achievements have been made possible only by the singleness of some individual's life, purpose and his ability to concentrate his efforts on the same.

Think of Livingstone, and your mind at once wanders back to the heart of Africa, reflecting on the results of the noble work of this man who had his energies bent on the one purpose of evangelizing that country and who could say with Paul, "This one thing I do." Livingstone early exhibited remarkable traits of character. His powers of concentration were cultivated and developed from early childhood. Soon after his conversion, at the age of twenty, as a result of reading missionary literature and by the personal influence of missionaries, he resolved not only to give his earnings but his life to the missionary cause. "It is my desire," he said, "to show my attachment to the cause of Him who died for me, by devoting my life to his service." And from that time his efforts were constantly devoted toward this object without any fluctuations. He made his religion the everyday business of his life and not a thing of "fits and starts."

After seven more years of preparation he was accepted by the London Missionary Society as a medical missionary to China, but the opium war shut him out. He grew weary of waiting, but never faltered in his purpose. By the influence of Robert Moffat, who told Livingstone that he had "sometimes seen in the morning sun the smoke of a thousand villages where no missionary had ever been," he resolutely decided to start toward "the smoke of the thousand villages."

Although Livingstone's biography is a history of narrow escapes for his life, of thrilling experiences, of defeats and triumphs, encouragements and discouragements, he never lost sight of his purpose to "lead the open sere of the world." The invitation to accept an easier position was sacrificed for this. The encounter he had with the lion, which caused him to lose the free use of his arm for thirty years, he bore without complaint. The hardships he endured while trying to open a way to the west coast cannot be described. He had thirty attacks of fever within twelve months, slept on the ground for six months, was poor and ragged, and for years saw no white face; but never did he falter in his purpose. He was determined to open the way for the healing of this "open sere of the world."

It is, however, not history alone that teaches us the necessity of having a purpose in life. Even in nature we may behold and realize the great lesson it teaches us concerning the absolute necessity of having a purpose, a definite purpose in life, and bravely adhering to it until success shall crown our efforts. "The aster has not wasted spring and summer because it has not blossomed," says Beecher. "It has been all the time preparing for what is to follow, and in autumn it is the glory of the field and only the frost can lay it low. So there are many people who must live forty or fifty years before the blossoming time can come; but their lives have not been wasted."

Moses, one of the world's most able leaders, all through the eighty long years of his preparation did not lose sight of his life purpose—that of delivering his people from the bondage of the Egyptians. He possessed the aptitude, perseverance and patience which alone enabled him to attain to the work for which he felt confident the Lord had called him.

Let us reflect: Moses had a purpose. Did he prepare to realize it? Yes, verily, for eighty years. Livingstone had a purpose. Was he prepared? He had seven years of special preparation. Christ had a purpose. Any preparation? Thirty years, and three to accomplish it.

Fellow Sunday school workers, dare we do less? In a world like this, idleness on the part of abled men or women is positively wickedness. It is the devil's opportunity. Idleness is a direct result of a life with no purpose. A woman who recently figured in a scandal attributed her misfortune to the fact that she roomed and boarded

in a hotel and had nothing to do. Alas for these "butterflies of fashion"—these purposeless lives!

"Hail the wrecks that strew life's ocean,
If some star had been their guide,
Might have now been riding safely,
But they drifted with the tide."

Archbold, Ohio.

For the Herald of Truth.

THE BOOK OF GENESIS.

Genesis means the Book of Beginnings, because it gives us the account of the beginning of all things. In the first verse of the first chapter of the Bible we are told by the sacred historian, "In the beginning God created the heaven and the earth."

The author of this first book of the Bible was Moses, whom God had chosen to lead Israel out from the bondage of Egypt into the land of Canaan, which he had promised to Abraham. It is supposed that the book of Genesis was written by Moses while, with the children of Israel, he was sojourning in the wilderness of Sinai.

A further explanation of the contents of this important and interesting book of the divine Word is given by a certain writer as follows:

"Its purpose is to inform Israel of their early history. It is characterized by its historical brevity. No other book contains so much fair, impartial, comprehensive history in so small a volume. It covers a period of 2,369 years. It is the great stage upon which history repeats itself; the letter from which volumes have been written; the great plan of redemption in the embryo state; the acorn from which has grown the great tree of life; the spring which feeds the river of life; the page—the mysterious page which God so beautifully unfolds in his fuller revelation. The key-word is 'Blessing'; the key-verse, 'And in thy seed shall all the nations of the earth be blessed.'"

"The book naturally falls into five parts: (1) From the creation to the flood; (2) from the flood to the call of Abraham; (3) age of Abraham; (4) age of Isaac and Jacob; (5) age of Joseph."

"It contains accounts of the original innocence and fall of man, propagation of mankind, rise of religion, general defection and corruption of the world, deluge, repopulation, distribution, call of Abraham, and God's covenant with man."

"After the origin of the Adam and the Eve, and a laborious genealogical register, it gives beautiful biographies of Abraham, Isaac, Jacob and Joseph."

"Its perusal shows the universe as the sphere of redemption, man as the subject for redemption, the revelation of God as the starting point of redemption, covenant between God and man as the organization of redemption, and the chosen nation as a repository for redemption."

The above is a brief summary of the different subjects embraced in the teachings of the book of Genesis. Many persons, otherwise devoted Christians, seem to see no beauty, no blessedness in the Old Testament history of the dealings of God with his people in the earlier ages of time.

I knew a dear brother who always expressed his regrets when the Sunday school lessons were taken from the Old Testament, but in looking over the above carefully, we can readily see what points of interest and what lessons of greatest importance and edification there are bound up in the brief history given, and the more we study these ancient teachings of Moses in connection with the New Testament Scriptures, the more grand and beautiful, the more interesting and uplifting to our souls, do they appear. All scriptures are given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness."

"Yes, sweet Bible! I will hide thee
Deep, yes, deeper in the heart;
Thou through all my life wilt guide me,
And in death we will not part!
Part in death? No, never, never!
Through death's vale I'll lean on thee;
Then in brightest worlds, forever,
Sweeter far thy truths shall be."

YOUNG PEOPLE'S BIBLE-MEETING PAGE

TOPIC: THE WIDOW'S Mite. Acts 9: 36-39. Sept. 22, 1907

EDITED BY A. B. RUTT.

THE LESSON MOTTO.

IT IS MORE BLESSED TO GIVE
THAN TO RECEIVE.

DAILY READINGS.

September, 1907.
16. M.—Giving for show. Luke 18:9-12.
17. T.—Giving for gain. Luke 14:7-14.
18. W.—Wicked giving. Acts 3:1-11.
19. T.—God's way of giving. John 3:16.
20. F.—What a boy gave. John 6:5-14.
21. S.—Sharing the last crumb. 1 Kings 17:8-16.
22. S.—The Widow's Mite. Acts 9:36-39.

A SPECIAL MESSAGE.

In these days there is much trumpet-heralded philanthropy. Not only does the right hand know what the left hand does, but the whole world is invited, through the newspapers, to witness the philanthropy of certain men whose methods of getting gain hurt their consciences to the extent that they want to atone for their robberies and save their consciences by large gifts. But is not another sin added to the individual, when this much-advertised kind of giving is indulged in? Not all munificences are bestowed for this purpose or in this spirit, but much is; so much indeed that the true spirit of giving is almost lost sight of. So much is said in excuse of the showy kind of giving that Christianity is beginning to forget God's way of giving. No doubt much is given to-day of which the world knows nothing. But the world does know that watered seed stock and high-priced kerosene alone have made certain gifts possible. The people have paid for the gifts and who gets the glory? Certainly God does not. We cannot give to God's glory when we have selfish purposes in view with our giving. Let us give to help men, for God's glory, and with no thought, or plan to draw praise or gain to ourselves, more than God's blessed approval, and that can be gained only when we give unselfishly, unostentatiously, and cheerfully.

BIBLE HINTS.

Acts 9:36. True almsdeeds are always to be admired, because of the beautiful spirit that directs them. Dorcas was very probably not a deaconess, or specially appointed to such work. She just did it out of her true goodness of heart. We need not wait for special appointment to do Christian service. God has work for every one. When he appoints we are clothed with real authority to labor for him. And the field in which Dorcas labored is so large that all may find opportunity for service. Oh, not opportunity for glory and fame, but opportunity for that which is far better—the opportunity to help our fellow-men and bring glory to God.

Acts 9:37. The best people are not exempt from death, and some, when it serves God's purpose, suffer much, even the martyr's death, but God takes care of the soul.

Acts 9:38, 39. Why call Peter? Had they any thought that he would raise her from the dead? Hardly. But he could speak comfort where all were mourners. Dorcas, which means Gazelle, was swift on errands of mercy. All had been helped by her, and all mourned her death. Possibly they sent for Peter before Dorcas was dead, and as he had cured Eneas, could he not cure Dorcas?

Acts 9:40. As yet none of the disciples had raised the dead to life. The Lord must have revealed the divine purpose to Peter, and so, while it was not wrong for the widows to mourn over

their beloved dead, it was far better that they should go out, even though Peter may have seemed rude, for Dorcas alive was worth more to them than Dorcas dead. How often we mourn over conditions around us when perhaps we ought to make room for the agency or power of God to work! Dorcas was dearer to the saints and widows than all the rich Pharisees, sanctimonious priests or learned scribes. She had given herself to them. It was but a mite of what they might have given, but her loving heart had gone with every gift. Why is it that Jesus is so dear to us? Why is it that unselfishness is such a priceless treasure?

ILLUSTRATIONS.

The Glory of Doing Good.

In the city of New York is a woman who has plenty of money and relatives that spend their days in pleasure revels. But she has turned her back upon the follies of fashion and social frivolities, and is devoting her time to the relief of human suffering and misery. She loves her Lord and her fellow-men, and uses her money as a gift from God for the benefit of humanity. She is but a steward of God's gold and a handmaiden of God. But while her money relieves many a want, her presence in the sick chamber or the hotel is often so much more appreciated. She is an angel of mercy. She has rejected titles and honors, and prefers to be just "Miss Anna" to the thousands who need her. Good hies such noble lives and increase their number everywhere!

Pigalle's Alms-giving.

Pigalle was a man of great humanity. Intending, on one occasion, to make a journey, he laid by twelve pounds to defray his expenses. But a little before the time proposed for his setting out, he observed a man walking with strong marks of deep-felt sorrow in his countenance and deportment. Pigalle, impelled by the feelings of a benevolent heart, accosted him, and inquired, with much tenderness, whether it was in his power to afford him any relief. The stranger, impressed with the manner of his friendly address, did not hesitate to lay open his distressed situation.

"For want of ten pounds," said he, "I must be dragged this evening to a prison, and be separated from a tender wife and a large family."

"Do you want no more?" exclaimed the humane artist. "Come along with me; I have twelve pounds in my trunk, and they are all at your service."

The next day a friend of Pigalle's met him, and inquired whether it was true that he had, as reported, very opportunely relieved a poor man and his family from the greatest distress.

"Ah, my friend!" said Pigalle, "what delicious supper did I make last night upon bread and cheese, with a family whose tears of gratitude marked the goodness of their hearts, and who blessed me at every mouthful they ate!"

The visit of Jesus into this world, and the visits of his saints to the homes of the lowly of this world, have brought more wealth of joy and happiness than "all the wealth of Ozymor or of Ind."

Nathaniel R. Cobb's Covenant.

Nathaniel R. Cobb of Boston, a benevolent Christian gentleman, was one of a few who recognized God as the Oliver of wealth, and believed in the duty of using that wealth for the glory of God. Having seen the evils that come of settling the heart on property, and making a god of this world, Mr. Cobb, in early business life, drew up a covenant to bind himself to a proper distribution of his gains, before large fortunes should blind his eyes or corrupt his principles.

In the year 1821 he executed the following document, which was faithfully adhered to:

"By the grace of God, I will never be worth more than fifty thousand dollars.

"By the grace of God, I will give one-fourth of the net profits of my business to charitable and religious uses.

"If I am ever worth twenty thousand dollars, I will give one-half of my net profits, and if ever I am worth thirty thousand, I will give three-fourths; and the whole profits after fifty thousand. God help me or give to a more faithful steward, and set me aside.

"November, 1821. (Signed) "N. R. COBB."

Thus, at the age of twenty-three, this Christian young man guarded his soul against the corrupting influences of wealth and set an example that was not lost on others. At one time, finding his property had increased beyond fifty thousand dollars, he at once devoted the surplus of \$7,500 to a Christian institution for the education of Christian young men. To this fund he added on several occasions at least twice that amount. He died at the early age of thirty-six years, but by the blessing of God, by his systematic plan of beneficence, he had given over \$40,000, beside the \$50,000 which his resolutions allowed him to possess. The blessedness he found in giving was only surpassed by the glorious presence of God when near death. His dying words were worthy of the said, "Within the last few days I have had some glorious views of heaven. It is indeed a glorious thing to die. Nothing can equal my enjoyment in the near prospect of heaven. My hope in Christ is worth infinitely more than all other things. The blood of Christ. The blood of Christ. None but Christ!"

PERSONAL THOUGHTS.

I have not much, but can I not, with Peter, give as I have, in the name of Jesus?

The little boy's mite of loaves and fishes, in the hands of Jesus, fed five thousand; our mites may be similarly blessed.

Better a cottage with contentment than a castle with contention.

Every deed of love in the Master's name is a treasure laid up in heaven; every opportunity neglected, every wilful disobedience, is a treasure of wrath laid up against the day of wrath (Rom. 2:5). Let us enrich the moments of time.

SUGGESTIONS TO LEADERS.

There are many Scripture passages bearing on this subject. A number of these might be assigned to different persons in the meeting. Among the appropriate passages are Mark 12:41-44; 2 Cor. 8:12; Eccl. 11:1; 2 Cor. 9:7; Acts 3:6; Luke 6:38, etc. Do not let the idea prevail that the Lord is satisfied with trifles, though sometimes trifles are trifles, but he is entitled to all. The subjects on giving and on robbing God brought out the fact that God wants and is fully entitled to our very best. Continue on the line of that thought. The world needs teaching, needs conviction on the subject. Select hymns as far as possible in harmony with the subject. One or two on consecration will be appropriate. Let there be a number of short impromptu talks beside the regular talks or essays.

SUBJECTS FOR TALKS OR ESSAYS.

1. The joy of giving.
2. How millions can be made mites.
3. How mites can become millions.
4. How much can I give?

Young People's Department

Instead of making Sunday a day of rest and religious worship, the inclination among so-called respectable society seems to be more and more to make it a sin-day.

Bro. J. B. Bontrager speaks this week of his visit to the hall where the barbarous relics of the age of persecution are stored. A thrilling description of how the headquarters of this iniquitous Inquisition instituted by the Spanish bigot Torquemada was destroyed is given in our Family Almanac for 1908, now being prepared for the press. But all description and imagination must be tame compared with the terrible reality. Thank God that those days are past.

The famous Norwegian composer, Edward H. Grieg, passed away on the 4th of September. Although of Scotch ancestry, he was thoroughly Norse in sentiment, and his music was remarkably original. Many of our young readers are no doubt familiar with his "Landkennning" (Recognition of Land) and "Der Normannenzug" both of a style of music as beautiful in rhythm and harmonic effects as in originality of conception and treatment. By many he was considered the best composer of his time. He has left the musical world richer and better for his work.

King Edward of England is credited with many acts as a monarch that are highly commendable and exemplary. Entering a restaurant on his recent trip abroad in company with part of his suite, he heard some indelicate songs sung by a Viennese company that had been hired to entertain the guests. His majesty, after listening to hear the nature of the performance, walked out as a protest against such form of amusement. He was followed by his party and all the Americans and Englishmen present. The king, generally very polite in his expressions, called the performance "horrible and appalling." The proprietor was deeply chagrined, but who does not commend the king for his quiet but forcible protest against the vulgar things that some people call amusement?

Better settle up before you settle down. There is nothing many in the idea that a young man must sow his wild oats before he settles down in life. The idea originated in the brain of a moral weakling in the service of Satan, for the Lord's command through the wise man is, "Remember now thy Creator in the days of thy youth before the evil days come." So it is a young man's first business to settle matters with God. "Seek ye first the kingdom of God." Settle up, on an account with the bank of heaven. Rust and robbers can not reach its treasures, and the gates of hell shall not prevail against it. The blood of Jesus Christ is its inexhaustible reserve fund and capital, the only asset that will avail in the day of judgment when all books will be closed.

Can I not give my mite in more ways than in money? A noted minister once said to a poor old widow who expressed her wonder to him that she was permitted to live, as she could not do any more good: "You are doing a great deal of good; you help me preach every Sunday." She was greatly surprised, and inquired how it could be. "In the first place," said he, "you are always in your seat on the Sabbath, and that helps me; in the second place, you are always wide awake and you look right up into my face, and that helps me; and in the third place, I often see tears running down your face, and that helps me very much." Bro. J. S. Coffman used to say that a single really attentive hearer was a great help. Others no doubt are helped in the same way. What a help to the preacher when all are really attentive! Perhaps in this very way the preacher could be made instrumental in saving many more souls.

The editor had the pleasure of attending the Elkhart County Teachers' Institute at Goshen last week. It was a week of good things. Prof. Dimon H. Roberts of the Normal College, Ypsilanti, Mich., and Pres. Frank Clare English of Moore's Hill College were the principal instructors. Their work was of a superior order. The exercises of every day were preceded by morning devotions. Among the subjects treated were, "General Aim of Education," "The Grades of Civilization," "Principles of Education which need Attention," "The Teacher and the Social Problem," "Pedagogical Methods of Bible Characters," "The Methods of Jesus, the Master Teacher," "The Possibilities of a Man." Some of the lectures were veritable sermons. Such institutes are not only a credit, but a great benefit to a community.

For the Herald of Truth.
GLIMPSES OF EUROPE.

By J. B. Bontrager.

XII.

My first week in Munich was spent visiting the objects of interest that attract the eye of the stranger. Not without reason are the Bavarians proud of their capital city, for in it one sees beauty, progress, splendid architecture, fine art and marked educational facilities. The extensive parks and pleasure gardens are well kept and are attractively adorned with historical monuments. The streets are clean and well paved. Here women do the street sweeping, take care of garbage, saw wood, carry brick and mortar and do other work that some of their men do not do. The street cars of Munich are similar to our own. Their cars are all of stone and brick; and for buildings are more than five stories in height. The more notable of these are the Royal Palace, including the old Palace. Here are some excellent frescoes by Schnorr and other German artists, and the sculpture by Schwanthaler is equal to that of the Italian masters. The Royal library is an elegant edifice, containing more than a million volumes. The picture galleries are the old Pinacothek and new Pinacothek, "both great treasures of ancient and modern art," and the Glyptothek, a collection of ancient sculpture containing many of Canova's works; also those of Thorwaldsen and other modern sculptors. "The Bavarian National Museum is one of the largest in the world, illustrating the progress of civilization and art." Here I saw the ancient and original weapons of torture used for torturing criminals, heretics, etc., and especially those used during and after the Reformation. There were two "Potters" or racks, two needle chairs, helmets made for inhaling fire, stocks, chop-wheels, Spanish loops, stake and chain, swords and blocks and many other barbarous implements of torture. I have known of some of these through family tradition, as my mother's parents lived only twenty kilometers from this city; therefore these things appealed to me very seriously. I am truly grateful that it is my privilege to live in this twentieth century when mankind is beginning to recognize the value of the precepts of love, peace and good will that the older church patriarchs upheld, and which, moreover, are the express statements and living principles of our Lord and Savior Jesus Christ.

There are many fine churches in this city. Although all are beautiful from an artistic standpoint, all but one are of Gothic style, the one exception being a model of Roman Basilica. There is a large university here that is attended by students from all parts of the world; also a Polytechnic school and other minor but excellent institutions of learning. Since my return home there has been founded in Munich an American school, the faculty in which is to be composed entirely of teachers from the United States, and our methods are to prevail. Munich being the choice of all the European cities on account of its location and because of its art treasures, its historic environment, etc.

At the end of my first week I had become somewhat German, and was beginning to feel confidential toward my fellow-boarders who seemed to be ever respectful toward me and who were always ready to offer any assistance and information that I had occasion to desire or need. Especially do I remember a Dr. Carol, who so kindly assisted me in finding the location where my maternal grandparents lived. I, of course, had some German papers in my possession with their own official seal stamped thereon, bearing the date of 1826, as a guide. I was told to call on the "Buergermeister" and the priest of the "Gemelnde" (parish) for information. After a few hours' ride by train I reached a small village and was told I had an hour's walk to my destination. I was now in the country, and the people spoke a dialect that I did not understand readily, but I reached the home of the Burgomaster and presented my papers and my wants and inquired if there were any one by the name of Hege living in that community. The Burgomaster was a typical German, and I was to him a curiosity—the first native American he had ever seen. After he had gone over my papers he told me that there were at one time people living there by the name of Hege, but that they had all died or moved away. He said they were "Taeufer oder Mennoniten." The last one, he said, died in 1903. After thinking for a few moments his wife said there was one lady still in their vicinity. I went to the village hotel, intending to remain a few days that I might obtain further information and learn the customs of the German peasants. I secured a room for fifty pfennig (about twelve cents in our money), well furnished and clean. In a few hours it seemed all the village had learned that there was a distant stranger "in their midst," and I thought they all came to see me; even the school children gazed at me and spoke of my gold-crowned teeth, but always in a very deferential, respectful manner. On the following Sunday a neighbor of my distant relative told me that they had already heard of my arrival, and that he would gladly accompany me to their home, which courtesy was highly appreciated and gratefully accepted. After a walk of about an hour and a half, we came to a simple German home, where I was cordially received and where I at once recognized a face almost a counterpart of one of my own mother's sisters (Mrs. Elizabeth Hege Mat. deceased, of Millersburg, Ohio). She had been an orphan child and knew very little of her kinfolk, but told me that there was a Mennonite minister living only a few hours' walk from there, who would be able to give me any information I desired.

It was now New Year's Eve, and we all made arrangements to go to the watch meeting. It was over an hour's walk, cold, and the ground was covered with about six inches of snow. The company increased as we went along, and all seemed happy in their simple way of enjoyment. After a delightful tramp through field and forest over an old road that was built partly by the Romans and that led through romantic scenery, we reached the Protestant church. The edifice resembled the Catholic churches of this country except that the image of the Virgin Mary was absent. We were all presented with a candle, so that every worshiper had his own light. There was no fire nor other artificial heat in the church, so there was no need for a cloak room. We heard a splendid, scholarly sermon by a young minister, which I appreciated highly. There was a pipe-organ, and the singing of the great old hymns by the entire congregation was really inspiring. On our return I was reminded of our fourth of July "celebrations," as the boys were firing blank cartridges and using other explosives, and at the first hotel all the people stopped for refreshments. Here the older people soon left for their homes, while the younger set were having a good "German" time, with little concern as to the time of night. In this respect they were not unlike some of our American young people.

I returned to my temporary abode in Munich greatly pleased with the interesting observations

Gist of the Lesson.—Torrey. A book for the vest pocket, in leather binding. A concise exposition of the International Sunday school lesson for the year 1907, by R. A. Torrey. An excellent little work for both teachers and older pupils. Regular price, 25 cents. We have a small lot still on hand which we will close out at 20 cents until our supply is exhausted.

Bible Picture Book for Children.—By A. B. Kolb. An instructive book in easy reading, especially adapted for the little ones. Illustrated. Beautiful lithograph cover. A very suitable book for small Sunday school pupils. Price, 10c; per dozen, \$1.00. This book is also printed in German in four different numbers. Price the same as the English.

Biographical Sketch of Bish. Christian Herr, of Lancaster Co., Pa., by John F. Funk, containing also a collection of hymns in German, written by himself. Paper cover, 10c; per dozen, \$1.00.

Biographical Sketch of Pre. John Gell (of Bucks Co., Pa., where he preached 55 years), by John F. Funk. Paper cover, 5c; per dozen, 50c.

Catechism (Mennonite), presenting the principles of the Mennonite faith, in short questions and answers. New edition (1905). Paper cover, 10c. Printed also in German at same price.

Christianity and War.—A sermon setting forth the inconsistency of carnal warfare, by J. M. Breneman. 50 pages. Paper cover, 10c.

Confession of Faith and Minister's Manual, containing the Confession of Faith adopted at Dortrecht in 1629, the Shorter Catechism—forms for Baptism, the Lord's Supper, Marriage, Ordination of Bishops and Ministers, Funeral Lessons, Texts, etc. 128 pages. It is valuable to both ministers and members, and especially intended for applicants for church membership. By John F. Funk, assisted by J. S. Coffman. Paper, net, 10c; cloth, 25c; flexible leather, 50c.

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The Story of Christ's Passion.—Told and explained by E. E. Ottorp. Volumes 1 and 2 are now out. Part one gives an account of the Passover and Gethsemane; part two gives the story of Christ before the priests and Pilate. 320 pages bound in cloth. Coarse print. By mail, prepaid, \$1.50.

The Mennonites.—Their history, faith and practice. A valuable and comprehensive little work. Paper. Price, 10 cents.

Into the Light.—The story of a boy's influence. By Eben R. Rexford. A most excellent story for young people, proving the golden value of utter selflessness and non-resistance in a life for the good of others. The book is supplemented by an interesting description of the famine of India, by Helen Frances Huntington. 100 pages. Cloth, 45c; paper, 25c.

Jan Harnsen, the poor orphan boy of Holland. A very touching, religious story, which every boy and girl should read. 14 pages. Price, 5c; per dozen, postpaid, 45c.

Journeys of Jesus and His Twelve Apostles.—By A. D. Craiker. Sixth edition. A chronological geographical and topographical history of the journeys of Jesus and his disciples in Palestine. Contains 700 large octavo pages, and over 100 illustrations. A most valuable help to ministers

and Bible students. Fine cloth, plain edges, \$2.25; leather (library style), sprinkled edges, \$3.25; half morocco, gilt edges, \$1.75.

The Ten Commandments.—We have a beautiful card, 9 1/2 inches, with the Ten Commandments printed in gold and a nice gilt border, to hang on the wall and have them constantly before the eyes of those in the room, or it would make a nice reward for the children in Sunday school who commit them to memory, or as a reward for whatever the teacher might choose to reward them for. These will be sent to any address for 40 cents a dozen. For single copies, 5 cents each. We desire to call the attention of Sunday school teachers and superintendents especially to this offer.

"What Think Ye of Christ?" is a book newly translated from the German and is from the writings of Betzler. It is one of the best we have read for a long time. The book is published in octavo size, 5 1/4 x 8 inches, nice large print and contains 102 pages, strong paper cover. Price, 50 cents by mail. Those who wish to read a real substantial gospel exposition of the life, character and office of the Son of God on earth should not fail to get and read this book. It will give you a clearer and right into the oft repeated question, "What is Christ to us?" Send for a copy.

The Red Telephone, or, Tricks of the Tempter Exposed, being messages from the underworld of sin and how they are answered. A book portraying the grave dangers found in the various walks of life; the pitfalls and methods of escape, a pamphlet of forty pages, signed by a warning note to save young men and women from wreck and ruin. Profusely illustrated, cloth, large print, large octavo size, 128 pages. Regular price, \$1.50. present stock, 75 cents.

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THE WORDS OF CHEER.

Our Sunday school paper, the Words of Cheer, has been before our people now for so long a time that we need not stop to tell our readers what it is. This much, however, we will say: It has been published for thirty-two years and is continually gaining strength and patronage among the people who read it. It is a paper that is full of interest to all. The children, the young people, the fathers and mothers, the grandfathers and grandmothers, all like to read it, because the reading is interesting and edifying to all, and besides, it is kept clean and free from all that can in any way be objectionable to the most conscientious Christian, and for this reason it should be found in every Mennonite home, and especially in every home where there are children or young people. Now we have a special offer to make, one that should count with everybody:

1. We will send sample copies free to any one who will send us his or her name and address.
2. Any boy or girl who will send us three new subscribers with \$1.50, will receive a copy for one year free as a reward for his work.
3. Any one who will send us 75 cents will receive a copy of the Words of Cheer for one year and as a premium with the same we will send him a fine picture of the crucifixion of Jesus Christ, 14x28 inches in size, printed in colors. This picture cannot be bought anywhere for less than \$1.00, while with the Words of Cheer you will get it for 25 cents. You should not fail to avail yourself of this rare chance.

Mennonite Publishing Co., Elkhart, Ind.

The Herald of Truth SPECIAL OFFER

The Herald of Truth from now till Jan. 1, 1908, for 25 cents.

Herald of Truth and Words of Cheer from now until Jan. 1, 1908, for 35 cents.

Herald of Truth from now until Jan. 1, 1909, for \$1.15.

Herald of Truth and Words of Cheer from now until Jan. 1, 1909, for \$1.40.

In addition to the above we make herewith the following offer: Every person who pays \$1.25 will receive the Herald of Truth for the year 1908, and as a premium with the same we will send him a beautiful picture of the crucifixion of Christ, 14x28 inches in size, printed in colors. This picture is one of the most valued pictures of its kind, and the author of it spent years in producing it. This picture cannot be purchased anywhere for less than \$1.00, but in this deal we will give it to our subscribers for 25 cents. New subscribers who send for it now will receive the paper from this time until Dec. 31, 1908. This chance should not be missed. Send for it early. Address, Mennonite Publishing Co., Elkhart, Ind.

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Published Weekly.

ELKHART, IND., THURSDAY, SEPTEMBER 19, 1907.

Vol. XLIV. No. 38.

NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

EDITORIAL NOTES

The Holmes County Sunday School Meeting will be held at the Martin's Creek M. H. on Saturday, Sept. 21, 1907. An interesting program is before the meeting.

The annual harvest meeting of the Mennonite church of Ephrata, Pa., was held on Saturday evening, Sept. 7. Pre. J. M. Nancemaker of La Junta, Colo., conducted the services.

Bro. Martin Nissley, who died recently in East Hempfield, Lancaster Co., Pa., bequeathed by will \$2,000.00 to the Mennonite Home near Lancaster City, to be held in trust by that institution and the income applied to the relief of indigent poor. He also left to the Mennonite church at Kraybill's \$100.00. Such bequests are indeed commendable.

The fiftieth anniversary of the first Sunday school claimed to have been organized by Mennonites, was recently celebrated at the West Swamp M. H. near Steinsburg, Pa. A. B. Shelley, pastor of the congregation, who was also the first superintendent of the school, gave a historical address, recounting the difficulties experienced in the early years of Sunday school work.

The Young People's Meeting for Sunday, Sept. 22, will be, "The Widow's Mite" (Acts 9:36-39). Look up the daily readings, and prepare to give some good, practical thoughts on this interesting subject. In these meetings we sometimes give too much prominence to the theoretical and historical side of the subject and forget the practical. The practical and spiritual are the more important.

Our Sunday School Lesson Helps for the fourth quarter are completed and a large number of orders are already filled. Those who have not yet sent in their orders for the coming quarter will also send them soon. These quarterlies contain a very excellent exposition of the lessons. Company has Lesson Helps in English and German, also Sunday school papers in both languages, reward books, cards, mottoes, booklets and Sunday school supplies of all kinds. Orders solicited.

Gypsy Smith, the popular revivalist, says in an article on "Church Life in America," recently published in the Interior, "What is needed is a John Baptist with his startling, piercing cry, 'Repent ye'; some Elijah with his commanding, overwhelming, denominating cry, 'Choose ye this day whom ye will serve'; some prophet of the Lord with his tongue aflame and his heart breaking with the pathos of Calvary, to lift the danger signal and with clear, clarion tones cry, 'Thus saith the Lord.' These are some things which have burned their way into my heart during the last month."

In sending us the eloquent plea for the mission cause, entitled, "A Vision," which appears in this

issue, Sister Rose Lambert says that the writer, after laboring in Hadjin, Turkey, for some years, is now resting near Sister Adeline Brunk's grave on the hillside outside of Hadjin. "The Vision" sets forth in an unmistakable way the condition of the heathen world and that of the Christian world as well, and we believe that it should be read to every mission study class or Young People's meeting. Sister Lambert, writing under date of Aug. 7, says: "We are at present camping on the mountains just outside of the city, and live in booths and tents. We all enjoy it very much, but there remains a vacant chair." God grant that "the vision" may awaken deeper interest in the cause of missions, that the vacant chairs and other needy places may be filled.

Bro. Bontrager's letter this week is specially interesting. From the many familiar names he mentions it seems a great pity that the family ties between our relatives in the old country were so easily or so quickly sundered after the emigration from that country took place. No doubt had there been a "Rundschau" or a "Herald der Wahrheit" in those days this would not have been the case. For the Russian brethren are using the "Rundschau" to good purpose in keeping up the acquaintance and preserving the "tie that binds our hearts in Christian love." Such visits as those made by Bro. Bontrager would still do much to revive the friendship, and would doubt be very beneficial to our German brethren as well as a matter of fact are very much isolated religiously, and in consequence have lost their hold, to some extent, upon the principles of faith for which their forefathers lived and died.

A dispatch from Simla, India, announces that the prospect of famine has passed away, the monsoons, though late, having come at last, and the country is drenched with rain, thus bringing the merciful summer to a close and laying the dust, which becomes almost unendurable in some localities. However, the season immediately following the rains is unhealthy in malarial regions, but it is soon followed by the cool season—the only winter they have. Moreover the rains are serving to quiet the superstitious natives who for some time have been made restless by Bengali fanatics and agitators against British rule. As stated in the Herald some time ago this agitation had developed into actual riot in a few places. The bubonic plague is raging in some districts, and the average number of deaths per day from that source alone at present is reported to be about 13,000. So far as we know the plague is not at present threatening at our mission stations.

The Southwestern Pennsylvania District Conference, at its late session in the Stahl M. H., Somerset Co., Pa., decided to retain the ruling of conference, which requires that the congregations of the district get the consent of conference before ordaining a bishop, minister or deacon, and that the same be added to the rules and discipline. This is indeed a commendable decision, a step in the right direction and one that will go far in preserving a wise and prudent course of action in the important work of ordaining ministers. It will prove a valuable measure in preventing a course of favoritism and partiality which is sometimes brought into play by individual members by small factions to have an ambition to rule and have things their own way without regard to

the wishes and rulings of a united congregation. It will also do much toward maintaining harmonious relations between the congregations and the conference throughout the district. It is indeed a subject which should be carefully considered and adopted by all our conferences. It is a measure which should be incorporated into the discipline of every conference in the land.

PERSONAL MENTION.

Bro. John M. Yoder of Mifflin Co., Pa., moved to Goshen, Ind., last week, where he expects to remain for some time.

Bro. N. C. Hircy and family, who have been spending the summer in Europe, have recently returned to their home in Bluffton, Ohio.

Pre. Daniel Shenk is on an evangelizing trip to Maryland, where he expects to spend some time with the brotherhood in Washington Co., Md.

At Champa, C. P., India, the local Rajah has granted a site for a leper asylum and F. N. Penner of the Mennonite Mission, is superintending the building.

Bro. Amos Moyer and wife, of Ontario, recently took a trip to Warwick Co., Va., where they were the guests of Pre. Jacob Hahn and family. Bro. Moyer and Sister Hahn are brother and sister.

Pre. J. S. Lehman of Lancaster, Pa., preached in the Mennonite meeting-house near Freeport, Ill., on Sunday evening, Sept. 8. Bro. and Sister Lehman are at present visiting sojourning in Elkhart, Ind.

Sister Frances Freed, of the Holdeman congregation, Elkhart Co., Ind., spent Sunday, Sept. 8, in Elkhart, visiting with her daughter Lauretta and attending Sunday school and church services in Elkhart.

Bro. Martin Sanger of North Lawrence, Ohio, was visiting his son, Henry Sanger in Elkhart last week on his way to Hastings, Neb., Kansas and Texas to spend the winter. We wish him a pleasant trip and a safe return.

Bro. D. S. Weldy will attend the Western District A. M. Conference near Kalona, Iowa, during the present week in the interests of the Mennonite Publishing House. He will be able to show some good largeness in Bibles and other books.

Pre. F. C. Fleischer, B. D., pastor of the Mennonite congregation at Makkum, Friesland, Holland, and also president of the General Association of the Green Cross Societies in Friesland, is coming on a visit to America. In a letter he states that he expects to arrive at New York on Sept. 13.—[Weekly Bulletin.]

The brethren J. C. Good of Hartley, Iowa, and Daniel M. Stout of the same neighborhood, visited Elkhart, Ind., on the 10th of September and made a pleasant visit with the senior editor while here. From here they expected to visit also Onondaga Co., Mich., before their return home. We appreciated their visit.

Pre. William Gehman of Zionsville, Pa., the founder of an organization of Mennonites some years after the so-called Oberholtzer action of 1847-8 in eastern Pennsylvania, which in later years united with the Mennonite Brethren in Christ, is now eighty-one years of age, and has been preaching for fifty-seven years, and appears still to be a strong and vigorous worker with his people.

TIDINGS FROM THE CHURCH AT HOME AND ABROAD

FOREIGN MISSIONS.

Indian.—American Mennonite Mission, Dhamtari, C. P. India. Stations: Sundarajan, Rudri, Loper Asylum, Baloghgan. J. A. Resler, Supt.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill. A. H. Leaman, Supt.
Chicago.—Mennonite Gospel Mission, Emerald Ave. and 28th Street, Chicago, Ill.
Chicago.—Hoyle Avenue Mission, Cor. 33d Street and Hoyle Avenue.
Toronto, Canada.—Home Mission, 75 Tate Street, Samuel Honderich, Supt.
Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa. R. F. D. No. 4. Noah H. Naeck, Supt.
Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa.
Ft. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind. J. M. Hartzler, Supt.
Lancaster.—462 Rockland Street, Lancaster, Pa. Canton.—Mission Home, 1344 East Eighth Street, Canton, Ohio. P. R. Lantz, Supt.
Kansas City.—200 S. Seventh St., Kansas City, Kan. J. Charles, Supt.
Argentine, Kan.—

BENEVOLENT AND OTHER INSTITUTIONS.
Orphans' Home.—West Liberty, Ohio. A. Metzler, Supt.
Old People's Home.—Marshallville, Ohio. R. F. D. J. D. Mininger, Supt.
People's Home.—Oreville, Pa. A. K. Diener, Supt.
La Junta Sanitarium.—La Junta, Colo. D. S. Weaver, Supt.

Kulpsville, Montgomery Co., Pa., Sept. 9, 1907.—To the Readers of the Herald of Truth:—Greeting. Bro. George D. Delp of Franconia, Pa., died Aug. 21, 1907, of apoplexy, aged 71 Y., 7 M., 4 D. He was buried at the Franconia Mennonite meeting-house. He leaves a widow and two children to mourn his death.

Sister Alina H. Anders, who has been suffering for some time from bodily afflictions, was baptized and received into church membership by Bish. Jonas Menninger. May the Lord speedily restore her to her wonted health and give her grace and strength to hold out as a devoted child of God faithfully unto the end.

Bro. Frederick Hunsberger of Sonderton, Pa., who is afflicted with cancer and has been suffering very severely for some time past, was also by the Spirit of God to see his lost condition and in compliance with his desire was baptized and received into church fellowship by Bish. Samuel D. Detweiler.

Bro. David Gehman, of the Doylestown congregation, preached at the Townemann M. H. on Sunday, Sept. 8, 1907.

Bro. A. O. Hiestand of Doylestown spent Sunday, Sept. 8, with the brotherhood in Salford and preached in the meeting-house there at the usual time of meeting in the forenoon, and in the evening he spoke at the chapel in Harleyville.

COR.

Woodburn, Oregon, Sept. 2, 1907.—Greeting in Jesus' name to all the readers of the Herald. Bro. Daniel Erb of Albany, Oregon, preached at the Zion M. H. on Sunday, Sept. 1. Bro. Daniel Lechty and wife and Bro. Bender from Iowa were with him. With our best wishes to all of you, I remain yours in the love of Jesus.

COR.

From Johnstown, Pa., Sept. 10, 1907.—Dear Readers of the Herald:—I wish to inform you that the church in this vicinity has just enjoyed another spiritual feast. On the 22d of August Bro. John N. Durr of Martinsburg, Pa., accompanied by his wife, came to our house. In the afternoon we visited my aged mother and also Bro. and Sister Joseph Eash. Sister Eash has been on the sick list for quite a while. In the evening we went to Bro. S. G. Shetler's. Here quite unexpectedly we met Bro. John H. Moseman of Lancaster City. On Saturday evening Bro. Moseman conducted a

meeting in the Thomas M. H., assisted by Bro. Durr. On Sunday morning Bro. Durr preached in the Thomas meeting-house, and in the evening in the Hough M. H. Bro. Moseman came to the Stahl M. H. and preached both morning and evening. On Monday evening he preached in the Weaver M. H. Tuesday afternoon quite a few brethren and sisters from different parts of the country came into the neighborhood and the same evening the organization for a Sunday school conference took place in the Stahl M. H. Bro. Ed. Miller was chosen moderator. The evening exercises were interesting and spiritual. On Wednesday morning we came together to continue the Sunday school conference. This was indeed a blessed day, the house being crowded with people. The speakers were in earnest and their talks were interesting. Among the speakers was Sister Elsie Drange. She is preparing for the foreign mission work. May God richly bless her, should he be the wish of every saint.

In the forenoon Bro. A. D. Martin preached the church conference sermon, based on 1 Pet. 5:5. The conference convened during the day, and in the evening Bro. I. W. Royer of Goshen, Ind., preached from Phil. 1:21. Friday was again devoted to the conference with a sermon in the evening from John 17:3, by C. Z. Yoder, which closed the conference. Bro. Daniel Gish of Millersville, Pa., and Bro. Ed. Miller of Springs, Pa., remained with us over Sunday. Bro. Gish preached in the Thomas M. H. on Saturday evening and in the Blauch M. H. on Sunday morning; also in the Stahl M. H. on Sunday evening. Bro. Miller preached in the Salem M. H. on Saturday evening and on Sunday morning, and in the Wesleyan M. H. Sunday evening. Thus another beautiful feast, held here upon the earth, is now a thing of the past, and for some one it has no doubt been the last feast on earth. O brethren and sisters! let us live such devoted lives that if this should prove to have been the last one for us on earth we may meet in yonder world of glory where all the toils, cares and conflicts of earth will be a thing of the past. Here we meet and greet each other only for a day or two—then we say farewell again, not knowing whether we shall ever have another handshake on earth or not. But if we once meet in heaven it will mean eternity for us and good-byes will be heard no more forever.

LEVI BLAUCH.

Dinuba, Cal., Sept. 7, 1907.—Dear Readers of the Herald:—Greeting in Jesus' name. May we all as God's children have our minds fixed on heavenly things and not on things on the earth. We know that as long as we are here on this world we must use the world, but we are told in the Word that we should so use it as not to abuse it, and that means that we should have nothing that is needless. We are admonished by the apostle to be content with the things that we have, and God knows what we need and if we are submissive to his will and ask in Jesus' name he will surely give what we need and what is most conducive to our good, and we should do all—whether we eat or drink—to the glory of God and the upbuilding of his kingdom. We still like California. It seems like a real land of promise. Peaches, grapes, figs and other kinds of fruits are here in abundance, and still many are not satisfied. We greatly desire that our heavenly Father would send us a preacher to come here and stay with us, to admonish us and build up the church. Bro. — was to the mountains. He was gone two weeks. He came home last evening. The brethren are all well and happy as far as I know. May the love of God be with all the brethren and sisters and especially the ministers. Let us all pray for them, and give God the glory.

COR.

September 19,

Garden City, Mo., Sept. 5, 1907.—To the Readers of the Herald of Truth:—Greeting. We were blessed during the past week with beautiful weather. We opened our Bible conference on Monday afternoon at the Bethel meeting-house and continued until Saturday afternoon. We had a good attendance and a real spiritual feast for all who were ready to receive the Word. Bro. Daniel Kaufman of Versailles and Bro. D. D. Miller of Middlebury, Ind., were the instructors. We had also in connection with these instructions a gospel service and questions from the query box every evening, and we had good attendance and good attention throughout the meetings. The meetings closed with ten confessions. May the Lord bless the first steps of these young converts in the Christian life, and may we all show them by our walk and conversation that there are abundant blessings in store for all who consecrate themselves unto the service of the Lord, and that by our good example we may be a means to induce others also to come into the kingdom before it is too late.

Bro. Daniel Kaufman left for Kansas City and Bro. Miller left for Illinois on Saturday. May God's blessing rest upon our faithful laborers everywhere. There were also many others present and we were glad to have all of them with us and would say to all, Come again, and pray for all the workers here.

COR.

From Lancaster, Pa.—Bro. J. M. Nunemaker of La Junta, Colo., has been making quite an extended trip through eastern Pennsylvania and has now for some days been with us in Lancaster county. On Wednesday, Sept. 11, he spoke in the forenoon in the Strasburg congregation and in the evening at Paradise; on Thursday, Sept. 12, he preached at Herbsy's in the forenoon and in the evening at Kinzer's; on Saturday afternoon, the 14th, he conducted a service at Landis Valley and in the evening he spoke at Litz. On Sunday he made a full day, preaching in the forenoon at New Danville, in the afternoon at the Mennonite Home near Lancaster, and in the evening at Millersville. May the Lord bless the earnest efforts of our brother that the seed sown may have fallen on good ground and bring forth much fruit to the honor and glory of God.

COR.

For the Herald of Truth.

CONFERENCE REPORT OF THE SOUTHWESTERN PENNSYLVANIA DISTRICT.

The annual Mennonite conference of the Southwestern Pennsylvania district met at the Stahl M. H., Somers Co., Pa., at 9 a. m., Aug. 29, 1907. The devotional exercises were conducted by D. N. Gish. A. D. Martin preached the conference sermon. Text, 1 Pet. 5:5.

After the reading of the Discipline a hearty testimony was given to both the sermon and the Rules and Discipline of the Church, the brotherhood expressing their willingness to live by the same by a rising vote.

Upon roll call, five bishops, twelve ministers and three deacons answered. During the year one deacon, Andrew Kaufman, passed to his reward.

A summary of the church reports is as follows: Fourteen congregations, five mission stations, twenty-four ministers, eleven deacons. Received by baptism, seventy-eight; from other congregations, nine; from other denominations, nine; claimed, five. Lost by death, thirteen; by letter, eleven; by withdrawal, four. Increase of membership, seventy-three. Total membership, 1,247. For the various religious purposes the congregations contributed \$2,590.12.

At the mission stations there was reported a total membership of thirty-eight; eighty-one sermons were preached, and six persons were added to the church. Three of these stations desire better buildings.

The district evangelist reported special meetings held at fourteen of the churches; eighty-one confessions and seventy-eight accessions.

1907.

The treasurer reported a receipt of \$56.21. The conference expenses for the year were \$38.48. The questions considered and answers given are as follows:

What can be done to have reports sent to the secretary earlier?

Resolved, That the congregations in each bishop district appoint a person to report financial and membership statistics to the secretary of conference not later than Aug. 15 of each year.

What should be our relation to union church and Sunday school movements?

Resolution.—Inasmuch as our church stands for a full gospel, including anti-secrecy, non-resistance, non-conformity to the world, prayer-headcovering, foot-washing, etc., and many churches do not uphold, but in many cases denounce these things as not being taught by the Word, be it Resolved, That we do not favor taking part in union church and Sunday school movements, such as revival meetings, Sunday school conventions, etc. (Amos 3:3; 2 John 10, 11).

Is the consent of conference necessary to ordain a bishop, minister or deacon in a congregation?

Resolved, That we retain the ruling of conference which requires that the congregations get the consent of conference before ordaining a bishop, minister or deacon, and that same shall be added to the Rules and Discipline.

Who acts for conference between sessions?

Resolved, That we amend Art. 4, Sec. 3, by adding the following: That said executive committee in conjunction with the bishops he authorized to act for conference in cases of emergency.

Does this conference favor a united effort with the Eastern District A. M. Conference in opening up a mission somewhere in the Southwestern Pennsylvania District?

Resolved, That the mission committee of our conference be fully authorized and empowered to work with the mission committee of the Eastern District A. M. Conference in opening up a mission in southwestern Pennsylvania.

Should a brother be ordained and sent to a mission station before first being examined by the local mission committee?

Resolved, That before ordaining a brother and placing him in a mission station, he first be examined by the mission committee.

Do we favor church ownership and control of publishing interests?

Resolved, That this conference favors the church's owning and controlling her publications, and that Abram Metzler be appointed to cooperate with the committee appointed by the other conferences in working to this end.

What can be done to maintain gospel consistency in dress?

Answer.—Whatever we do, do all to the glory of God. Be an example. Parents, teach the children from youth up. Every Christian should put forth personal effort. Do not overlook the power of prayer. Expect results.

What special care should be given to newly received members?

Answer.—Duly recognize them at all times. Take them by the hand and lead them forward. Give them proper food. Get them to read. Know that they pray. Get them to work. Make special effort to get them well acquainted with God's word.

Who constitutes a gospel marriage?

Answer.—Marriage is a divine institution commanded by God. A gospel marriage is one that is entered into according to the will of God. It must be "only in the Lord" (1 Cor. 7:39). It is binding until death. Should be sincerely considered beforehand.

The evangelistic field, its needs.

Answer.—Confessions and accessions. Sound doctrine preached (Tit. 1:9). More preachers. Willing workers. Uniformity in outward life. Courage to carry out God-given convictions. Sympathy for those under sore trial.

Modern home innovations.

Answer.—The graphophone. Obscene and fash-

ionable calendars. Catering after worldly habits and customs in home regulations.

Resolved, That conference grant the request to ordain a deacon in each of the following districts: Johnston and Roaring Spring.

Resolved, That we adopt the record book recommended by the committee and that the record book committee be authorized to have the same published.

Resolved, That we ask the brethren of the Casselman Valley to appoint a local building committee and that said committee, in conjunction with the conference building committee be authorized to go ahead and build a church.

Resolved, That the mission stations be continued under the care of the same ministers as last year.

Resolved, That the Rules and Discipline be reprinted, with such additions and revisions as will be necessary to make them embody the decisions of conference to date.

The following delegates to General Conference were elected: D. H. Bender, L. A. Blough, S. G. Shetler.

The presence and help of the following visiting ministers were much appreciated: George Ernst, I. W. Royer, P. R. Lantz, D. N. Gish, W. W. Heger, C. Z. Yoder and John H. Moseman.

The conference was well attended. Co-operation and wholehearted devotion to the cause characterized the conference throughout.

Conference was adjourned to meet at Scottsdale the last Thursday and Friday in August, 1908.

A. D. MARTIN, Sec.

For the Herald of Truth.

THE LEADINGS OF THE SPIRIT.

By Geo. J. Lapp.

The text which has been impressed upon my mind is found in Zech. 4:6, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

The picture drawn in the context is that of a candlestick upon which are the lamps. The lamps are fed from the two olive trees which are near by. The most impressive thought is that the supply of oil is inexhaustible, since the trees are alive and send a continuous flow to the lamps. In Christ's words, "Ye are the light of the world." We have the interpretation as to who are the lamps. Paul's words, "Other foundation can we man lay than that is laid, which is Christ Jesus" (1 Cor. 3:11), are to us the interpretation of the candlesticks. We find in God's word that the Spirit proceeds from the Father (John 15:26) and is sent by the Son. By God's grace he is sent to burn in the hearts of those who are passive in his hands. The lamps are the agents through which the light shines and they have no power of themselves. If we are willing to place ourselves in that position we are then able to see what insignificant creatures we are.

The above text is peculiarly set in this place. It doesn't seem to be either a prophecy or a warning. It is simply a declaration of a great fact, which too many times is lost sight of, different from many thoughts we may gather, one is: The hosts are under his control. God is the Lord of hosts, and how we rejoice in these days that so many are enlisted in his service! We would wish to see more who are truly consecrated to his service, but we are thankful for those who are given up to him. They are placed in different kinds of work, both at home and abroad. They are not all adapted to the same work, but the Spirit can so use them that the departments of whatever work they are in will be taken care of and all will harmonize.

Among the leadings of the Spirit we find that he always leads according to the Word. We hear considerable these days in this country and other lands of what is called "tongues." Those who claim to have the power of speaking with tongues also claim that this is the only proof of being baptized with the Spirit. But they speak in

tongues which they themselves do not understand, nor do others understand them (1 Cor. 14). This should convince us of the fallacy of such work. I would not assert for a moment that God does not give the power of speech or of learning a language in a remarkable manner, but only to the end and some one who claimed to disseminate his purpose that they may be able to disseminate the Word. One person claimed the power of tongues and some one who claimed to understand told her it was Hindustani; so of course she was called to India. She came, but the natives could not understand her. She has missed her calling; she did not have the right tongue.

Emotionalism has so taken hold of some that they have received more power in their feet and voices than they have in their hearts, and the consequence is they are drawn away from the will of God. The real care of health is so neglected by some that they will not resort to any means whatsoever for help in sickness, and even die from neglect, thinking that the Spirit has led them to trust him only for healing. Impressions come to others that the Lord has led them out to the sympathy of the church, they pushed forward independently till they were mysteriously called to a work which had some permanent support. True we have independent missions, independent institutions, etc., but they as a rule have their permanent supporters who have felt impressed to send of their means for its support. The independent works at different places which are not started by some rebellious spirit which began it because of lack of sympathizers. The Word teaches dependence upon the church, which is the Lamb's bride.

He leads us to a closer walk with him. The inexhaustible supply means an unbroken communion with him. How often do we feel that our communion with him is not so close as it should be! Called and chosen for a work, yet the zeal for the study of his Word is waning. The pleasure of private prayer dies, the conversation which savors of lightness, frivolity and even vulgarity takes the place of holy conversation and the discussing of the truths from the sacred Book. Waiting for the power for service is displaced by the blind rush into work, unarmored and unprepared. Strenuous life kills out the taste for quiet meditation. Oh, for moments when we may stop, be quiet and let God speak to us! What words of comfort he whispers, what invigorating potions he gives, what trust he puts into the heart, what love he sheds abroad, what zeal he gives for service!—all for the waiting, all for the meditating, all for the complete surrender to his will. May we be led of the Spirit!

Dhamtari, C. P., India, Aug. 15, 1907.

For the Herald of Truth.

THE WENGER HISTORY.

The undersigned has still on hand several hundred copies of the Beery Family History. He will send the best leather binding to your address, postage paid, for \$1.10, the proceeds to go to the Mennonite mission cause. The book contains 328 pages, and the names of 1,963 families and 5,000 or 6,000 persons all related. Bro. Wenger also has the sale of the remaining Wenger Family Histories at \$1.12 per copy, postage prepaid. He is the compiler of both these books, and as the proceeds from the Beery History are to go to the mission cause, it is to be hoped that the relatives of the family will send in orders freely, get their books and help the mission cause. Address all orders to

JOSEPH H. WENGER.

South English, Iowa.

It is a comforting and encouraging saying that Jesus came into the world to seek and to save the lost; that he came to call, not the righteous, but sinners to repentance; and that he so humbled himself that the proud, boasting, self-righteous scribes and Pharisees could say, "This man receiveth sinners and eateth with them."—E.

YOUNG PEOPLE'S BIBLE-MEETING PAGE

TOPIC: A Visit with our Missionaries at Dhamtari. Exod. 17: 8-13. (Missionary Meeting) Sept. 29, '07

Note.—As the copy for the Topics did not reach us in time, we will fill the page with general missionary matter and have two topics in the Herald next week.—Ed.

For the Herald of Truth.
OUR GUEST.

While busy writing, a guest was announced. It was at once evident that he was blind and we found him to be the step-father of one of our orphan girls. The love of God shines in his face and his conversation is godly.

He has been blind for twenty-four years. After visiting two missionary hospitals, he was told that it was impossible to have his eyesight restored. A Gospel of Matthew, which has been printed with characters for the blind Turkish-speaking people, was given to him which he reads and feasts upon. Parts of it he has committed to memory.

He married a widow with two little girls, one of whom was one year and the other three years old. They lived very happily together until the year of the massacre. Their native village had a population of mostly Turks and Kurds and was entirely plundered. When first coming to this country, I saw the Turks driving large herds of cattle to this village. When expressing my surprise at seeing so much live stock in such a forsaken and forsaken place, I was told by a missionary that they were the property of their Armenian neighbors before the massacre.

Uncle Merker, our blind friend, knew the village was being plundered and the Christian girls carried to the mountains. He put the youngest child (now four years of age) on his mother's back, while he led Miram, the elder one.

They locked the house and, without taking even a blanket or drinking cup, went out into the field and hid in the straw stack. He said: "We would lie down in the straw at night and pick the straw out of our hair in the daytime and again lie down in the straw." They heard the doors banged in the night and the cries of the people, and out in the straw stack he wept and prayed and pleaded with God that the little girls might not be taken from them. Every night he would arouse the family and they would again plead with God for mercy. Saturday night it was said that all the desired property had been taken and that the remainder of the population was to be massacred in the morning. He arose at midnight and again before the dawn, and prayed. He fell asleep and dreamed that Sunday had at last come. He could see and was present at a service where all were gathered and the Turkish officers, also. One presided who said: "Those who exalt themselves I will abase. I will not forsake one of my servants. Scatter, scatter, scatter!" He awoke and said: "It must have been Christ, for who else could protect his servants?" That day, instead of what was to happen, telegrams arrived commanding the mobs to disperse.

They returned to their home, but not a thing remained—not an animal, not a bed, not a dish, not a cup. They were distressed and a Moslem offered to buy Miram and then the old man could satisfy his hunger. But Uncle Merker told them, "I love her. How can I do such a thing?" The answer received was: "You can then love the money I give you for her." He still tried to care for his daughters.

One day he was made a prisoner and considered a suspicious character because he could read a book that no one else in the village could. So with his Gospel of Matthew under his arm he was cast into a filthy prison. Days passed by while he wept and prayed for deliverance. He

says no matter where he touched his garments he was alive with vermin. While he prayed and wept the chief officer took ill. A pastor in a neighboring village, hearing of Uncle Merker's fate, pleaded with the officer to release the prisoner or, at least, to first search his person for suspicious documents before retaining him in prison. The sick officer sent word to the jailer: "Set the blind man free. Who knows, God may be punishing me with sickness, because I have caused him to shed tears as a prisoner."

Miram was now nine years old and our friend's troubles took a different phase. Different propositions and proposals were offered him for Miram, and finally he saw that he could no longer protect her. He was determined that she was to have a Christian training. It was midwinter, but he had heard of our newly opened orphanage. He took Miram by the hand and walked through the snow for twenty-seven miles, and since then she is a happy member of our orphanage family. Her sister is in the Marash orphanage. Her mother



He married a widow, but the girls have not been forgotten and once again he has made the trip to visit Miram.

His conversation is constantly about Christ and the gospel and the joy of salvation. Only God knows what would have become of poor Miram had she not been taken into the orphanage. She is one of the few who are cared for. Others are looking to you for help. May God help each one of us to do our duty toward rescuing these lambs.

Yours in behalf of the orphans,

ROSE LAMBERT.

Hadjin, Turkey, Aug. 2, 1907.

UNREST IN INDIA.

The reason for the present unrest in India, according to the "Missionary Review of the World," is due to the fact that India is awakening to national consciousness. The country is stirred by the progress of Japan. Already there have been political outbreaks in the Punjab, angry demon-

strations in Bengal, much fierce talk in various districts, and widespread rumors of an uprising of India's millions to claim national independence.

Dr. Robert A. Hume of Ahmednagar, one of the most prominent missionaries in India, seems to me more apprehensive than some of his fellow-missionaries. He says:

"There is a strange and dangerous unrest in many parts of India. At bottom it seems to be due to (1) the feeling that foreigners do not adequately appreciate the character to interpret rightly the actions of India's people; (2) that when there are differences between foreigners and Indians, impartial treatment is not given and can not be expected; (3) that as Indians grow in capacity for position and influence, they are not trusted and advanced as they should be."

Had all the efforts of the missionaries been on the same line of doctrine as is taught by our missionaries and those of the Dunkards and Quakers, it would be only a matter of time until India would lead the nations in the peace movement. That which was made compulsory by the British government in the matter of disarmament, was rapidly as the natives become converts to Christianity. So long as so-called gospel teaching permits the use of the sword, so long will the native of India feel justified, even as a Christian, to defend himself—with the sword if need be—against the Inroad of certain foreign influences.

MISSION ITEMS.

The China Inland Mission has 875 foreign missionaries and associate missionaries in China, nearly all of them in the remote interior provinces. But a few years ago it was unsafe in many provinces to appear in any but Chinese mode of dress; riots and uprisings against the missionaries were pretty regular; now almost without exception the missionaries live in security and are building their own houses on their own land. The Chinese are much more friendly and are even opening schools for the Christian training of their children.

One reason why mission work in certain parts of India has made such slow progress is accounted for by the Bishop of Madras, by the idea assumed by most denominations, that Christianity must first establish itself in the centers of commerce, that it must first reach the higher classes, educated men, and more intelligent leaders and permeate down to the lower strata of society. But the efforts on the higher caste have been more or less failures. The denominations seem to have taken their cue from experience in the home land, where a sort of ecclesiastical politics enters so largely into the life of religious work, with its social influences and preferences, and the power of social cliques and ecclesiastically organized bodies by men of religious-social prominence to wield certain influences toward certain ends. But as this is contrary to our Savior's policy in the very beginning of his labors, so it has been largely empty of results in India. But turning to the village districts, and work among the lower classes, the results are far more encouraging. In the Telugu country, north of Madras, the number of Christians has increased from 20,000 to 220,000 in thirty years. Even in two native states the Christians now form one-third of the entire population. The danger of a native uprising in India through the influence of native agitators will be greatly lessened every year if these Christians are taught the pure gospel, for they will turn a deaf ear to their heathen kindred.

Young People's Department

After all, there is a lot of money put to worse use than the money that is spent building school-houses, and many a dollar is spent that would be better spent for school books. I have never seen a man who acknowledged that he had too good an education, but I have heard many who were afraid the other one would be spoiled by getting too much! Have you ever investigated that fear thoroughly?

The real ruler of China is not the emperor but his aunt, the empress dowager, whose husband and son respectively ruled, and who is said to be suffering of an incurable illness, because of which she is about to turn over to the emperor the reins of power. She is said to be the most capable woman in Asia today, and, contrary to the general idea, is in favor of many reforms in China. Under her rule the country has prospered and advanced. The emperor is also in favor of a liberal form of government. One evidence of his progressive ideas is the fact that last week three of his royal wards, two of them of royal blood, have arrived at Wellesley College, in Massachusetts. These are the first Chinese women ever sent by that government to America to be educated. The object is to have these women return after completing their college course and use their education in the social uplifting of China.

There are now fewer saloons in all of the thirteen Southern states than there are in Greater New York. Seven-eighths of the territory of the Southern states is "dry" today. In other words, there are in all the South only 29,000 saloons, while in Greater New York there are 30,000. The liquor dealers are desperate; they think Georgia, Tennessee and some of the other states have gone insane, but we predict that there will be less insanity under prohibition there than there ever was before. In Knoxville, Tenn., for instance, at present the largest city in the Union under prohibition, there were fewer commitments to jail for drunkenness under prohibition in the last three years and nine months than there were in one month before "prohibition times," the criminal costs only two-fifths as large, while at the same time the city has rapidly increased in population. The insanity seems to be that men can not see the advantage of the no-saloon principle. With the saloon out of the way, race riots in the South will be almost unheard of!

The apostle warns us that even Satan can transform himself to appear as an angel of light. In the present conflict of the church against the saloon in Elkhart, the church has made it plain that it is determined that its influence for righteousness and godliness shall be felt. The work is going on quietly. There is no politics in the matter, but it is a struggle for principle and for humanity. At first the saloon-keepers worked some mighty bluff—some of their old-time arguments that the business of the town would be injured if the twenty-seven saloons were at once closed. But other towns in which the saloons have been closed responded with evidence that business is greatly improved and crime greatly diminished. Now the saloon-keepers are drawing up an agreement among themselves that they will abide strictly by the existing laws regulating the liquor traffic. They now acknowledge that they have been violating the laws, and are going to be real good, and will even prosecute their brethren in the business who will not behave! But it is the business itself, and not the people who run the business itself, and not the people who run it that is a menace to any community. It is a business in which the swinish element in man is given every opportunity for development. Jesus let the devils enter the swine and they ran into the sea and were choked. The saloon-keepers propose to elevate the hog to the status of a gentleman, but it is simply trying to make a gentleman hog out of the business.

GLIMPSES OF EUROPE.

By J. B. Bontrager.

XIII.

The Mennonites of Bavaria are generally of the middle class, most of them farmers or master mechanics. They live well—much better than the laboring class. Many do not associate with their laborers or servants, at least not as equals. What is true of those with whom I made acquaintance may not be true of those in other sections. My first visit was at the home of Elder Michael Landes, where I was well received. I found Bro. Landes to be well informed on general topics and a prosperous farmer, owning his own land and employing from six to ten men and women to do his work of which his eldest son is in charge. Another son is a minister. He has charge of three congregations and also lives with them. Elder Landes was for several years traveling minister for southern Germany and is familiar with most of the people of our faith. His great desire was and still is to see all who call themselves Mennonites united. He has lived to see his hopes realized in many communities. These Mennonite congregations have suffered many losses by emigration and by living in remote and secluded places and almost without organization, with no schools but those controlled by the clergy of the state. They are more liberal than the American Mennonites, having no restrictions in regard to dress and customs that make it possible to recognize them, except in the home or in the church. Some of the ordinances are optional with them. For instance, in the matter of feet-washing provision is made at communion services for all those who wish to observe the rite, but it is not required as an ordinance. They are not aggressive in preaching their doctrine. They still are very quiet and unostentatious. I think they have inherited these traits from the times of persecution when it was not safe to speak of any opposition against priest-craft or in favor of original and independent religious views. But withal they are to-day considered by their neighbors as a pious, honest, worthy people. They do military service like all German subjects, but are allowed to enter the hospital service if they choose. But many prefer the regular routine of the soldier. I received this information from Elder Landes, who did hospital service at Metz during the Franco-Prussian war.

I visited several other Mennonite families, among them that of a minister at Neuburg by the name of Glingerich, whose wife was a distant cousin of mine, and where I was very hospitably received—after I had made myself known. He called himself Old Amish Mennonite, but he possessed none of the peculiarities by which they are assessed none of the eccentricities by which they are known in this country. He was, however, considered a very conservative man there. Nevertheless I think he would be considered too liberal for most of the American Mennonites. Here I received an invitation to attend the marriage ceremony of another distant cousin, which was to take place in a few weeks near Regensburg (Ratis), which I gladly accepted. During this time I learned that there was a small congregation in the city holding services every three weeks, and in charge of the younger Landes. These services are held in a building owned by a "Verein Junger Manner" (Young Men's Association) and are not unlike the services held in our churches. After the services all went to a nearby restaurant for the noonday meal. During the social hour here I met a young man by the familiar name of Detweller. He had acquired a good education and had a lucrative position. With this young brother I spent many pleasant and profitable hours. From him I learned many of the manners and customs of the Bavarians. I was especially interested in the coming marriage of a relative whom I had never seen nor even heard of, the more so as the rules of etiquette at such functions differ somewhat from similar functions in our social circles.

Leaving Munich and my many newly made friends who showered upon me many good wishes and kind adieu after the farewell reception they gave me, I came to Regensburg. I shall always retain a warm spot in my heart toward my relatives in Germany for the kindness and hospitality these admirable people bestowed upon me during my sojourn among them.

Regensburg is a quaint old German city on the Danube. It is the Ratisbon of the old historic times and was for long ages the capital of Bavaria. Here is the old Rathaus, where for a century and a half were held the meetings of the Imperial Diet. Here are also to be seen the dungeons and torture chambers where many horrible cruelties were practiced and atrocious punishments dealt out. In the city I saw several old churches. After a five minutes' ride on the railway, all of which are owned and controlled by the German government, I came to a small station called Burgweinting, at which place my invitation announced that I would be met on that particular train. I was just a bit anxious, but as the train rolled in my suspense was quickly over, for there were the bride and groom awaiting me. Beside them were the minister and at least a quartet of other young people to welcome me into their midst at the home of Josef Hochstetler, who by the way was also a descendant of the Hages. He is an extensive farmer and business man, controlling a large estate and distillery, where spirits are manufactured chiefly from potatoes. (It may be well to note, however, that the alcohol distilled is used for turning engines and not for running men into the gutter.—Ed.) The cost of these spirits is but a trifle more than our gasoline and is much more effective as a medium for producing power. There were about thirty people employed on his estate, all quartered in a different part of the large mansion, and I did not get into contact with them.

The following day, Sunday, the wedding took place in a church in the city, the younger Landes, of whom I have spoken, officiating. After a service of about an hour's duration the marriage ceremony was performed. It was very simple and beautiful. After the congratulations were all returned to the home for the wedding festivities, which consisted of a luxurious dinner, music, addresses, toasts and many other innocent ways of "making merry." The festivities were continued—by the young people—until the early hours of morning. There were many present from a distance, some even from Hesse and other provinces. Among the guests were those with such familiar names as Landes, Schantz, Inzold, Ackermann, Augsburger, Stalter, Ringenber, Oswald, Heger, Glingerich and others, many of whom were of my own kin. I assure the reader that this was an event which I shall never forget. It was the crowning event of all the pleasant experiences of my trip abroad.

By request of my amiable host I remained here until the third day, at the meantime taking the opportunity to look over the vast estate and learning more of the rural conditions here. The land is very fertile and productive, as it is farmed on a scientific basis and nothing is wasted. The farm help is better paid than formerly, but even now they receive only about one-fifth as much for their labor as is paid in this country, and yet we can buy more of the necessities of life (except clothing) for a dollar than they can. On the morning of the third day, after family prayers, I took my leave from this beautiful Christian home, but before my departure I was presented with a beautifully bound book of prayers and other devotional reading. This present of a very high value to me. In this next stage of my trip was Dresden, the city which was so beautifully described in the Herald a few weeks ago by Miss Gertrude E. Funk, who has been spending the summer there in educational work. From there I proceeded to Leipzig.

The size of the gift does not always decide the size of the blessing bestowed thereby. God uses many little things to wondrous purposes.

CONFERENCES

Be thou faithful unto death and thou shalt receive the crown of life, and shalt be made a king and a priest unto God, the eternal Father, and shalt have a home with him in eternal glory and reign with him forever.

Brubaker.—On the 2d of Sept., 1907, in Mt. J. Lancaster Co., Pa., Sister Elizabeth Brubaker, widow of the late David Brubaker, at the home of her son, Martin M. Brubaker; aged 98 Y., 9 M., 20 D. She had been in excellent health until a few months ago, after which she began to fail rapidly. She was born Nov. 12, 1809, which was

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Into the Light. Cloth45		
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Our Sunday school paper, the Words of Cheer, has been before our people now for so long a time that we need not stop to tell our readers what it is. This much, however, we will say: It has been published for thirty-two years and is continually gaining strength and patronage among the people who read it. It is a paper that is full of interest to all. The children, the young people, the fathers and mothers, the grandfathers and grandmothers, all like to read it, because the reading is interesting and edifying to all, and besides, it is kept clean and free from all that can in any way be objectionable to the most conscientious Christian, and for this reason it should be found in every Mennonite home, and especially in every home where there are children or young people. Now we have a special offer to make, one that should count with everybody:

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September 19, 1907.

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In addition to the above we make herewith the following offer: Every person who pays \$1.25 will receive the Herald of Truth for the year 1908, and as a premium with the same we will send him a beautiful picture of the crucifixion of Christ, 14x28 inches in size, printed in colors. This picture is one of the most valued pictures of its kind, and the author of it spent years in producing it. This picture cannot be purchased anywhere for less than \$1.00, but in this deal we will give it to our subscribers for 25 cents. New subscribers who send for it now will receive the paper from this date until Dec. 31, 1907. This chance should not be missed. Send it early.

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Published Weekly.

ELKHART, IND., THURSDAY, SEPTEMBER 26, 1907.

Vol. XLIV. No. 39.

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EDITORIAL NOTES

"Earth has no sorrows heaven cannot heal."

The word of God contains precious promises that will help us through every trial and affliction that the conflicts and experiences of earth may bring us. Praise the Lord.—F.

The Howard-Miami Co. congregation extends a cordial invitation to all workers in the cause of Christ to meet with them in the General Conference, as announced in another column, to which we call the attention of the readers of our paper.

The Methodist Connection and the United Methodist Free Church have accepted a statement of doctrine drawn up by a joint commission and will soon be made one body. They have been drawn together for some time and found they could work as one body. John 17:11 should be the keynote of all true believers.

The first of a series of very interesting letters describing "A Trip to and through the American Mennonite Mission," written by Bro. M. C. Lehman, appears in this issue. The letters will bring to the readers a very fair idea of the mission work as now conducted at the various stations. Reference to the map of Dhamrai and surrounding country as published in the Herald last spring will be an aid to the reader in getting the relative positions of the stations.

The report of the Sunday school conference at Breslau, Ont., shows that our Canadian brethren are alive to the needs of the work to-day. To some of the younger readers it may be a matter of news to know that the first Sunday school conference in the church was held in Canada about twenty years ago. From there it has spread until there is hardly a district that is not in some way represented at the various Sunday school conferences in the Mennonite church.

The Pacific Garden Mission at 100 Van Buren St., Chicago, celebrated its thirtieth birthday Sunday night, Sept. 15. A large number of those who had been converted through its instrumentality crowded the building, and Mrs. George R. Clark, widow of the founder and superintendent, outlined the interesting history of the institution. It is a familiar place in Chicago, having been located at its present quarters for twenty-six years. Many of our readers, passing through Chicago, have found the place and listened to the wonderful testimonies given of Jesus' power to save.

In the report of the Indiana-Michigan Sunday School Conference last week the statement was made that money had been raised to establish a mission in South America. Strictly speaking, it should be said that about \$1,000 has been raised and enough pledged to support three missionaries in South America for three years. It begins to look as if a mission in South America by our church were not far off. With what joy should

such work be taken up! It is in a field much like that in which our forefathers labored and suffered—in a priest-ridden, Rome-deluded land that groans under the burden of its religion instead of having religion lift its burden. May the same success attend the work in the twentieth century that attended the evangelistic and educational efforts made by such men as Menno Simons, Hans Denck, Hubmaier, Phillips, Blaurock, Langmanet, and others, four centuries ago.

No Reduced Rates to General Conference.—F. C. Donald, commissioner of the Central Passenger Association, replying to the application made by Bro. C. K. Hostetler, secretary of the Mennonite General Conference, states that the lines representing the association "could not, in view of recent legislative action establishing a maximum passenger fare of two cents per mile in a number of states in this territory, consistently grant the concessions requested for your approaching conference." Since no reduced rates are allowed it might be well to state that in Ohio, Indiana and Michigan for instance the maximum rate to any point within each state named is two cents per mile, but if a ticket is bought from a point in one state to a point in another state, the two-cent rate does not apply, the roads being allowed to charge more per mile for the whole distance. When the distance to be traveled is considerable there is a material difference, as for instance those coming from Pennsylvania, or even eastern Ohio, or central Michigan. Some make use of the two-cent rate in this way: If they live within the two-cent rate territory, they buy their ticket to the last station on the road within that state, then pay to the first station beyond the state line if the next state is also within the same territory, then buy their ticket at the two-cent rate to their destination if that point is within the last state. In this way the round trip may mean a saving of several dollars, and the difference will be a welcome contribution to the mission fund.

Buried by Baptism.—In another column of this issue the reader will find an article by G. C. Garrison on the above subject which we believe expresses correctly the manner in which we should consider the first part of Rom. 6. The apostle here speaks unmistakably of spiritual things and not of a mere outward ceremony; and this fact the writer of the article referred to, keeps continually in mind, and in this way clears up the fog and mist through which so many people have been looking at these precious declarations of truth which the apostle has so beautifully set before us. When we read Rom. 6, let us read first the latter part of the fifth chapter and see how clearly the apostle reasons and explains how the setting rid of sin was provided for, and that while through the transgression of one, many were made sinners, so by the obedience of One shall many be made righteous. Moreover the law entered that the offense might abound. But where sin abounded, grace did much more abound, that as sin had reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ, our Lord. Now, then, from this conclusion the apostle steps over into the sixth chapter and continues his line of reasoning from the above conclusion and says, "What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we

that are dead unto sin live any longer therein?" He does not here speak of dead people in the physical sense. He says, "We," who are living. How shall we live any longer therein—in sin?—referring plainly to a spiritual death—the dying of our sinful nature, dying unto sin—and our living now in the life of Christ or the spiritual life, the new life which is given us through faith, repentance and regeneration—being born again, and living no longer in sin, but in the spiritual life of Christ. "Know ye not that as many of us as were baptized in Jesus Christ were baptized into his death?"—into the benefits and blessings of his death? Therefore seeing we are baptized into his death (died unto sin) we are buried with him by baptism in the old sinful life and nature, that like as Christ was raised up by the glory of the Father, we also should walk in newness of life. Not a word about the mode of baptism, but all about a spiritual dying, resurrection, newness of life—a transition, while we are living, from the old carnal life of sin into the new life in Christ, thus being brought from darkness unto light and converted from the power of Satan unto God.

PERSONAL MENTION.

Bro. and Sister S. C. Hartzler spent Sunday, Sept. 15, with the brethren and sisters at Elkhart and attended services there.

Bro. Joseph Miller and wife of Indiana were spending some time visiting with the brotherhood in the vicinity of White Cloud, Mich., two weeks ago.

Bro. C. K. Hostetler, who with his wife spent some time in Elkhart, is back at his desk at Goshen College ready for the opening of school at 9 a. m. Sept. 25.

Sister Lena Siegenthaler last week left Elkhart, where she has been employed for some time, on a visit of several weeks with her parents and friends in eastern Ohio.

Pre. William Hartman and wife, of the Olive congregation, Elkhart Co., Ind., left Elkhart for a week's visit with the brotherhood and relatives near White Cloud, Mich.

Bro. Jacob Christophel of the Yellow Creek congregation in Elkhart Co., Ind., attended the Indiana-Michigan Sunday School Conference held near Elmdale, Mich., on Sept. 4, 6, 1907.

Pre. John M. Yoder and family of Mifflin Co., Pa., a minister of the A. M. church, moved to Goshen, Ind., where he expects to take a regular Bible course in preparation of his ministerial work.

Pre. Jacob Lapp and wife and Dr. Amos Lapp and wife of Lancaster Co., Pa., made an extended trip among the A. M. churches in Canada and Ohio. They returned early in the month of September.

Bro. D. S. Welsky last week attended the Missouri-Iowa Church and Sunday School Conferences near Kalona, Iowa, representing the Mennonite Book Store at Elkhart, with Bibles and other good books.

Bish. Jonathan Kurtz of the Haw Patch congregation in Lagrange Co., Ind., attended the late Sunday school conference near Elmdale, Mich., and spent Sunday following with the congregation near White Cloud.

Bro. J. S. Hartzler of Goshen, Ind., left his home on the 17th to attend the Missouri-Iowa

Conference at the East Union M. H. near Kalona, Iowa, on the 18th and 19th and the Sunday school conference on the 20th.

M. S. Steiner was on a visit to Berlin, Ont., during the session of the Sunday school conference at Breslau on Sept. 2. He preached at Berlin on Sunday and at several other places in the vicinity and went to Markham on Tuesday after conference.

Pre. Moses Lehman and wife, accompanied by Bro. Jonathan Troyer and wife of Emma, Le-grange Co., Ind., visited Elkhart on the 14th. They called at the Publishing House and secured some of our "bargain books." We have still some special bargains left.

Bro. James Bennett, who has been suffering for some time from a broken hip and who was recently baptized into the Mennonite church, died in the county infirmary on the 19th of September and was buried on the 21st in the South Prairie street Mennonite cemetery near Elkhart.

Bro. Eli Miller of Baxter Springs, Kan., leaves this week with his family for Texas, where he expects to find a place to locate. We wish him God's blessing wherever he may put up his tent and where God will give him a place and a home to live and establish a home and serve the Lord.

Gertrude E. Funk, from whose observations in Germany our readers have had the pleasure of reading a communication recently, has returned and was in Philadelphia last week on her way to the Northwest, where she will again assume her duties as teacher. We are glad to hear of her safe return.

Sister Elizabeth Shantz and daughter Cora, accompanied by Sister Anna Kulp, who spent some time in Rockingham Co., Va., Sister Shantz's former home, returned to their home in Elkhart on Saturday, Sept. 14. They report a pleasant trip and we were glad to see them among the congregation at service on Sunday.

Bro. C. C. Shoemaker and family, who left Elkhart for their former home in Freeport, Ill., after his resignation as manager of the Mennonite Publishing Co., will in all probability return to Elkhart in the near future, as the Shoemaker automobile plant, of which Bro. Shoemaker is president, will be moved to this city.

Bro. C. Z. Yoder of Wayne Co., Ohio, is making an extended trip through eastern Pennsylvania and visited among the congregations in Lancaster, Chester, Berks and other counties, including Jamestown, Va. We hope he may have a pleasant as well as a profitable trip which may be redounds to the glory of God and the salvation of souls.

Bro. John Hygema, of the Holdeman congregation, who has been suffering for several years with nervous troubles, has recently been afflicted to the extent that he has been able to give only very little attention to his ministerial duties. We hope the Lord may again give him physical strength to continue his labors in the Master's cause.

Bro. James McGowen of the Nappanee A. M. congregation attended the Sunday school conference near Elm Dale, Mich., week before last and took advantage of the occasion to visit some near relatives living in the vicinity of Holland, Mich. He crossed Lake Michigan and returned home via Chicago, spending a day at the Mennonite missions there.

"BURIED WITH HIM BY BAPTISM."

By G. C. Garrison.

It is the practice of certain people to sever the above five words from their proper connection and the spiritual intent of the inspired writer, and then cause them to serve a purpose widely different from the one at which he was aiming. There is nothing anywhere in the course or writings of Paul to warrant the idea that he meant by those words to even refer to the chance re-

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semblance between burial and immersion. To lay any emphasis on baptism itself as an ordinance was totally unlike the one who said he was "sent not to baptize but to preach." To go beyond that and teach a particular mode of administering it—yes, and to actually try to give that mere method the dignity of being a doctrine of Christianity, is utterly foreign to Paul's whole course. God used him to give a very vigorous and consistent testimony against all manner of Pharisaical misleadings, the "letter that killeth," etc. (See Col. 2:16, 17).

A steady habit with many adherents of the immersion method of baptism is to speak of any one who has simply been immersed, as having been "buried with Christ"—thus implying that the above quoted Scripture has been fulfilled in their case by the mere formal act! This is a gross misuse of the spiritual truths laid forth in application of the whole. The whole tenor of the New Testament Scriptures is decidedly against any such a thing. The principles which Paul laid down against the circumcision of Christians (the Galatian heresy), hold good in the case in hand. It is still sadly possible to annul the benefits given to us in Christ by laying undue stress upon the use of the ordinances which he designed for us to use in real simplicity. In order to insure their use in that simplicity which would encourage no dependence upon them, he left no red-tape instructions for us to follow either as to the manner or time of their observance. The only form which Paul ever insisted upon us holding fast was "the form of sound words" or "doctrines"—and whoever therefore tries to incorporate any ordinance or especially the form of administering it, among the doctrines of Christianity, misses the entire spirit of it. In Rom. 10:9 Paul gives his parallel teaching of what Christ meant by "he that believeth and is baptized." He there re-states the matter and shows that the "believe" includes the hearty acceptance of the doctrine of the resurrection, and makes it clear that the spirit and intent of "baptism" was the definite taking on of the cross of Christ by an outward, public confession of faith in the then despised, crucified One. This he there shows can be done by word of mouth just as well as by baptism with water. This was the way the thief on the cross went through to glory. In that awful faith-trying hour he bravely took upon him the inward cross of Christ by a public confession of his faith in him and in the coming resurrection through him.

As long as the administration of the ordinance of baptism, by any method whatever, had the same crucifying effect spiritually upon the disciples that the wooden cross had physically upon Christ, it answered the purpose for which it was appointed. As long as those results occurred in connection with the baptizing of converts by water, Paul or any disciple, could write as he did about it. In those cases the subjects realized a separation from all that was formerly held near and dear to the natural heart, which was like death. This with the settled prospect of being permanent, made it in addition seem like a burial. As this, however, was coupled with the experience of the new, spiritual life in Christ, it also was a joyful resurrection to another and higher kind of life than nature affords. These results were spiritual and were not brought about merely by the hands of men—but, as Paul shows, through the operation of God by faith. Thus we see that a man is not "buried with Christ" just by having another immerse him in water in His name, as the words of many imply. The only time that the Scriptures estimate any one as being fit to be considered as "buried with Him" is when they are dead to this evil world with Christ. This is the important end which had been accomplished in the cases of the brethren to whom Paul wrote. In those days baptism in any mode had not lost its crucifying effects. It is actually meant something different from a form fulfilled with Pharisaical exactness. Like the marriage ceremony which is just as valid when simple as when elab-

orate, it signified the ending of the old natural life, and was often the actual outward beginning of the new spiritual way of living in union with Christ.

Wherever and whenever stress is laid upon the method of administering baptism—yes, or even upon the ordinance itself as a formal matter—where there is no real crucifying cross attached to the use of it, it is a sure indication that "the letter which killeth" is paramount. No matter how much is said in that case about "obeying the Lord," it is simply the work of the flesh—self-righteousness, which is being advocated. Whenever men have not the inward life and power of the outward observances, for they must have something to make up for it. Where there is no explicit command, they will try to put one by implication. They fail to recognize the fact that the omissions of Scripture are as significant as the utterances, and that therefore it is from design that no form of baptism is clearly prescribed. If the oft-quoted words, "down into the" and "up out of the water," had been intended to even given in the original in words which can be just as correctly translated "down to the" and "up from the water." As we all have naturally too much of a disposition to self-righteousness, let us therefore beware of that Pharisaical tendency in regard to outward observance which always is ready to occupy the place of a whole-hearted dependence upon Christ.

Truly spiritual minded Christians will readily apply the above stated principles to all other matters of a similar nature—including the observance of the Sabbath upon the so-called seventh day.

For the Herald of Truth.

REPORT OF SUNDAY SCHOOL CONFERENCE, Held at the Cressman Church near Breslau, Ont., Sept. 1 and 2, 1907.

At the evening service on Sept. 1, Bro. D. S. Wismer conducted the devotional exercises by reading Prov. 4 and leading in prayer. Bro. M. S. Steiner then gave an address, basing his remarks on John 6:9.

Monday, Sept. 2.—Bro. Samuel Weidman read a portion of Scripture and led in prayer. M. C. Cressman acted as moderator; M. M. Shantz, assistant moderator; D. Bergey, secretary; T. L. Kolb, chorister.

First Topic, "Are Sunday school meetings worth while?"—Introduced by Anson Groh and discussed by Wm. Bachert. Shown that they are certainly worth while, since the first mission in our church had its origin through these meetings.

2. "How will the future of the Sunday school be affected by the teachings in the Sunday school?"—Introduced by Jacob S. Woolner. We can judge by the Sunday school teaching of the past upon the church at present. It is said that ninety per cent. of the Christians attribute their salvation to the Sunday school. We need teachers who are (a) Spirit-filled, (b) practical, (c) punctual, (d) work systematically, (e) who know God's word, (f) love the work and the children.

Discussion was led by Gilbert Bergey. Points brought out in the discussion: We learn unconsciously by our environments. Teachers have a conscious and an unconscious influence.

3. "The Joys and Blessings of Sunday School Work."—Opened by Henry Felch. If your service is not joyful, there is something wrong. A cause for joy is to see your pupils give their hearts to God.

Discussion led by Edwin Shantz. A cause for joy to the Sunday school teacher is that most Christians attribute their salvation to the Sunday school.

Short verbal reports of most of the Sunday schools of Ontario were then given, which were nearly all of an encouraging nature.

4. The first topic of the afternoon was, "Why am I a Primary Teacher?"—Opened by Sister

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Malinda Mann. It is a pleasure to teach small children, because they remember things better than older ones. If their homes are gloomy, as they often are in the cities, they will bring sunshine into them from the Sunday school.

Discussion opened by O. S. Kolb. Little children have faith. We should imitate them.

Other thoughts: Primary teachers especially should love their pupils. All parents are primary teachers in their families.

5. "The Mission Field and Work."—(a) "In Christ's Time."—Essay by Linda Shantz. (1) John the Baptist, the first missionary. (2) Christ, the greatest missionary of all time. His mission, to seek and save that which was lost. (3) Then the apostles, commissioned by Christ to go into all the world and preach the gospel to every creature.

(b) "Our Responsibility To-day, Spiritually and Financially."—Samuel Honderich. Our responsibility to-day is greater than ever before. The Christians of the present generation are responsible for the salvation of all the heathen of the present generation. The number of converts in a year is only seven to every one hundred Christians. Each church member in Canada pays on an average fifty-two cents a year for missions; if the average were ten dollars, there would be money enough to evangelize the world in the present generation.

Discussion opened by L. J. Burkholder.

Truly spiritual minded Christians will readily apply the above stated principles to all other matters of a similar nature—including the observance of the Sabbath upon the so-called seventh day.

6. "The Sunday School Teacher's Ideals."—Isaiah Wismer. His ideal should be to lead a noble life, because his life and his deeds will teach more than his words. His true ideal to be empty of self and full of Christ.

Discussion opened by M. S. Steiner. The only real purpose or ideal of every Sunday school teacher should be nothing less than the salvation of every member of the class.

Evening session. Service from 6 to 6:30. 7. "The Necessity of Unity in the Sunday School."—Silas Bauman. There must be unity of purpose and spirit.

Discussion opened by Manasse Hallman. We can best glorify God if we are in unity. 8. "Cling to the Bible."—S. F. Goffman. We should cling to the Bible, because (1) it is God's word. We should believe it all. (2) It shows us the way of salvation. The reason so few are saved is because they do not cling to the Bible. (3) It teaches us the right way to live.

Discussion led by N. Stauffer. Cling to this most wonderful book.

A question drawer was conducted by M. S. Steiner and a number of practical questions were discussed in an interesting manner. A resolution was passed, recommending the holding of a mission conference during the next year.

For the Herald of Truth.

REPORT OF MENNONITE SUNDAY SCHOOL CONFERENCE, Held near Elm Dale, Mich., Sept. 4-6, 1907.

After several songs and further organization, Bro. J. Kurtz read Phil. 2:1-7, and led in prayer.

After a few words of welcome by Bro. Isaac Weaver, the object of this conference was discussed by Bro. E. A. Bontrager, followed by J. Kurtz. To discuss methods for more and better work, to promote the cause of Christ upon earth by interesting more people in Bible study, to encourage the workers in the Sunday school cause, and to glorify God. These were followed by a general discussion. We should cultivate sincerity. We need more sincerity in our service. Another object should be to get inspiration.

Closing prayer by Bro. J. S. Hartzler.

THURSDAY FORENOON.

After the singing of several songs, Bro. J. H. McDowen read Cor. 13 and led in prayer.

"The Sunday School Superintendent" was discussed by the brethren David A. Yoder and Edward Miller. The superintendent should always be on time, he should have seeing eyes and listen-

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ing ears, watching how and where he can make improvements. A thoroughly prepared lesson and a prepared program for the whole session. Not only on Sunday, but every day of the week he should be about his "Father's business," and in everything be an example to those in his Sunday school.

General discussion. The superintendent should be able to encourage the discouraged ones. He should be full of life and activity, but do everything in a quiet and orderly manner. He should remember that he is only what Christ is in him.

Second subject, "The Sunday School Teacher." Away from His Class?—(a) "Lost Opportunities." The teacher who neglects to think, study his Bible and spend much time in prayer is not awake to his opportunities. For only he who keeps in touch with the divine Teacher can see and make use of the opportunities that come to him. He should be in the life of his pupils socially, intellectually and spiritually.

(b) "His Responsibility."—Essay read by Sister Nora Klingensmith. He should know what he is working with and what he is working for.

General discussion. Personal work is a great factor in the success of the teacher. A teacher may have the attention of the class, his life may seem right, but he is a failure if he does not lead souls to Christ.

"The Little Ones."—Essay by Sister Malinda Garber. On motion it was decided that Sister Garber should send a copy of her essay to the two church papers.

Closing prayer by Bro. Jacob Christophel.

THURSDAY AFTERNOON.

The devotional exercises for the afternoon session were conducted by E. J. Blough, who read Rom. 8:24-39. Then followed a further general discussion of the subject, "The Little Ones." Be careful what books you place before them. Teach them to pray. Children learn a great deal of parents before they go to Sunday school. Be sure your life is safe for them to imitate.

The discussion of "Singing" was led by Bro. R. A. Hartzler and followed by J. D. Brunk. We should sing to praise God, to encourage Christians and to bring sinners to Christ. The song in itself should be studied so we can understand what we sing. Its use may be according to the motives of those who give it. It may be used as attraction only, and it may be to lift up the soul nearer to God. We should have a knowledge of music and good judgment in the selection of songs.

"Should our Sunday school support and take part in state, county and township Sunday school conventions?"—Bro. Rudy Senger. There are many things to be learned which are very good. There are many things which are destructive to true Christian simplicity. Do not put down a rule to restrict, but substitute that which is omitted and for that which is evil. Whatever we do or wherever we are, let us be careful to always maintain the principles as upheld in God's word.

Bro. E. J. Blough. More power is needed to say "No" when practices are brought in that do not correspond with the spirit of the gospel.

General discussion. We should be careful how much we take part in Sunday school work with those who are members of fraternal orders and are conformed to the world. "A little leaven leaveneth the whole lump." The danger of being drawn into the world is too great to mingle in this matter. Let us be united, but let it be a union on the "all things."

"Missions."—(a) "What has been done?"—J. S. Hartzler. Colonization has been a great factor in spreading the gospel. Our people have established missions in six cities of the United States and Canada. In several of them there are more than one station. At present we are contemplating establishing stations in at least three other cities. We have a mission in India with about 400 members. A call has come from that place for more workers. Money has been raised for the purpose of opening a mission in South

America. The field is ready. A glorious opportunity for our people to help build the supreme command of our Savior is open, but as yet we are in need of the workers for this needy and most promising field. Much has been done, but much more ought to be done. Closing prayer.

THURSDAY EVENING.

Devotional exercises were conducted by Bro. David A. Yoder. Lesson, Luke 10:1-16. Then followed an inspiring song service.

"Missions" (continued).—(b) "Behold the Field."—Bro. J. M. Hartzler led in the discussion, followed by A. M. Eash. Text, Eph. 5:14. The larger number of the members of the church are asleep on the subject of home missions. Some of the difficulties in home mission work were set forth. The needs of the Fort Wayne Mission are one or two nurses, a worker among the boys, and more prayer for the cause throughout the church. Calls for workers from the Chicago churches. The need of the foreigners in this country was set forth. More than one million land on our shores each year. Forty-six per cent. of the population of the United States are foreign born or children of foreign born parents. In our largest cities there are colonies of Russians, Jews, Poles, Rumanians, Italians and many other foreign nationalities. This colonization is a menace to the future of the United States. We must meet the foreigners on their own ground or the Mennonite Mission in Chicago will have to move. To save the world we must first save America. The million foreign immigrants to America each year greatly increases our opportunities and obligations to give the gospel to all people.

The subject, "Foreign Field," was opened by Bro. John Garber and was followed by a general discussion. Never was the world so ready to receive the gospel as now. The progress of materialism will soon close some of these fields. More sacrifice on the part of our people at home would enable us to do much more. There should be a missionary library in every Sunday school, be a missionary library in every Sunday school, be a missionary library in every Sunday school, be a missionary library in every Sunday school.

The brethren J. M. Hartzler, A. M. Eash and Rudy Senger were appointed a committee to write out a list of books suitable for mission study, with the publishers' address and prices, and post the list in the house, so that it may be copied.

Closing prayer by Bro. J. B. Brunk.

FRIDAY FORENOON.

Devotional exercises were conducted by Bro. John Garber, who read Acts 2:1-13.

"Sabbath Desecration" was discussed by the brethren Jacob Christophel and Henry Lehman. The Sabbath is a day for doing good. It is a dyke to keep out an ocean of evil. Not only wholesale desecration, but smaller deeds may be desecration. Lord's day is a better term for our day of rest than Sabbath. We desecrate the Lord's day by going our own ways, seeking our own pleasure and speaking our own words.

"Influence."—Subject opened by brethren Monroe Miller and Frank Gardner. Each one has an influence over others which is either good or evil and works often after we are dead. Parents and teachers teach much by example. Consecrated lives lead souls to Christ. Inconsistent professors tend to make sinners more sinful. Literature has a great influence. Give the children the right kind of literature.

"Sociability."—By the brethren Amos Nusbaum and J. Slabaugh. A kind act, a warm handshake, a few right words may lift and brighten the lives of many. Sociability, like influence, may lead into paths of good or evil. Judas betrayed Christ with a kiss—show of sociability, but false. Let us cultivate sociability that lifts.

Closing prayer by Bro. Isaac Weaver.

FRIDAY AFTERNOON.

Devotional services by J. B. Brunk. Lesson, 1 Tim. 4:1-16. Children's meeting was conducted by Eva Kauffman, assisted by several others.

"Why am I a Christian?"—Essay by Sister Edna Yoder, followed by Bro. Henry Hartzler. The awful results of sin starting the sinner in

(Continued on page 355.)

TIDINGS FROM THE CHURCH AT HOME AND ABROAD

FOREIGN MISSIONS.

India.—American Mennonite Mission, Dhamtari, C. P., India. Stations: Sundarganj, Rudri, Loper Aaylum, Baidgaban. J. A. Reseller, Supt.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill. A. H. Lemay, Supt.
Chicago.—Mennonite Gospel Mission, Emerald Ave. and 26th Street, Chicago, Ill.
Chicago.—Hoyne Avenue Mission, Cor. 33d Street and Hoyne Avenue.
Toronto, Canada.—Home Mission, 75 Tate Street, Samuel Honderich, Supt.
Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa. R. F. D. No. 4. Noah H. Mack, Supt.
Philadelphia.—Mennonite Home Mission, Cor. Amherst and Dauphin Streets, Philadelphia, Pa.
Ft. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind. J. M. Hartzler, Supt.
Lancaster.—423 Rockland Street, Lancaster, Pa. Canton.—Mission Home, 1934 East Eighth Street, Canton, Ohio. P. K. Lantz, Supt.
Kansas City.—200 S. Seventh St., Kansas City, Kan. J. D. Charles, Supt.
Argentina, Kan.—

BENEVOLENT AND OTHER INSTITUTIONS.
Orphans' Home.—West Liberty, Ohio. A. Metzler, Supt.
Old People's Home.—Marshallville, Ohio. R. F. D. J. D. Minsinger, Supt.
Old People's Home.—Oreville, Pa. A. K. Diener, Supt.
La Junta Sanitarium.—La Junta, Colo. D. S. Weaver, Supt.

Elkhart, Ind., Sept. 15, 1907.—To the Readers of the Herald.—Greeting in Jesus' name. Sunday, Sept. 15, was a day of encouragement and refreshing in spiritual things for the congregation at Elkhart. Bro. James McGowan of Nappanee was with us and preached a very earnest and practical discourse on Job 32:8. Bro. Yost Miller and wife of the Shore congregation in Lagrange county, were also present, and Bro. Miller took part in the services. The topic for the young people's meeting in the evening was, "The Use of Spiritual Gifts," after which Bro. Miller addressed the congregation on the subject of the confession and forgiveness of our sins, which was listened to by the audience with rapt attention. He was followed by some very apt remarks on the same line of thought by J. S. Lehman. The congregation much appreciated the visits of the brethren and sister. We shall be glad to have them come again and also to have others do likewise.

COR.

Berlin, Ont., Sept. 13, 1907.—To the Readers of the Herald of Truth.—We attended the semi-annual conference for this district yesterday. Everything passed off harmoniously. The publishing interests were not taken up at all. I suppose you have the report of the Sunday school conference, held in the Breslau meeting-house, Sept. 2. The attendance and interest were good. Only a few from a distance were present. Among them were S. F. Coffman from the Twenty; Louis Burkholder, Samuel Wideman and William Wideman from High River. He and his wife were home to Markham on a visit and William took in the conference. There were also some others. We hope all may redound to the glory of God.

COR.

From Nappanee, Ind.—Counsel meeting was held in the congregation here on Sept. 15, and peace was confessed throughout. The question of ordaining another bishop in the district was presented by almost a unanimous voice. May the Lord direct this work to his glory and the up building of his cause.

COR.

Rearing Spring, Pa., Sept. 16, 1907.—Brethren and Sisters.—Greeting. On Sunday evening, Sept. 1, Bro. Ernest and Bro. Hagne from Maryland, also bishops Durr and Metzler from Martinsburg,

Pa., were with us. The same evening votes were taken for a deacon. On the following Sunday the brethren Durr and Metzler were with us again and Bro. H. G. Snyder was ordained. Bro. Metzler preached a very impressive sermon, showing the duty and responsibility of one holding the office of deacon. May God bless our young brother that he may fill the office well. We believe the work, with the proper number of officers, will progress. We feel much encouraged with the interest manifested in the church at this place. We have Sunday school and preaching services every Sunday. The only plea is, we need more workers. I wish to mention some of the advantages our town of 2,000 inhabitants affords: Stores handling goods of any line; planing mill, employing a number of hands; high school, deservingly well praised; paper mill, employing 500 men, fifteen miles away, gives employment to a great number of men. They also issue cheap rates for employees. Any one desiring to locate in a town with all these advantages will do well to come to this place. Should any one desire information along this line, write to Jacob Snyder.

COR.

La Junta, Colo., Sept. 17, 1907.—To the Readers of the Herald.—Greeting. "The Lord hath done great things for us; whereof we are glad" (Psa. 126:3). Those of our number who had been sick some time since are now out again. Bro. D. S. Brunk has now for several weeks been able to perform his work on building the Sanitarium. The fever in La Junta is becoming less. Some of our Eastern brethren are questioning the health conditions of our locality. To such I would say that the fever has almost entirely been confined to the town of La Junta. The Sanitarium is located five miles west of La Junta and to my knowledge there has been only one case of fever in the entire locality. In fact, I can candidly say that there has been as little fever in our vicinity or even less than in any place I have ever lived before. Sure enough, the town has had its full share of fever cases during the past summer. The cause is unknown, yet many think the trouble is due to the imperfect water supply. I am inclined to believe that is right, for I well remember how about fifteen or twenty years ago the town of Harrisonburg, Va., had equally as trying an experience with fever; but since the water supply has been more perfect the trouble of fever is almost entirely eliminated. There is now on foot a movement to supply the town with spring water for drinking and cooking purposes, to be piped from Fowler, which is some distance west of La Junta, and I feel sure that once this is completed the condition will be greatly improved.

Our Kansas Nebraska Church and Sunday School Conference will convene in the new M. H., which is now being built and will be completed by that time, D. V. We are anxious to have brethren and sisters visit us at that time, not only to help in the important work of conference, but also to see the work that is being done at the Sanitarium. I feel confident that our people will be in a position to more fully appreciate the work when once they are here and see for themselves what is being done.

The work is progressing nicely. The building is under roof and the door and window frames are being made. According to present arrangements the institution will not be ready to take in any patients until after Christmas. Yours for Christ's cause, JACOB A. HEATWOLE.

COR.

Newkirk, Okla., Sept. 16, 1907.—Dear Brethren in the Lord.—Greeting. Bro. David Zook of Newton, Kan., came into our midst on Sept. 7, and remained until the 9th, during which time he conducted three meetings, which were very inter-

esting and upbuilding. We trust the good seed that was sown will spring up and bear fruit in the future. We have preaching the second Sunday of each month and we are glad to say that we have Sunday school every Sunday. We also have Bible reading every Sunday evening and prayer meeting every Wednesday evening. The meetings are interesting. We feel to praise God for the interest that is manifested at these meetings. We ask an interest in the prayers of all Herald readers.

COR.

Bellefontaine, Ohio, Sept. 19, 1907.—Editor Herald of Truth:—If you will allow me so much space in the Herald I will tell of a short but much enjoyed visit wife and I and son Andrew and our sister Elizabeth Hartzler of this place recently made in Allen Co., Ohio. Sept. 14, at 9 a. m., we left Bellefontaine. By 12 o'clock noon we were at our daughter's home in Elda and found them all well. In the afternoon we visited at the home of Dea. Jacob Huher. Here we met our aged sister, Grandmother Huher, who, if we mistake not, is in her eighty-fifth year, but well and hearty and still able to attend church. On Sunday we attended Sunday school and meeting at the Balem M. H. At this place we found quite an interesting Sunday school with old and young taking part. We were much encouraged to see an old brother of eighty-six years in the class. We often wish this would be the case at all places that the old and young could or would work together in Sunday school. After Sunday school Bro. Moses Brenneman preached a very edifying sermon to a large congregation. At Bro. Brenneman's we met Bro. and Sister C. B. Brenneman. A few nights before Bro. C. B. had had a severe attack of sickness, but was able to attend meeting, though very weak. We were truly glad to meet with them again. At Sister Emma Brenneman's we failed to meet our dear brother Levi B., who has changed time for eternity since we were last there. Sister B. seems very lonely, but is fully resigned to the will of God. Bro. Alfr. Gode, who is staying with her and is past eighty-five years old, is well and can get about remarkably well for one so old. We visited John L. Brenneman, who is eighty-six years old. He is well and gets around as well as or better than some who are much younger. We returned home on the 17th. God bless the brethren in Allen county, as well as at other places.

J. J. BONTGRADER.

Dalton, Ohio, Sept. 12, 1907.—To the Readers of the Herald.—Greeting in Jesus' name. Herewith we let you know that the new meeting-house built by the Swiss congregation will not be opened for public services until Sept. 29, on account of the seats not having arrived.

COR.

Morwood, Montgomery Co., Pa., Sept. 18, 1907.—As it has pleased the Lord to come into our home and take away our aged mother and grandmother, Mary Freed, we have learned another lesson of the Lord's doing, though we know that whatsoever he doeth is well done. She lived over four-score years, but was still able to wait on herself until Sept. 2, when she complained a little more than usual and at about half past eight o'clock she was overtaken with a stroke of paralysis and her right side, arm and limb were paralyzed, but the Lord was very gracious and preserved her speech and consciousness until nine o'clock on Sept. 10, during which time all her children and grandchildren were at her bedside. She passed away quietly at half past four o'clock, Sept. 10, 1907; aged 86 Y., 10 M., 15 D. She was born Oct. 25, 1820. She was the widow of the late Joseph Freed, father of Dea. J. A. Freed. She has always lived a life of purity and humility and was of a meek and lowly spirit. She spent all the time during her sickness in admonishing us and in prayer and song, which gives us the blessed hope that she is now among the redeemed in heaven.

COR.

From the Fairview Congregation near Milford, Neb.—A kindly greeting to the editors and to all God-fearing readers of the Herald of Truth. May God's richest blessings be with us all. Sept. 8, in the afternoon there were baptismal services in the Fairview M. H., when twenty-six young converts were on their confession taken into the church by water baptism by Elder Joseph Schlegel. In the morning thirteen were baptized at the Western church, also by the same brother. May the good Lord richly bless them all that they may be shining lights to the world, for Christ says to all his followers: "Let your light shine before men." And why? "That they may see your good works." Is that all? No, but that your heavenly Father may be glorified. Dear readers, what good would it do us or anybody else if we would say we have a lamp with us in a dark night, but had no oil? Could we make any dark room light? Even so with our faith, but with no works. But if we have both the lamp and the oil, we need not tell anybody, for the lamp will make a light and everybody can see it. I am a reader of the Herald and have been for a good many years and have received many blessings, as some plain gospel articles are always presented that tell what is the only true way that leads to the glorious home above, and that we must not try to serve God and the world at the same time, for Christ says we cannot serve both, and if we love God we will not try. Your humble brother, D. BENDER.

Lake Charles, La., Sept. 17, 1907.—I thought I would say a few words to the brethren who would like to change their location. We have been here in Louisiana nearly three years. We left our home in Tennessee and came here and rented a farm ever since. We thought that way we could learn to know how we like it here. We can say that we like it well. The only thing lacking is that we would like to have some of our people here with us. The winters are not cold. We can do nearly all our plowing in the winter. Now we have bought a piece of land and expect to make our home in the South. We would be glad to see some of our readers get interested in this place and come and see us, and also to come and make their homes here and join our little flock and help us along in the good work. We will kindly ask you to remember us in your prayers. We can say that we have been blessed with good health since we are here. We are now harvesting. The present would be a nice time for you to come and see this country. Then you could see how our crops are. We don't farm anything but rice and garden truck. Rice on an average makes ten sacks to the acre and each sack holds about four bushels. It weighs about 200 pounds to the sack, and when it is sold it goes by the barrel, which is 162 pounds. Since we have been here we never sold for less than \$3.30 per barrel. Rice now sells for over \$4.00 in New Orleans. Now is a good time to lay land, for it is going up in price. It now sells for \$20 per acre. Chickens, eggs, butter and garden truck always command a good price. There are some people here who raise no rice. They truck and raise poultry and some have cattle and make hay on the prairies and sell it. They make good money. If any of you, dear readers, want further information, please address SARAH B. LEIDIG, Lake Charles, La.

For the Herald of Truth.

OTHER PARTS OF COLORADO AS WE FOUND THEM.

Bro. L. Z. Byler and the writer left La Junta, Colo., Monday morning, Sept. 2, for a short visit to other parts of the state. We first stopped at the north of the Arkansas River, which is being opened up and put under irrigation. This promise to be a splendid country in a few years. Land is selling for \$90 per acre, including full water rights.

The San Luis Valley was our next stop. This valley is located in the southern portion of the state and is about 100 miles long and sixty miles wide, with an average altitude of 7,000 feet. We stopped in Alamosa, which is located about in the center of the valley, and took a drive the first day with Mr. Gertelsen, going south to La Jara through a large district which is irrigated and immense quantities of wild or prairie hay are made and sold at a good price. Some portions have been broken up and put into wheat, oats and field peas, which all make immense yields. Land here sells for from \$18 to \$35 per acre with full water right. The soil is of a black sandy loam. The second day we took the train for Monte Vista, about eighteen miles west of Alamosa. Here Mr. Degde, formerly of Wayne Co., Ohio, took us out to see the country in an auto. The roads were splendid, in fact, almost ideal because of the level country and the gravelly soil. Here we saw the same crops as the day before, with barley and potatoes included. Wheat here yields from twenty to fifty bushels per acre; potatoes an average of 250 bushels. Land sells from \$25 to \$75 per acre, with full water right. The climate is dry and the scenery grand. Snow can be seen on the surrounding mountains the year round. And above all, I have never seen a country that had as fine drinking water. Almost every farm has one or more artesian wells overflowing with cool, pure, snow water.

The vicinity of Loveland and Longmont, located in the northern part of the state, is well improved and very productive. The crops of wheat, sugar beets and potatoes are immense. Wheat on irrigated land yields from twenty to seventy-five bushels per acre and sugar beets yield from fifteen to thirty-five tons per acre. Land sells from \$100 to \$250 per acre, with full water right. Dry farming has proven quite successful here. Farmers have grown as much as forty-five bushels of wheat per acre.

We spent Sunday, Sept. 8, with the young brethren Reuben and Alpha Lehman at Linon, Colo. Quite a number of Indiana people have located here and are doing comparatively well under the system of dry farming. We saw splendid crops of corn, alfalfa, potatoes and pumpkins. The brethren seem to be encouraged with their prospects. We hope they may succeed. Land is still selling for from \$5 to \$25 per acre. There are still homestead claims which can be taken.

I would be glad to correspond with any one who is thinking of locating in Colorado. I feel sure the way to locate in a new country is to settle in colonies.

On our return we stopped with the brethren and sisters in Colorado City and had services on the street and in a hall on the evening of Sept. 9. Found all well and happy when we returned to our home, for which we praise God.

JACOB A. HEATWOLE.

La Junta, Colo., Sept. 16, 1907.

For the Herald of Truth.

A TRIP TO THE AMERICAN MENNONITE MISSION.

By M. C. Lehman.

I.

A close knowledge of each other's circumstances helps people to work together and much more advantageously to a common cause. It is the hope of the writer by this series of articles to present a few phases of the work of the Mennonite church in India in such a way as to let the brotherhood as a whole know what is being done.

Boarding an Indian train in Bombay, we pass over and through the Western Ghats Mountains by way of tunnels, reversing stations and bridges as we go on our journey toward Raipur. One of the wonders to us is that in a country so populous as India not more people are seen. Clumps of trees with little houses made of mud settled among them could relieve all our wonder if the inhabitants of all those houses should show them-

selves. Seven hundred miles of continuous traveling and we reach Raipur. A large signboard has told us as we were nearing the station that this is the place where we must change trains and go south forty-six miles to Dhamtari. All the trunks and bundles of bedding which we had in the compartment with us are slowly transferred to the other train.

Seven-thirty a. m. finds us seated in a little intermediate class compartment of the Dhamtari train, and slowly starting on our southward journey of half a day. The rails of the track are only two and one-half feet apart and the entire train is accordingly small. Half way to Dhamtari and we arrive at Ahlanpur, where the German Evangelical Association has a sub-station. Our destination reached and we do not see a long row of eager hotel agents, cabs, etc. People, who at first seem rather uncleanly, are hurrying about to meet friends and to take the train for the return journey. An ox cart or "tonga" takes us on past the town of Dhamtari and to the mission compound about one-half mile distant.

The missionaries have breakfast ready for us in the hunkalo. They themselves eat an early meal at six o'clock and a heavier breakfast at 10:30. The trip has been enough for one day. We must defer looking around until in the evening because of heat. We dare not expose ourselves to the sun, and the sooner we learn that we dare not exhaust our strength to the same extent that we do in America the better for us. The missionaries must learn it. If not from the advice of others, grim experience will teach in the usual manner. This is God's work and the workers are so few that reserving energy and putting it to the most needy and fitting places is doing the most for his glory in the end.

Dhamtari, C. P., India, July 24, 1907.

For the Herald of Truth.

ABOUT CHURCH PUBLICATIONS.

Several articles have appeared in the Herald regarding our church publications, and I want to say that I fully agree with the ideas presented, and hope and trust that a peaceable solution of this question may be brought about and that love and harmony may prevail throughout. We have the promise of eternal peace in the life that is beyond this world, but without peace there is no promise. Let all work together in harmony and peace, with an eye single to the glory of God and the upbuilding of his Zion upon earth, and then God will bless us and prosper our work, and all will be well.

COR.

(Continued from page 353.)

the face tend to awaken him. The loving call of the Savior draws us. The blessings of a life in Christ encourage us to go on. Loved ones over there with the Father and Son encourage us. There is nothing so necessary, so practical, so important, so well paying as being a Christian.

"Who shall have our young people—the world or the church?"—By the brethren J. C. Springer and J. H. McGowan. The question is important. The home should lead in the work. A live church will do much toward answering this question. Jewelry, fashions, amusements, tobacco, alcohol are some of the things the world uses to draw them away from the church. Closing prayer by Bro. E. A. Bontrager.

FRIDAY EVENING.

Bro. Amos Nusbam led the devotional services. Lesson, Heb. 2. Song service. On motion a committee, consisting of J. S. Hartzler, J. M. Hartzler, A. M. Bush and Rudy Senger, was appointed to make out a list of books for general reading. Open conference. Subject, "Salvation." The meeting closed with an impressive appeal to lost souls, and prayer.

J. S. HARTZLER,

EVA KAUFFMAN,

Secretaries.

TOPIC: THE HIGHEST USE OF THE BODY. 1 Cor. 3: 11-17. (Consecration Meeting) Oct. 6, 1907

THE LESSON MOTTO

October, 1907.

1. T.—Sacred for noble uses. 1 Pet. 2:5; Luke 12:23.
2. W.—Wondrously made. Psa. 139:14-16.
3. T.—Must not be defiled. Rev. 3:4, 5; 1 Cor. 6:12-20.
4. F.—The price of misuse. Isa. 10:15-18.
5. S.—Must be controlled. Jas. 3:1-8; 1 Cor. 9:24-27.

A SPECIAL MESSAGE

Man is God's crowning work of creation. God endowed the human body with wonderful functions and possibilities. Although so wondrously made and so superbly endowed it is the one work of creation of which we know so lamentably little. Why? Superstition in the name of religion has surrounded it with so many fears and taboos that human beings could not even begin to study its true nature to its highest interests, or study its greatest needs in a material sense. From a purely physiological standpoint what does the average man or woman know about the human body? What do you know? What is this bone, that muscle, this nerve, that gland for? How many bones have you? Explain the circulation of the blood. Can you taste anything solid without eating it, can your tongue (and your neighbor's), your heart, stomach and other organs and their functions? Do you consider them as given of God for the purpose of using them altogether as a composite and complete body to glorify him with? God made man a little lower than the angels. He called his work very good. He made no mistake. He made man a little less than perfect, but he was being taught man's wrong idea of life, his life, his body, his duty to himself, his relation to his fellowmen and to God. God made us "very good," and he wants that "very good" product of his creative powers to glorify him. He wants the unimpaired faculties and powers with which he endowed us, for his service, for his glory. He wants us to be perfect in the temple of the heart and affections. "Create in me a clean heart, O God; and renew a right spirit within me."

"An humble, lowly, contrite heart,
Believing, true and clean,
Which neither life nor death can part
From Him that dwells within."

BIBLE HINTS

1 Cor. 3:11. This was the great motto and rallying text of the Mennonite people in past centuries and of the Waldensians before them. On this they stood, and no storm of persecution could drive them from it. Christ, the crucified, risen and ascended Savior, must be the foundation of all true faith. The only danger to the church is that a bad superstructure might be raised on this foundation.

1 Cor. 3:12. Only pure and wholesome doctrine, only a pure and holy life will stand the test and even then the foundation alone will give assurance of safety and perpetuity. The apostle indicates what the character of our life should be in body and in spirit. Our lives must stand for purity. Note that the "hay, wood and stubble"

do not necessarily represent anti-Christian doctrine, and moreover they are represented as being built on the right and true foundation, but they represent the perishable instead of the enduring and fire-tried and purified materials that make up life.

1 Cor. 3:13. No matter what the world may consider proper material for the superstructure, the test that tried the foundation itself will be applied to the superstructure and only the one kind of material will remain, all the rest will be burned away. How much of the world's chemical knowledge and its subtle may, will perish. Oh, how many spiritual chemicals are applied today to make hay, wood and stubble appear "as good as" the precious metals! And they are gilded and painted and polished. But the great Master Assayist's test will have but one result. What disappointment to him who has accepted the world's "truth" and humbly guaranteed building material of the perishable kind when testing time comes!

3:14. The imperishable material costs most and may not make so showy or so great an appearance as the other, but it pays best in the end. He who uses the best that is in him receives the reward; the other shall (V. 15) suffer loss, and how empty he will be and how poor he will look, even though he stand on the true foundation, with everything around him consumed! His lifework will mean nothing. He may have been sincere in his mixture of truth and human opinion, he may have labored hard, but the end is all the same so far as his work is concerned. He may be saved himself, but his life will have been a failure, for it will show nothing but ashes.

1 Cor. 3:15. God has greatly honored us by making us temples for his use. And how we dishonor him when we fail to keep the temple in the best possible repair—the body in the best possible condition for his use! He wants the physical, mental, moral, and spiritual energies of his best workers to be used for him. In the armies of the world, those only are accepted who are physically and mentally fit for service. How many self-made cripples there are in the ranks of God's host! Some have crippled their bodies with pernicious habits or neglect, others have dwarfed their minds through pride, spiritual arrogance or some other stunting influence. Instead of reaching into God's storehouse for building material some are actually going over into the hands of the enemy. Some even come out of the effort badly singed. God dwells in every unselfish effort made in his name for the good of humanity.

1 Cor. 3:17. My dear reader, look into your temple. Let me look into mine. How is it? Defilement means destruction. God will attend to that through his laws. He who builds with hay, wood or stubble may escape with his life, though he loses everything else; but he who defiles the building will be destroyed. He who knowingly corrupts the doctrine of Christ shall have judgment without mercy, no matter how fine a code of ethics he may have taught. He who renders his temple unfit for the divine dwelling-place will be lost, no matter how grand or how humble he may appear.

ILLUSTRATIONS.

A One-Minute Sermon.

"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof" (Rom. 6:12).

Christianity forbids all hurtful indulgences which war against the soul. Many are the New Testament passages referring to the hindrances

which wrong physical appetites throw in the way of spiritual advancement or usefulness for God. "Seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us; and let us run with patience the race that is set before us;" (Heb. 12:1). And the apostle exhorts us to physical and dietetic discipline, like that of the footraces, as essentially connected with growth in spiritual grace. In Rom. 6:12 he says, "Let not sin, therefore, reign in your mortal bodies," etc. Peter says, "Abstain from fleshly lusts"—extravagant appetites and passions—"which war against the soul." There are other intimations that the system bears to the spiritual character; and it has seemed strange to me that sermons based upon this great and important fact, to which so many Scriptures attest, are almost never preached. There is probably greater damage done to the soul of Christianity at the present day by the varied sensualism of the age than almost any other cause. And yet there is but just one form of intemperance referred to in the preaching of the day, and that too often omitted.

Dwarfing the Tree.

A father gave his boy a peach stone to plant in a little plot of well-prepared, rich soil and told him to watch it carefully to see when it would come up. Soon the boy had the great pleasure of seeing the earth pushed up and two bright leaves appear. The little shoot grew and was the object of much interest.

Soon the grass grew too. The tree was so much the center of attraction that the boy did not see the tiny blades of grass peep out of the ground. Their growth was so gradual that the ground was fairly green before he thought of it. Who had sown the grass and weeds? He was sure he hadn't, his father hadn't, but there was the ground all covered.

Then came summer vacation. The boy was taken away to the country home of a grandfather. He often thought of his little tree and was very anxious to see how much it had grown. But he did not think of the grass. As soon as he reached home he looked for the little tree. "Where is it? But where was it? There was tall, rich grass all over the plot and there, just where the tree used to be was a tall, strong, proud, ugly and insolent-looking cockle-burr spreading itself all over the place! Surely the tree had not changed into a cockle-burr? His grandfather told him that the tree had not changed into a cockle-burr, but that the father had had a purpose in planting all that followed. "Let us go out and see," said the father. "No, the tree has not changed into a burr. Perhaps we can still find the little tree." Yes, sure enough, there—pace, slender and badly dwarfed by the poor little hood of the burr—was almost choked by the tall cockle-burr. "Oh, pull the ugly burr out!" cried the child. "And the tree will come out too," responded the father. "The burr roots are all around our poor little tree and are sapping the moisture from the ground so that the poor little thing is almost dry and starved." "I will dig it down and hiding the sun away, so that it is sick and almost choked to death." So the father

began to pry and work carefully all around the roots of the burr until he had it loosened and then putting his foot between the burr and the tree he pulled with all his might and out came the burr, to the intense joy of the boy. But, oh, how sickly the little peach shoot looked! Then the father took his son upon his knee and lovingly told him that just as the peach stone was well

(Continued on Young People's Page.)

If you have the opportunity to go to school, take it if you really wish to learn, otherwise stay back where you belong.

★

Start out in the morning to be master of yourself and of your work. Begin the day with the Master if you would have the mastery.

Don't cry over spilled milk, my boy, just keep on milking, and you will get the pail full and the cream to the dairy. But be mindful of the causes that brought about the first spill, and don't let it be repeated.

For the Herald of Truth
GLIMPSES OF EUROPE.

By J. B. Bontrager.

XIV

Leipzig is an important commercial city of Saxony. It holds an eminent position in manufacturing interests and is a very busy and enterprising city with modern methods prevailing. Indeed our American manufacturers could learn a great many valuable things by visiting these large manufacturing plants in the more important German cities, where mechanical contrivances that are in their crude, experimental stage with us, seem to have been placed upon a practical working basis long ago by these enterprising, persistent, sturdy Teutons, who are so rapidly forging ahead in the world of trade.

Leipzig is likewise the great emporium of the book trade of central Europe. It is the seat of the noted university of the same name, where are found students from all parts of the world, and where criticism of Holy Writ finds more expeditious handling than elsewhere. I visited the main building, and was kindly shown through this part of the university. I found it very elaborately furnished and fully equipped. Connected with the university is a very fine museum which also contains many works of art. The ethnographical and industrial museums are very good. It is so well known to me that I do not think it is particularly unnecessary to devote more space to a description of this interesting city.

From Leipzig I proceeded to Berlin, the capital city and metropolis of the German empire. It is a magnificent city and ranks fifth in population among the cities of the world—London, New York, Paris and Chicago outranking it in the order named, Chicago having but very recently passed Berlin. The avenue "Unter den Linden" is generally considered the finest thoroughfare in Europe. It extends from the Brandenburg Gate to the royal palace, a distance of one mile. One can walk along the general idea of its magnificence by walking along the street. This I did several times. I also visited the royal palace and anxiously looked for an opportunity to see Wilhelm II, but my many "glimpses" do not include a glimpse of him. I am not a lover of royalty, nor do I believe in a monarchical form of government of any kind, but I am an admirer of the German emperor for the interest he takes in the welfare of his people, who are justly entitled to his other rule in the world is loved. During my sojourn in Germany he dissolved the "Reichstag" (parliament), and an election was held and a new body of representatives was elected, and the Kaiser's party received an increased majority. He is sometimes styled "The World's Husterler." We were told that he has a knowledge of every important subject that is before the people of the world. He has a systematic method of studying and working. As soon as he awakes in the morning he reads his paper, and then speaks to him on the religious conditions of his people and of the world. This interview lasts a half an hour. Then

another pair accompanies him on his walk for one hour and tells him of some other problem of the day, and so on all during the day he has periods for doing things. While it may be true that he is not in accord with the world's peace movement, because he wishes more territory for his people where they may continue to be Germans and promote their literature, art and commerce, all of which they prize so highly, yet he may well be called a great ruler, and he has had much to do with the wonderful expansion of Germany's modern commercialism. No other nation in the world to-day so thoroughly prepares its young people for business as does Germany. And we find to-day young Germans in Paris with a thorough knowledge of the French language and French business methods; in London with a thorough knowledge of English and English business methods; in China, with the Eastern commercial situation thoroughly in hand. Knowing this, it need not be wondered at that Germany is outstripping all other countries in the race for trade and as a consequence the German or his posterity are found in all parts of the world readily adapting himself to any change of condition and language, yet always keeping a warm spot in his heart for the fatherland. The Kaiser has a very interesting family of five sons and one daughter. All of the children must learn a trade and be able to become useful citizens. The daughter must learn housework, and the younger children to cook. The Kaiser with many other qualities of his noble grandfather, the Emperor William I, who, with Bismarck and his cabinet, did so much for Germany.

Pre. Landes of Bavaria told me that the union of Germany was the result of the work and the principles advocated by a Mennonite member of this marked cabinet, by the name of Loewenstern who formerly lived in the Rheinpfalz (Rhenish Palatinate) and who as early as 1845 advocated the federation of the several kingdoms now constituting the empire.

There are some splendid buildings and monuments in Berlin, the most famous monument being that of Frederick the Great near the Palace Bridge. "The museums, the galleries of sculpture and paintings, and other art collections, the churches, ancient and modern, the parks, gardens and countless other attractions of the great capital can only be glanced at by the traveler who has but a few days' time in this great city; to examine them thoroughly would require many months." I was, however, well pleased with my visit to Berlin, although far from satisfied, as time was passing swiftly and I wanted to visit Hanoï and Göttingen, where W. E. Curtis, the well-known correspondent of the *Chicago Record*, says is found the highest degree of civilization in the world. I do not wish to dilute his statement, for there even among the laborers is heard most excellent German. It is to the German language

what Boston is proverbially supposed to be to the English language. But why should not a language be well spoken? Why should there be poor English in England and America, when schools are everywhere abundant and books are plentiful? It is nothing more than a shameful neglect on the part of the masses to learn the language properly. What is an established fact in Goettingen is a possibility everywhere. But as it is with the language, so it is with religion—the great mass of the Christian world are living far below its privilege. Bibles and churches are within reach of everybody, and yet what is the standard of Christianity to-day, and why is it so? It is not because of the more than shameful indifference to our highest interests and the interests of our fellow-men?

Although Goettingen has a population only about as large as that of Elkhart (about 20,000), it is the chief town of a circle or "Kreis" of the same name in the Land-Drostel of Hildesheim and province of Hanover, Prussia. It is about

seventy miles south of Hanover and is divided by the Leine river into Altstadt and Neustadt. It is a city of churches and university buildings, the university of Goettingen being widely known as one of the best in Europe. The famous chemist Bunsen was a native of Goettingen, so also the great historian Niebuhr; also such distinguished men as Haller, Eichhorn, Ewald, the brothers Grimm, Heyne, and others. The university contains a library of over 500,000 printed volumes and more than 5,000 manuscripts. The laboratory contains a large apparatus for the study of electricity. The old part of the town has many quaint buildings and crooked streets, but the new town (Neustadt) is regularly laid out and has fine promenades. It is in every way an interesting city, and I was sorry my visit had to be so short.

Everybody knows of Hanover, the capital of the province of the same name. It is about seventy-five miles south of Bremen and a little over 100 miles south of Hamburg. The rivers Leine and Weser form a navigable connection with Bremen. Here also are found the old town irregularly built on narrow streets, and the new town, its parks, squares, hospitals, and schools, and many beautiful squares. Coming in on the railway to the terminal station you face a magnificent square with the grand equestrian statue of King Ernest Augustus in bronze. Others are the George square with its statue of Schiller, the triangular square and the great Waterloo square with its column ninety-nine feet high, on which are inscribed the names of the 800 Hanoverians who fell at Waterloo. From a college town it has gradually changed to a manufacturing and railway town. It was the birthplace of Germany's first electric light with gas. Being a manufacturing town it is also the center of an extensive wholesale trade. The celebrated astronomer Sir William Herschel and the historian Pertz were born here. When I say that the town has changed to a manufacturing center, I do not wish to say that the number of colleges has diminished—they have simply not kept pace with the industrial growth and are no longer prominent in this rapidly growing city of about 300,000 souls.

(Continued from Bible Topic Page.)

planted and came up so beautifully, only to be so nearly spoiled and killed by grass and weeds, so many a young life, full of promise and well favored, will fall but ruined forever (and many, alas, are) by the weeds of sin when they are not watched for and carefully rooted out as they appear. But even when the weeds have grown and the life has been dwarfed and stunted and hidden away so that the sons of men fail to see the "image of God" and many believe it has changed, the loving Father above alone can see and help and restore.

Then the grass was cut and the ground dug up all around; water was sprinkled over the plot and soon the poor little tree revived and grew. But it was crooked, yet by carefully bending it and tying it to a straight stick it finally became straight and tall and is to-day a beautiful tree. But how nearly it was lost!

Oh, dear young people, do you see the lesson for you? Do you see how these bodies and intellects need to be watched and fostered and trained and kept, and how easily and quickly sin can dwarf and distort and smother the spiritual life and render our bodies unfit for use in the Master's cause? Remember the boy and the peach tree, but only that you may think of your own lives and the lives of loved ones.

SUBJECTS FOR TALKS OR ESSAYS

1. How can I best grow for God?
2. The development of spiritual forces.
3. Watching for weeds.
4. The result of godly training.

TABLE 1

The Young People's Bible.—Thumb index, red under gold, 8x7 inches, million, 1600, references, cut, weighs about twelve ounces. Just the Bible you want to carry with you, without being burdensome. Sent by mail for any address for \$2.00. Any one sending \$2.50 will get the Bible and the Herald of Truth for one year.

A Cheap Bible.—Self-pronouncing edition (152), bourgeois type, 16 mo., 1,496 pages, leather cover, 32 additional pages of illustrations and maps. This Bible is desirable because of its fine large print and the extremely low price. Sent by mail for any address for \$1.50. With the Herald of Truth one year, \$2.00.

Gist of the Lesson.—Torrey. A book for the vest pocket, in leather binding. A concise exposition of the International Sunday school lesson for the year 1907, by R. A. Torrey. An excellent little work for both teachers and older pupils. Regular price, 25 cents. We have a small lot still on hand which we will close out at 20 cents until our supply is exhausted.

Bible Picture Book for Children.—By A. B. Kolb. An instructive book in easy reading, especially adapted for the little ones. Illustrated. Beautiful lithograph cover. A very suitable reward for small Sunday school pupils. Price, 10c; per dozen, \$1.00. This book is also printed in German in four different numbers. Prices the same as the English.

Biographical Sketch of Bish. Christian Herr, of Lancaster Co., Pa., by John F. Funk, containing also a collection of hymns in German, written by himself. Paper cover, 10c; per dozen, \$1.00.

Biographical Sketch of Fr. John Gell (of Bucks Co., Pa., where he preached 55 years), by John F. Funk. Paper cover, 5c; per dozen, 50c.

Catechism (Mennonite), presenting the principles of the Mennonite faith, in short questions and answers. New edition (1905). Paper cover, 10c. Printed also in German at same price.

Christianity and War.—A sermon setting forth the inconsistency of carnal warfare, by J. M. Brenneman. 50 pages. Paper cover, 10c.

Confession of Faith and Minister's Manual, containing the Confession of Faith adopted at Dordrecht in 1632—the Shorter Catechism—forms for Baptism, the Lord's Supper, Marriage, Ordination of Bishops and Ministers, Funeral Lessons, Texts, etc. 128 pages. It is suitable for both ministers and members, and especially intended for applicants for church membership. By John F. Funk, assisted by J. S. Coffman. Paper, net, 10c; cloth, 25c; flexible leather, 50c.

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Published Weekly.

ELKHART, IND., THURSDAY, OCTOBER 3, 1907.

Vol. XLIV. No. 40.

NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

EDITORIAL NOTES

Those interested will kindly notice some changes in the Kansas-Nebraska conference notice. See notice in another column.

A laugh may not break any bones, but it has broken many good resolutions and the laugh of derision has broken many timid hearts and lives.

A letter from Bro. J. A. Reasler informs us that Sister Linda continues to improve very slowly. Baby Ruth is growing rapidly, and is "learning a mixture of English and Hindi."

Bro. D. S. Weid, head of our shipping department, spent several days in Iowa last week, where he attended the Iowa Sunday school conference. He returned on the 29th, much pleased with his visit with the brotherhood in Iowa and greatly encouraged with the outlook in his branch of the business.

The letter to India, asking the missionaries to contribute the matter for the Young People's Meeting Topic for Sept. 29, was received too late to admit of a return in time for the topic to appear in the regular routine. We are sorry that we have to disappoint those who were expecting the subject matter to appear. Perhaps we may be able to use the same subject later.

Jesus said to his disciples, "Without me ye can do nothing." If this truth were more strongly impressed on the minds of the people there would be more real humility and less boasting in their own strength and truth. In other words, many professing Christians would be better acquainted with themselves and less apt to criticize others.

Jesus would not allow his disciples to depart from Jerusalem until they would be endowed with power from on high. He wanted them to understand that they must not go in their own strength, but in the strength of Him who sent them. If preachers of to-day would give greater heed to this principle of the gospel they would do better work, the churches would enjoy greater prosperity, and more souls would be saved.

Among our many exchanges we notice especially the contents of the *Manna*, published by our old-time friend, Bro. John G. Stauffer of Quakertown, Pa., who, like ourselves, has grown old in the publishing business. The contents of this excellent little paper are of a character that is beneficial and edifying to all. The issue for October is especially good, even though the paper, like the Herald, carries a few advertisements. We wish our old friend yet many years of usefulness in the Lord's work.

Among the descendants of Hans Herr, the ancestor of the numerous Herr family of Lancaster Co., Pa., and other localities, there is a

movement at the present time to raise a fund for the purpose of erecting a tombstone to their noted ancestor, who was the first white man in Lancaster county and who built the first house in the county. This house is still standing and is located near the Willow Street Mennonite meeting house, where his remains are laid to rest. The old house was built 183 years ago and is gradually going to decay, being used by the present owner, David H. Habber, for storing farm implements and as a shed for hanging up tobacco. Such a remarkable relic should by all means be put into a better state of preservation, if such a thing is possible and if it can be done to the glory of God. He was a Mennonite and consequently the first Mennonite settler in the county.

Abraham H. Cassel, a prominent member of the Brethren (Dunkard) church, was eighty-seven years of age on Saturday, Sept. 21. He lives on the old homestead in Montgomery Co., Pa., where he collected, during former years, the greatest library dealing with German-American subjects that was ever collected by one individual. He is now, however, in feeble health and no longer able to keep pace with the progress of events in the world, as he did years ago. He is blind and deaf and requires the constant attention of a nurse. His name in connection with his famous antiquarian library has become familiar in literary circles both in America and Europe and many persons of high standing visited the humble home of the noted antiquarian to examine his valuable collection of ancient books. His library, however, has been distributed, part to one of the Dunkard college libraries and part to the Pennsylvania Historical Society at Philadelphia.

It is not hard to believe the stories of torture and untold cruelties in the age of persecution, when right in our own day within a few hours' ride of Elkhart, cases of fanaticism come to light that equal those of Torquemada and the Inquisition. Mrs. Letitia Greenbough of Zion City, Ill., who belonged to a sect that grew out of Dowle's fanaticism, had been suffering for some time with rheumatism until her limbs and body were stiff and distorted. The sect believes sickness is tangible evidence of the presence of Satan in the body, and her family decided to drive him out. They began to pull and work her suffering limbs and body until her bones were broken, her neck dislocated and her body bruised and broken. Her screams in the first part of the "exercises" were more evidence that the devil possessed her. When she became still, she was supposed to have gone to sleep, and she had, but into that sleep that knows no waking, for they had killed her. Efforts to hide the matter from the authorities failed, and now the children are being tried for killing their mother. One form of fanaticism breeds or develops another and Dowle's fanaticism is not doing developing.

We clip the following from the Lancaster New Era, which will be of interest to all our readers: "The Old Mennonite Home at Oreville, this county, will come into a fine inheritance eventually through the beneficence of the late David Landis of Lancaster township, who died recently, and whose will has been admitted to probate in the Register's office. The estate is estimated at about one hundred thousand dollars. It is pro-

vided that after the payment of the funeral expenses the remainder shall be held in trust by the Farmers' Trust Company. The income is to be paid annually to the widow of the decedent, Fanny M. Landis. Upon her death the income is to be divided equally between his three sisters, Lavina, wife of Adam Landis; Mary, wife of John Leaman; and Anna, wife of Henry L. Groff. Upon the death of these beneficiaries, a few private bequests of small sums are to be made and the residue of the estate is to be placed in a trust fund, to be known as 'The David Landis Beneficent Fund,' in memory of his daughter Josephine, and the entire income is to be paid annually to the trustees of the Mennonite Home at Oreville, to be used for its maintenance, improvement and the benefit of its inmates. The will was made Dec. 3, 1906, and the Farmers' Trust Company is made the executor and trustee."

A Chicago clergyman, in a series of sermons, stated that a large portion of the so-called respectable women of the city are habitual users of liquor as a beverage. Some of his parishioners questioned the veracity of the statement. Three days after, backed with abundant proof, he repeated the statement, and it stood unchallenged. Within fifteen days, of the many applications for divorce entered on the dockets of the court of that city, twenty-six are from husbands who wish to be divorced on the plea that their wives are habitual drunkards.

Stopping at what I consider a perfectly respectable restaurant on Van Buren street for a late dinner on a recent business trip to Chicago, my daughter, who accompanied me, drew my attention to the large number of men and women who were pouring liquor out of bottles and drinking it with their meal, and at two tables nothing but drinks, male and female. By actual count, liquor was served at twelve tables. At a recent plebiscite vote in Chicago to so amend the charter that the saloons would be closed on Sunday an overwhelming majority decided against the amendment, the labor unions and other societies casting their almost unanimous vote against the move. These are signs of the times. Yield to the insistent demands of the world on one point, and soon a just as insistent demand comes to yield on another point, and there is no limit to the demands made. It is just so in the church. Here and there the request is made to yield—to be a little more liberal and lenient. Sometimes these demands are accompanied with the threat, "If you don't do so and so, I'll leave the church." Timid preachers, deacons and other members who fear man or a loss of a few at heart untruthful members more than they fear the displeasure of God, are inclined to yield, and it is by such yielding that perhaps in a hundred years a church may get far from its original principles and become a dead letter and men spend much time trying to find a plausible excuse for the change, when the real fact is that timid or time-serving men yielded to worldly-minded men, forgetting the counsel of God and the solemn trust placed in their charge. Life, instead of being the serious spiritual reality and conversation enjoined by the apostle, becomes a light-minded, frivolous life and jest, an endless round of activity perhaps, but with the honor of

TIDINGS FROM THE CHURCH AT HOME AND ABROAD

FOREIGN MISSIONS.

India.—American Mennonite Mission, Dhamtari, C. P. India. Stations: Sundarganj, Rudri, Leper Asylum, Balodgahan. J. A. Resler, Supt.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill. A. H. Leaman, Supt.
Chicago.—Mennonite Gospel Mission, Emerald Ave. and 26th Street, Chicago, Ill.
Chicago.—Hoyne Avenue Mission, Cor. 33d Street and Hoyne Avenue.
Toronto, Canada.—Home Mission, 75 Tate Street, Samuel Honderich, Supt.
Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4. Noah H. Mack, Supt.
Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa.
Fl. Wayne.—1309 St. Mary's Ave., Ft. Wayne, Ind. J. M. Hartzler, Supt.
Lancaster.—62 Rockland Street, Lancaster, Pa.
Canton, Ohio. P. R. Lantz, Supt.
Kansas City.—200 S. Seventh St., Kansas City, Kan. D. Charles, Supt.
Argentina, Kan.—

BENEVOLENT AND OTHER INSTITUTIONS.
Orphans' Home.—West Liberty, Ohio. A. Metzler, Supt.
Old People's Home.—Marshallville, Ohio. R. F. D. J. D. Minsinger, Supt.
Old People's Home.—Oreville, Pa. A. K. Diener, Supt.
La Junta Sanitarium.—La Junta, Colo. D. S. Weaver, Supt.

Minier, Ill., Sept. 19, 1907.—To the Readers of the Herald.—Greeting. The Bible conference held near Hopedale, Ill., beginning on Sept. 10 and lasting four days, was well attended and much interest was shown. The instructors were D. D. Miller, Elt Frey and Samuel Garber. The brethren declared the will of God with power and without fear of man. Truly, the Lord has left us no excuse. If we are not saved it will not be for lack of teaching.

Kulpaville, Pa., Sept. 24, 1907.—Bro. C. B. Allebach, of the Townemann congregation preached at the Philadelphia Mission on Sunday, Sept. 22. He was accompanied by his wife and visited over Sunday.

Bish. Jonas Minsinger filled the regular appointment at the Townemann Mennonite M. H. on Sept. 22, in the absence of Bro. Allebach, who spent the day at the Mission in Philadelphia.

The one-year-old child of Bro. and Sister Elias K. Bergy of Franconia died last week and was buried at the Franconia Mennonite M. H. on Sept. 22. Bro. Frederick Hunsberger of Souderton, Pa., died of cancer on Sept. 20, 1907, and was buried on the 24th at the Franconia Mennonite M. H. He was about sixty-seven years of age. COR.

Goltzy, Okla., Sept. 23, 1907.—Dear Herald Readers:—Greeting. On Sept. 21 Bro. T. M. Erb of Newton, Kan., came into our midst and remained until this morning, when he left for home. During his stay with us he preached three sermons at the Milan Valley meeting-house. On Sunday morning we held our communion and twenty-seven communed. While there are only a few of us, yet we realize that God is with us and if we are faithful we know he will be with us to the end. SIMON HERSHBARGER.

Harrison Twp., Elkhardt Co., Ind., Sept. 26, 1907.—The ministers and deacons of the congregations in charge of Bish. David Burkholder of Elkhardt Co., Ind., convened in conference at the Yellow Creek M. H. on Sept. 24, to discuss matters of local interest. Good will prevailed during the session and arrangements were made to hold communion services as follows: Goshen, Oct. 6; Napamne, Salem and Elkhardt, Oct. 13; Yellow Creek and Holdemans', Oct. 20. No date was made for Olive congregation. COR.

Vinita, Ind., Sept. 26, 1907.—Greeting to all the Readers of the Herald. The Lord always has a way to give encouragement to his true believers. Last Sunday our little band at Barker Street, Mich., was enlarged by four new members, who were received from another denomination. We felt greatly strengthened and encouraged by these accessions. All of them were Germans. Bro. P. J. Johns was here to receive them in the German language. May they prove faithful in the Lord's service, and may they herewith extend an invitation to our German speaking ministers to visit us and give us occasionally a German sermon for the benefit of these new members, who do not get much benefit from an English service. We are also encouraged in the Sunday school work. Just greater part of our pupils are quite young, just the right time to implant the simple truths of the gospel into their tender hearts. COR.

Dalton, Wayne Co., Ohio, Sept. 20, 1907.—To the Readers of the Herald:—Greeting. A Bible conference has been announced for the Pleasant View congregation near North Lawrence, Stark Co., Ohio, to be held Nov. 19-22, with the brethren J. S. Shoemaker and Daniel Kauffman as instructors. Bro. J. M. Kreider of the Bethel congregation, Medina Co., Ohio, met with the brethren at the Pleasant View M. H. on Sept. 1, and preached a very impressive sermon.

The Mennonite local Sunday school meeting of Wayne, Stark and Medina counties will be held at the Martin meeting-house near Orrville, Ohio, Saturday, Sept. 19, 1907.

The date announced for the opening of the large new meeting-house, built by the Sonnenberg (Swiss) congregation near Dalton, Ohio, was deferred until Sept. 29, 1907.

The 28th of September, 1908, has been announced as the date for the second annual Sunday school meeting at the Canton (Ohio) Mission. COR.

From Holmes Co., Ohio.—The Kulp congregation near Winesburg, Ohio, has been in need of a new house of worship for a number of years, but it had not the means to carry out the work. A few months ago an appeal was sent to the different congregations in Ohio and already a number have responded with liberal contributions. More than half the money necessary has been promised and a special effort is being made to secure funds enough that the building committee may see their way clear to begin the work some time in October. Any money for this cause that will be sent to I. J. Buchwalter, Dalton, Ohio, will be gratefully acknowledged and properly applied. COR.

West Liberty, McPherson Co., Kansas, Sept. 22, 1907.—Dear Brethren and Sisters:—Greeting. Today we have visiting brethren and sisters with us. S. D. Zook of Topeka, Ind.; S. B. Klug and wife, Hesston, Kan.; Jacob Brennenman and wife and mother of Kalona, Iowa, and S. S. Stelner of Normanna, Texas. We had a message from our heavenly Father by C. D. Yoder, from the Scripture lesson, "The Parable of the Sower" (Matt. 13). Sunday school was held before church services and the Young People's Christian Union, or Bible Study, held its regular session on Sunday evening, with Bro. Uriah Schlachbach as leader.

The general health in this vicinity, with a few exceptions, is good. Sister Kauffman, wife of Bro. Chr. Kauffman, for a few days has been seriously ill. There will be a new heaven and a new earth, where all tears shall be wiped away and where there shall be no more death, neither sorrow or crying, neither shall there be any more pain. This is a blessed thought of a blessed state. COR.

Deblois, Maine, Sept. 23, 1907.—To the Readers of the Herald:—Greeting. "Lift up your eyes, and look on the fields, that they are white already unto harvest" (John 4:35). "Lift up your eyes" wherever we are and we see the need of true laborers, many millions of souls living without a Savior and dying without hope. There are many plantations or small settlements here in Maine where workers are needed. Some of the places, such as Deblois, Beddingtown, Walte, Topfield, Grand Lake, Streams, and other towns, do have workers stationed for four months during the summer. The other eight months no services of any kind are held. Is it a wonder that religion is at low ebb? Think if you could not attend any religious services for eight months! We find some faithful old saints at all of these plantations, but very many have no interest in their souls.

These are lumbering towns from fifteen to twenty miles from the railroads. An intelligent and kind-hearted people live here, with not much of this world's goods, but willing to share with any one in need. I know one family, living twenty miles from the railroad, the nearest neighbors are six or more miles away. They have been living there for years and I do not suppose that they attended any religious services for many years. Their children are without any school privileges and do not see any person outside of their own family for weeks at a time. The field is large. Will you pray and work? Souls are precious in the sight of God. D. C. HERSHEY.

For the Herald of Truth.

SUNDAY SCHOOL CONFERENCE REPORT.

Report of the Sunday school conference held at East Union M. H. near Kalona, Iowa, Sept. 20, 1907.

The meeting was opened by singing and devotional exercises conducted by Samuel Garber. Organization resulted in the election of the following officers: Moderator, J. S. Shoemaker; assistant moderator, A. I. Yoder; secretaries, S. G. Lapp and C. A. Hartzler. The following subjects were discussed:

"Some Needs of a Modern Sunday School."—1. "Prayer," by Samuel Garber. It is the means of obtaining power, help from God, and more laborers. Should be offered for those who do not attend regularly, and edifying to those present. Our prayers often prepare us for service. No important decisions should be made without earnest prayer. One brother or sister should not do all the praying that is done for the school.

2. "Consecrated Workers." Essay by Dora Swartzendruber. Discussed by J. E. Hartzler. Consecrated workers are those who have presented their bodies a living sacrifice, etc. (Rom. 12:1). They are needed because of the sacred duty and sacred responsibility in teaching God's word. Consecration is needful that we may prove what is that good and acceptable will of God (Rom. 12:2).

3. "Proper Organization." By S. M. Bender. Needed because in unity is strength. Only those truly interested in the success of the school should participate in the organization, as souls are at stake. Should never be undertaken without much prayer.

4. "Qualified Teachers." By T. F. Brunk. Ten points of a good teacher are: (1) Prays for himself; (2) for the class; (3) uses clean conversation; (4) plain dress; (5) is a Bible student; (6) a liberal giver; (7) free from filthy habits; (8) prompt attendance; (9) always on time; (10) draws from his class.

5. "Helps." Essay by Anna Slater. Discussion by J. K. Yoder. The Bible first; that is always right; commentaries may be wrong. All literature used should be carefully selected. Maps and blackboards are good helps when properly used.

Morning session closed with prayer.

AFTERNOON SESSION.

Devotional exercises by S. G. Lapp. Children's meeting, conducted by Daniel Graber, consisted of prayer, song and repeating of Scripture texts, with comments on same.

"The Mission of the Sunday School."—1. "To Teach the Bible." Essay by Agnes Albrecht. Discussion by J. W. Keler. Teach the Bible, instead of grammar, geography or history. Teach the lesson that is in the text and do not twist it to fit some pet hobby.

2. "To Implant the Mission Spirit." By Daniel Kauffman. The whole mission of man on earth is that we might bring the gospel to others and implant the principle of helping others. If our salvation were all the Lord looked at he would remove us as soon as we are saved, but because he loves others he leaves us here to work for him.

3. "To Develop Christian Character." Essay by Ella Fisher. Discussion by J. W. Kemp. It is to develop that which has been attained by a new birth and not to cultivate a sinful man into a Christian.

4. "To Engage the Youth on the Sabbath." By C. A. Hartzler. It is needful because idleness is always degrading. They are taught on that day by others than parents. Many places of amusement on the sabbath day. Proper engagement on that day gives food for thought during the week.

5. "To Develop Talent." By J. C. Brennenman. By teaching and being criticized we become stronger. Cultivate that which is good. Destroy all else.

6. "To Establish Other Sunday Schools." By S. G. Lapp. Sunday schools should be started where needed, without respect of persons, not only where there are already a few Christians. The object should be that the word of God may be planted in the souls of men.

In the evening a query box was conducted by David Graber, in which many good points were expressed; after this a missionary sermon was preached by L. J. Miller. A collection amounting to \$74.20, was taken for mission purposes to be used as the Board of Missions and Charities sees fit.

S. G. LAPP,

C. A. HARTZLER, Secretaries.

For the Herald of Truth A TRIP TO THE AMERICAN MENNONITE MISSION.

By M. C. Lehman.

II.

Sunderganj, where we now are, is the name of the mission station near Dhamtari. This is the original station where Bros. Page and Resler began work in 1898. A small thatch but under a tree was the beginning at that time. By the blessing of a kind Father, who prospers his work in his own way, to-day we see a compound of nine acres enclosed by a stone wall seven feet high, and within it eight buildings. Three of these are "bungalows" or houses for missionaries. In length these are about the size of ordinary dwelling houses at home, but only one story in height. Three other long, low buildings are the houses in which the orphan girls live. The school is about the size and shape of many of our Mennonite houses of worship in the home land. The floor is of cement and the audience sits on the floor with the exception of a few coming from the outside. This is also used for a church.

Another building is used for the English school and dispensary combined. It is about the size of the schoolhouse and also made of brick. When sufficient was he received as a high Mason and Ceylon's sploty breezes not forgetting to mention that Calcutta had not risen to its privation that nobly. An elder brother, once a Mason, after dinner took the bishop to one side and in great confidence said, "Bishop, if I were you I would not mention that Ceylon affair any more in India." The bishop inquired why. "Well,

There is little of reform work on the line you work upon in all this empire. This is certainly a lodge-ruled land. So wholly is the country the grip of the secret societies that if a governor or "lord bishop" arrives who chances not to be a "Mason" he is soon convinced he must be, and is led in the usual way.

A Sunday morning service and Sunday school proves a most interesting and instructive time to us. Native workers, accompanied by one or more missionaries, go to nearby villages on Sunday morning and conduct Sunday schools for the villagers. A number of these come to the Sunday school in the schoolhouse later.

The children are arranged in classes, much as in our Sunday schools at home, only all seated on the floor. A goodly number of children come from nearby villages. During church services the orphan children are seated in rows and many outside people on benches to the side of the house. The service is conducted much as at home, one of the missionaries always conducting the service in the Hindi language.

MASONRY IN INDIA.

There is little of reform work on the line you work upon in all this empire. This is certainly a lodge-ruled land. So wholly is the country the grip of the secret societies that if a governor or "lord bishop" arrives who chances not to be a "Mason" he is soon convinced he must be, and is led in the usual way.

Among the missionaries, especially those of the most spiritual stamp, there are a good many who realize the character of secrecy sufficiently to keep out of all such oath-bound societies. But few are the men, indeed, who feel that there is any great gain in speaking out against oath-bound secrecy. Privately, I do not know that many do not fail to give advice to young men to keep out, if they would be real Christians. During the last year I have had several calls for anti-secret literature from Parsees. One such order came from Gujerat, another from far-away Burma.

The effort to do reform work in India along these lines would be promptly branded as unwise, "stirring up a row." Not many years ago a native brother who sold books on railway platforms took some anti-Masonic literature along. Immediately he was a marked man and many were down on him and he was compelled to desert from selling anti-secret literature or give up the railway platform as a sphere of action.

An American missionary, who came to India in recent years, held up the idea that Masonry in America was a virtuous institution, and made bold to mingle with India Masons somewhat for a time, and told them at a banquet that with their bandy haughts they were miles behind their American brethren. A lady of my acquaintance, who knew somewhat of Masonic "turning from labor to refreshments" in America, said, "Bro. does not know American Masonry very long yet."

I am fairly well acquainted with the make-up of the more than one hundred Methodist missionaries in this empire. There are a few of them who were Masons in America. But I do not know who openly and regularly affiliates with the institution in India. There is living in the North a still a venerable Methodist veteran who was not tied to keep rather away from the Masons in India, though he was known to have met with them in America. A good brother, now a missionary bishop, asked him one day why he never had anything to say of Masonry and kept out of it here, though he was a member of the fraternity. He replied, "I'll tell you. I joined in America when I saw what a lot of tomfoolery it was and I felt ashamed of myself, and I never speak of the matter."

Some years ago Bishop Walden was feasted and feasted by the Masons of Ceylon. In Calcutta no such honor (?) was accorded him. He told the delinquent friends at the dinner table of the magnificent way he was received as a high Mason on Ceylon's sploty breezes not forgetting to mention that Calcutta had not risen to its privation that nobly. An elder brother, once a Mason, after dinner took the bishop to one side and in great confidence said, "Bishop, if I were you I would not mention that Ceylon affair any more in India." The bishop inquired why. "Well,

they are not a very respectable lot out here in India to associate with."

Men of noblest rank officially are Masons. Masonry overshadows every other society of an oath-bound nature here. In fact, we hear of little if anything else in the secret line. Labor organizations have not taken root here much yet. But for bibulous and loose conduct the sacred institution of Masonry has a name wide as the empire. Praying men get out soon, or cease to pray in spirit and truth. I do honestly doubt if a converted man can mingle in Masonic associations here and walk in the sunshine of experimental religion. He may pray and keep up a prayer-book with religion. But to enjoy constant communion with Him who "did nothing in secret," he cannot. A score I have known in my thirty years in India who when converted have walked out of Masonry forever.

Masonry is made effective use of in this empire for selfish purposes. I admit it is much harder for a man not a Mason to get employment than for one who is a Mason. I admit that an official who is not a Mason is not welcomed in society as he would be as a Mason. I have seen proof that Masonry is used to help Masons in official preference to the serious and unjust treatment of others not Masons. The facts are so strong that few young men do not feel that success demands that they get into the order as a matter of sheer policy.

One thing true Christians ought to take note of in this country: namely, the non-Scriptural communion involved. I know personally Mohammedan Masons, Parsee Masons, Hindu Masons, Infidel Masons, Immoral Masons, Christian Masons (?) who are mingling every week in lodge together. At least one of those lodges changed a by-law and swears incomers on "the sacred book of his own religion" as he comes in. A Hindu on his Shastar, a Parsee on the Zendavesta and a Christian on the Bible. And to one another they are able to say with equal piety, "Amen." And a Masonic lodge in India without brandy I have not heard of in thirty years. I heard an American Mason say he had heard that Masons in India "began on the table and ended under it."—[Rev. C. B. Ward, in Christian Cyclopaedia.]

THAT BOY AND HIS STILLTS.

One morning a few weeks ago as I looked from my study window, I saw a boy trying to walk on stilts. If you have ever tried stilts, you know something of the difficulty encountered by a learner. Evidently this boy was taking his first lesson. He got up against a tree and climbed on his stilts, and then, after a series of vain attempts at balancing himself, he went to the ground. He arose with a good deal of enthusiasm, took one stilt and gave the other a vigorous pounding. Then he took the other and pounded the one. After this he mounted the stilts, seemingly with the expectation that all would go well now. But the story would repeat itself several times if I were to go on.

How foolish! thought I. But is he the only foolish one? Is that kind of foolishness only in children? How about the time when you were out fixing the fence? Just as you were about to drive a nail, the hammer struck your thumb. And you pulled that nail from the board and threw it as far as you could. Then you gave the hammer some rough handling as if to teach it a lesson.

Spite! How unbecoming people act when they try to take out their spite. I once knew of a man who became angry at a machine that did not work well. He made an effort to strike the machine with a stick, but the stick caught and gave the man a sore head. Spite usually hurts the one who tries to take vengeance. At any rate it seldom hurts the thing that makes us angry. And as I meditated I was soon aware that I had learned a good lesson from that study window.—[James M. Moore in Gospel Messenger.]

DAVID BURKHOLDER

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October 3, 1907.

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Published Weekly.

ELKHART, IND., THURSDAY, OCTOBER 10, 1907.

Vol. XLIV. No. 41.

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EDITORIAL NOTES

We learn with sadness of heart that in the vicinity of Grantsville, Md., typhoid has broken out and two of the members of the congregation there, both young brethren, have been taken away into the world beyond by the dread disease. The names of the departed ones are Lewis J. Miller and Asa Durst. Let us well remember the oft-repeated warning of our Savior, "Therefore be ye also ready, for in such an hour as ye think not the Son of Man cometh."

According to a decision arrived at in a recent meeting of all the passenger traffic managers in the Central and Western Passenger Association territory, there will be no half fare permits issued to ministers in 1908. However, as the fare has been reduced from three to two cents per mile in most of the territory named traveling ministers, evangelists, etc., will not need to pay much more than before. For short distances, moreover, the railway lines are becoming more and more available in a large section of the country and will increase for years to come.

Remember.—Remember our missionaries in the foreign land. Remember them in your prayers, in your good wishes and in your works of love and charity, and by no means forget them in your giving.

Remember the workers in our home missions in the cities of our native land in the same way. Remember our ministers, evangelists and also the superintendents and Sunday school teachers throughout the land and give them the benefit of your prayers, your good words and your good deeds.

Last, but not least, remember the ministers and workers in your home church, and for them also let your petitions go up to God, and your acts of kindness and deeds of love will be an inspiration to them which will help them to do more efficient work in the Master's cause.

The Christian's work in the world is to build for Christ and his kingdom. The devil's work is to tear down and destroy what the children of God have built, and when we find professors or a pretended Christian tearing down the work which is the foundation of God's kingdom, we have the unmistakable evidence that he is a wolf in sheep's clothing, that he may practice his wily arts more successfully and entangle more souls in the meshes of his evil net and drag them on to destruction. The Savior says: "Behold, I send you forth as sheep in the midst of wolves; be ye therefore as serpents and harmless as doves. But beware of men, for they will deliver you up to the councils and they will deliver you up to the synagogues" (Phil. 3:2). Brethren and sisters, take heed unto all these things, for they are all around us now.—F.

Liberal Giving.—Two instances of liberal giving to benevolent and charitable causes have come to our notice within the last few weeks. The munificent gift of about \$100,000.00 to the Mennonite Home near Lancaster, Pa., by the late David Landis is probably the largest amount ever given by a Mennonite in this country to any charitable or benevolent institution. The contributions of Sister Louisa Shively of near Bluffton, Ohio, to several different institutions, amounting to over fifty thousand dollars, make her, as far as we know, at least, the next largest Mennonite contributor to Mennonite institutions. Among her bequests are ten thousand dollars for a sanatorium, five thousand dollars for a girls' cottage at the Orphans' Home at West Liberty, Ohio; three thousand dollars toward the Fort Wayne Mission building, and one thousand dollars each for the Kansas City Mission and the education of missionaries.

Our brethren in Kansas seem to have awakened to a full sense of the needs of their field of labor, and accordingly, on Sept. 22, ordained three young brethren to the work and have found places for them at once.

(See correspondence from Newton, Kan.) This is certainly a step in the right direction. We need young brethren who are sound in the faith, submissive to the gospel and the rules of order of the church and conference; who have the love of souls in their hearts, who are willing to go where they are needed, and who are consecrated heart and soul to God and his cause.

So long as we find men who have the qualifications of God's recruits and who are willing to become all things to all men that they may be able to bring souls from darkness into light and be instrumental in converting them from the power of Satan unto God, we may go on unhesitatingly and put our faithful young brethren into the work, for we can find places for a large number where they may build for Christ and the church with success. Indiana and Michigan have a number of these deserted places where help is needed, and if among the noble-hearted young men of these two states none can be found whose hearts go out in the love of God for lost souls to a sufficient extent to make them willing to go where they are needed, we would suggest to the coming conference that an appeal be made to the Kansas and Nebraska conference to organize and send us at least three or four who will volunteer to come and occupy the waste places. We have been earnestly waiting for some one to take up the work and build again the broken walls of Zion.—F.

PERSONAL MENTION.

Bro. Jacob Davidhizer, who went to Oregon last spring to visit his son there, is now sojourning, for a time, in California.

Bro. N. A. Lind of Medina Co., Ohio, paid the Salem congregation near Smithville an acceptable visit on Sunday, Sept. 12.

James A. Bell, manager of the Mennonite Publishing Co., is off on a vacation to the Eastern states during the present week.

Bro. J. F. Funk attended the funeral of our aged brother, Dea John A. Hoover, whose obituary appears in another column of this week's issue of the Herald.

Bro. Aaron Eberly and wife and Sister Mary Metzler of Dalton, Ohio, are making an extended trip through the East and will visit a number of churches in Virginia and Pennsylvania.

Sister Malinda Mann, who has been spending some time with the workers in the Toronto (Canada) Mission, will in a short time return to the same kind of work at the Fort Wayne Mission.

Bro. A. Yoder of Kalona, Iowa, it is reported, will move to Texas in the near future. May the Lord ever direct the lives of our brethren whom he has called to preach his everlasting gospel.

Bro. J. E. Hartzler, who has been doing evangelistic work in a number of different states, is going to remain in Chicago during the coming winter and take some further educational work.

Bro. J. D. Mininger, superintendent of the Old People's Home in Ohio, has so far recovered from his recent sickness as to be able to do a part of the work that rests upon him, and has just issued a neat ministers' calendar for the year ending October, 1908.

Bro. Amos Cripe of Emma, Lagrange Co., Ind., attended the funeral of Bro. John A. Hoover and spoke to the large audience assembled on the occasion in the German language. In accordance with the request of Bro. Hoover. His earnest remarks were appreciated.

Bro. A. Gilliom of Holden, Mo., desires to obtain some addresses of Mennonite brethren in the southern part of California. He evidently desires to learn something about that country. If any of our subscribers who live there should read these lines, will you kindly write to Bro. Gilliom, so that he may correspond with you directly?

Bro. Lucian Auker and wife of Medina Co., Ohio, have been spending some two weeks in Elkhart and vicinity, visiting relatives and friends. They were the guests of Bro. Auker's sister, Louisa Benner, and also visited Bro. Page and wife and others. They attended church services at Elkhart on Sept. 29 both morning and evening.

G. G. Wiens, formerly in the employ of the Mennonite Publishing Co. as editor of the "Randolph and Herald der Wahrheit," and more recently for some time editor of a German newspaper published at Hillsboro, Kansas, has resigned his editorship and is again in search of a new position. His cosmopolitan views do not seem to meet the appreciation of the public.

Pre. A. I. Yoder of Kalona, Iowa, we regret to learn had the misfortune, just before the conference, to fall from a tall cedar ladder and break his arm. Disappointments and misfortunes will come in the course of life, but the word of God remains true and the promises of God are forever sure, as the apostle declares: "We know that all things work together for good to them that love God" (Rom. 8:28).

Bro. Samuel Powden, formerly of Lancaster Co., Pa., was ninety years of age last Monday. He is in fair health, but blind and very hard of hearing, yet cheerful and waiting for the coming of the Lord. On the occasion of his ninetieth birthday several families visited with him at his home and sought to improve the occasion by reading, exhortation and prayer, which the aged brother very much enjoyed and appreciated.

Maria Drake, residing three miles southeast of Elkhart, a worthy and faithful member of the Methodist church of this city, was one hundred

and one years old on Oct. 2. She has been blind for forty-two years. Several of her friends and church members visited her on that day to encourage her in her weary waiting until the Lord shall come to call her home. She is anxiously looking forward to the time of her redemption. The Lord care for and keep her until he may be pleased to call her home.

Bro. Joseph E. Glick and family of Nampa, Idaho, on their return trip from Augusta Co., Va., and other localities where they have been visiting in the past weeks, made a short stop at Goshen, Ind., and Bro. Glick came to Elkhart and made us an acceptable visit at the Publishing House, and also selected some of our beautiful wall mirrors, etc. They expect to proceed on their homeward trip during the present week, stopping in Iowa and also in Colorado. The Lord bless the brother and his family.

For the Herald of Truth.
INTEMPERANCE IN DRESS.

By a Sister.

Speaking of woman's apparel, the apostle tells us (1 Pet. 3:3), "Whomsoever let it not be that outward adorning of plaiting the hair and of wearing of gold, or of putting on of apparel." In 1 Tim. 2:9, 10, we find the wearing of gold or costly array is forbidden, and this is given as an emphatic command, and since the fashions of the world are so eagerly sought after and so highly esteemed by carnally minded people, it is not to be wondered at that the apostle saw the necessity of giving these restrictions.

If we carefully study the above passage, it will reveal to us the fact that both the apostle Peter and the apostle Paul had the same mind and that they considered it a matter of importance to speak of these things.

If we are spiritually minded and have our affections set on heavenly things, on the things that God loves and desires us to have and do, we will sincerely and devoutly seek to adorn the inner or spiritual man, the hidden man of the heart, rather than this outward, perishable body of clay.

Some would tell us that we must not understand this admonition of the apostle literally, but spiritually. This, however, would be a difficult problem. Any one who understands the meaning of words and language, could not possibly draw from it any other meaning than that these material adornments which the apostle mentions should not be used to adorn the natural body.

Passages already alluded to make it evident that the word of God places two great barriers between the child of God and worldly attire.

1. We must not be conformed to this world.
2. We must not adorn ourselves with gold, or pearls, or costly array.

These should not be regarded simply as church restrictions, but as divinely ordained principles, designed to maintain the purity of God's people and entire separation from the world. They are Bible teachings and should by no means be ignored.

In 1 Pet. 2:9, 10, the apostle says, "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into his marvelous light, which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy."

Now, how can we be a peculiar people, separated from the world, and yet appear like the world and act and do like the world? Some tell us that we may go to extremes on this question, and this is true. The cause of plain attire has been made to suffer, because it has been made to carry too much of the commandments of men. Non-conformity to the world, when we are truly separate from it, must be done with consistency, and we must abstain from all that corrupts the mind and defies the soul.

HERALD OF TRUTH.

Now let us be transformed from the world to the renewing of our minds and entirely separate ourselves from the world in all things, and let our outward adorning be such as to show that we are followers of the Lord Jesus Christ, and not devotees of worldly fashions. In selecting our attire the first concern should be to wear nothing that the Bible forbids. Our garments should be plain and unadorned. Our second concern should be to keep in line with the church.

Let us stand for a complete separation. Fashions of to-day are taxing the fast proclivities of our American people to such an extent that it is almost impossible to keep up appearances and live honestly. It is absorbing millions; it is driving away the poor from our churches and is sapping the life of Christianity, reducing religious worship to a form of godliness which denies the power thereof.

Let us take the Bible for our guide, deny ourselves and follow the pious customs of those who have cut themselves loose from the follies and vain fashions of attire. Stand for the truth and comply with the eternal Word, and we shall be abundantly blessed and finally clothed in white raiment and received into eternal glory.

For the Herald of Truth.
THE LORD PROVIDES.

By a Brother.

The declaration of the prophet Isaiah (55:8, 9) is significant and should be well considered not only by every child of God, but by every human being. "My thoughts are not your thoughts, neither are your ways my ways. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

If men were to be directed and guided according to the examples of other men, or even according to their own weak and foolish ways of thinking and doing, our world would certainly be in a condition of anarchy and pandemonium. So we have reason to bless and thank a kind heavenly Father that he has ordered all things wisely and that he directs and overrules with a mighty power all the things concerning this imperfect humanity which he has created to his glory and to whom he has given the earth to possess and subdue it.

He has so ordained that men are born into this life, that from helpless childhood they grow to manhood, and perform the duties belonging to them for a time and after they have lived and labored through their allotted years the strength and vigor of manhood begins to wane and they decline until life goes out in death and they are no more.

During the period of the decline of man, say from fifty or sixty to the end of life, this human physical body sometimes becomes very frail and weak. Oftentimes a man becomes so helpless that he needs continual care; needs someone to nurse and care for him as for a child. Often he is overtaken with pain and disease and suffers greatly for many years. I have heard old people lament and deplore their lives and wish and pray that they might die and be relieved from the sufferings of this present time, and be taken to their eternal rest, but God has promised to be with his people and care for them until the end.

The Almighty One gives this encouraging promise, "And even to your old age I am he; and even to hoar hairs will I carry you. I have made, and I will bear: even I will carry and deliver you." Jesus says, "Lo, I am with you alway, even unto the end of the world." These are beautiful and assuring promises. David gives us another in reference to himself when he says, "When my father and my mother (the nearest and closest friends we have) forsake me, the Lord will take me up."

The special point I desire to present is the kindness, love, forbearance, patience and long-suffering of our heavenly Father as compared with

the impatience, the hard-heartedness, the want of love or charity and mercifulness of so many professing to be the followers of the meek and lowly Jesus. This is a great and an important subject to consider and I wish that some of our deep thinkers and far-advanced Christians, whom God has blessed with the gift of writing, would write articles on this important subject.

Who will be the first one to respond to this request? Send your articles to the Herald of Truth for publication, so that all may be benefited thereby.

For the Herald of Truth.
HEROES AND COWARDS.

By John F. Funk.

As this subject was presented to us in the topics for young people's meetings some months ago, the thought came to me, "What is it to be a hero?" A short answer is given in the dictionary as follows: "A man distinguished for valor, fortitude and bold enterprise." Now to many young people this might be an answer hard to understand. So we will try and illustrate.

Our older young people will remember the lines in Longfellow's "Psalm of Life":

"In the world's broad field of battle,
In the bivouac of life,
Be not like dumb-driven cattle,
Be a hero in the strife."

We will say, it means a man, a woman, a boy or a girl who is neither afraid nor ashamed to do his or her duty in the common walk and the common duties of life as well as in the great affairs that come up once in a while in our lives as we pass through this world of conflict and trial.

We could present many wonderful instances of great bravery or heroism in the great men whose names have passed into history, but as none of us probably will ever be either soldiers or statesmen, it will be more profitable to deal with things that may come up among people in the more humble walks of life.

We read in the Book of Martyrs, page 957, that in the time of Queen Elizabeth, in the year 1573, twenty persons were arrested in London because they worshipped the true and living God. Fourteen of these were driven from the city, one died in prison, two were burned alive and two, after much suffering, escaped from prison. Among the twenty was a boy whom they tied to a cart, and with a whip followed after him as the cart moved through the city and kept whipping him and thus drove him out of the city. As they were moving along after the cart to which he was tied and as he received the lashings of the whip, he said, "This is for the name of Christ. This is for the name of Christ."

All that would have been necessary for him to do was to answer four questions and say that he believed that Christ had received his body from the sinful flesh of his mother; that it was right for a Christian to swear an oath; that infant children should be baptized, and that it was right for a Christian to administer the (criminal) office of the magistracy. This would have relieved him and made him free, but he was strong enough, brave enough and courageous enough to show himself a real hero for God and the faith, and rather suffer this terrible persecution than to say what he did not believe.

Another example, which illustrates more thoroughly our double subject of heroes and cowards, is Martin Luther and Menno Simon. Luther was in some ways a hero. When he came out and wrote his theses of the papal doctrine and nailed them to the doors of the Catholic church, he displayed true heroism. When his friends sought to dissuade him from going to Worms for fear of personal violence from those he should meet with there, he replied heroically, "I will go to Worms if there be as many devils there as there are tiles on the houses." But when it was a question whether he should stand by the principles and

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doctrines of the gospel and cast aside all worldly honors, the associations and support of kings and the great men of the world, of secular government, non-resistance, non-swearing of oaths, separation from the world and the places of honor in the world, and to reject infant baptism—when it came to this his courage flagged and he showed himself neither brave, courageous, nor a hero. He dropped all these and upon a half-way foundation built a church by which many have been deceived.

When God, however, led Menno Simon into the light, he was willing to make a full sacrifice, gave up all and took the word of God as the rule and guide of his life and built up a church upon the unchangeable foundation of Christ, the prophets and apostles. He cast aside the erroneous teachings of the papists, infant baptism, the eucharist, as practiced in the Roman church, the confessional, absolutism, etc., and taught non-resistance, non-swearing of oaths, non-conformity to the world, no part in political matters and the high places in the world, a humble Christlike life, and a pure Scriptural discipline, though he knew what it would cost him—prison, persecution, torture and death. In those parts of the gospel law in which Luther was not sufficiently heroic to stand firm (though he understood them), God gave Menno sufficient grace and a sufficient degree of true Christian heroism to carry out, live in them and teach them.

And so in a hundred ways, in our common, everyday life, we meet with trials and difficulties that continually call into life our moral heroism. Let us be like Joshua strong and full of courage, that we may continually show the heroism which will make us strong in the Lord and eventually bring us the victory over sin and finally the crown of life.

For the Herald of Truth.
TEMPERANCE.

By Ruth Buchwalter.

Temperance is the curbing and "mortifying" of all sinful desires. Man is full of passions, and impulses, of faculties, and powers. The one great question with him is, Who is the general, the controlling power?

All sin is the breaking away of some of these inward controlling forces. The perfect man is one who is perfectly self-controlled, all his powers are subject to his will. Temperance is a broad subject. It takes in every phase of man's life, in many lives. It should be preached to the world more than it is, for, "as he (Paul) reasoned of righteousness, temperance and judgment to come, Felix trembled."

I imagine that I can see the apostle Paul, as he stood before that wicked ruler, reasoning with him. Felix had one good feature. Even though he was in high station with the world, he was open to conviction, and was willing to reason about this matter. Paul saw his opportunity and preached to Felix. Notice the three great truths he taught: Righteousness, temperance and judgment, which implies every truth taught in God's word. No wonder that Felix was made to tremble. That is the kind of preaching we need to tremble at. We are living in an extreme age. Even in the religious world the great tendency is to go to extremes one way or the other. Even in the teaching of God's word the tendency is to dwell on one great theme or theory, according to man's desires or inclinations. Paul says, "I have not shunned to declare the whole counsel of God." That is what we want, "the whole counsel of God," and not so much lulling to sleep.

It is all very well to preach of Christ, what he did for the lost, how he suffered, died and died, of his great mercy, how man should live in a state of sin, but if we want, "the whole counsel of God," and not so much lulling to sleep.

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reasoned of temperance. The Bible commands that we warn people of their sins. I heard a sister say that she is so thankful now to that minister who told her of her sins. Instead of smothering over, he had made her feel badly, and she went many times; "but that is just what I needed," said she.

I don't know if Felix was addicted to strong drink or what all his evil propensities were, but whatever they were, Paul faithfully warned him of the danger and the necessity of cutting loose from every evil desire, if he wished to enter into righteousness.

Temperance does suggest drunkenness, but that is not all. Some think of drunkenness principally in connection with the drink habit. But in studying God's word, we find it teaches of various kinds of drunkenness. The persecutors of the church were drunken with the blood of the saints. To become drunken or intoxicated is to lose one's head in a state of excitement or fanaticism. I believe more people become intoxicated with the love of pleasure, and as a consequence act intemperately in running after all sorts of vain amusements and fashions.

There are many drunkards in Chicago. Many times you see a man staggering down the street; his mind is excited and is drawn away from the real things of life. He goes on not knowing where. There are thousands who are just as badly intoxicated with the fashions. Young ladies strut along the streets with heads up and conversation such that you know they have had a serious drink of fashion, and their minds are drawn away from their real condition, and then they go on to destruction. Even Christian professors like to take a drink, just a little, of this intoxicant to quench their worldly cravings. Many are drawn away in similar ways, in pleasures, in making money, in worldly honors. The present baseball craze is a notable example of mental intoxication.

The word "temperance" changes its meaning when applied to different subjects, for instance when we speak of the lusts of the flesh, such as these: adultery, fornication, idolatry, witchcraft, etc. It means a putting away of all such evils, because the practicing of such will lead to death. When speaking of spiritual wickedness, principalities and powers, temperance means a keeping in subjection of all these powers existing in man. These we cannot cut off so long as we are in the flesh. Evil desires and thoughts will come, but they must be kept in subjection.

In speaking of the natural appetites and passions in eating and drinking, in pleasures, in speech, temperance means moderation. Temperance cannot be applied to truth and righteousness. We cannot be too true, too just or too holy. These graces we dare indulge in to the fullest extent without injury to the body or soul.

Sometimes we hear the expression that certain persons are over-religious, that they have read their Bibles too much, and thereby have lost their mental faculties. The fact is not that they are too religious, or that they have read the Bible too much; the fault lies in not taking the proper care of the physical body. Excess in any respect will lead to destruction of the spiritual powers.

The best grade for us is the Christ life as we have it in the Scriptures.

Some worldly minded people construe a rigid life of self-denial as being intemperate, as going to extremes.

If such is the case, Jesus taught: a very temperate way of living when he made in this and other similar statements: "Having food and raiment, let us be content." How many are contented with simple food, simple raiment, simple homes, and working with moderation along these lines? The important thing to keep in mind is, not to deny ourselves the actual necessities of life. Jesus has promised to supply all things needful to sustain this natural life.

When he said we should give up all, he did not necessarily mean that we must give up our homes. But our money be meant we should use for the saving of souls, instead of spending it for our own selfish desires. For what purpose have we been placed in this world anyway? Jesus came that he might save many souls. He requires the same of us. "And if any man come after me, and deny not himself, he cannot be my disciple." They are the best temperate workers who succeed in tempering themselves in all things.

If we live a temperate life all extremes would be avoided, and all of the many differences that arise would be destroyed, and in opposition to the detestable works of the flesh we would see the effects produced by the blessed principles of divine living, under the influence of the Holy Ghost, universal love to God, to Christ, his word, ordinances, and people, and rejoicing in the happiness of our neighbors, in peace of conscience, joy flowing from peace with God through Jesus' blood, manifesting itself in a peaceful temper toward our fellow-men, a patient bearing of affronts, injuries, offenses, a meek, calm and quiet frame of spirit, the putting on of the humility and exact temperance of our Lord Jesus Christ, and the keeping them on in the cold, midnight storms of persecution and adversity, as well as in the sunshine and noon of prosperity. "Against such there is no law."

Home Mission, Chicago, Ill.

For the Herald of Truth.
THE BOOK OF EXODUS.

Exodus is the second book of the Pentateuch, or, as it is given in the German, the second book of Moses. The word "Exodus" signifies departure, having reference to the children of Israel departing from Egypt to enter upon their journey to Canaan, the promised land.

The book contains many references of haste, of sojourning, of camp and camp life and of the wilderness, while the minute details of the deliverance from Egypt and the sojourn about Sinai indicate that the author was familiar with all the life which he describes.

The book continues the history of Israel, from the death of Joseph down to the giving of the law at Sinai and the erection of the tabernacle. It may be divided into two parts: First, from chapters 1 to 18, giving a description of the oppression of the Israelites in Egypt, the history of Moses and his dealings with Pharaoh, the plagues, the exodus, the overthrow of the Egyptians and the arrival at Sinai.

Secondly, Chapters 19 to 40, containing an account of the sojourn at Sinai, the giving of the law, the directions respecting the tabernacle and its services, the story of the sin of the golden calf, and the subsequent punishment, the giving of the new tables, and the erection and dedication of the tabernacle.

A certain writer gives us in brief the following account of the peculiarities of the book of Exodus: "Exodus covers a period of 145 years, from the death of Joseph, 1656 B. C., to the completion of the tabernacle, 1481 B. C." The book was written by Moses in the wilderness during the time of their wanderings.

"The chief character of the book of Exodus is Moses. The key-word to Exodus is, 'Passover.' The Lord will pass through and smite the Egyptians, and when he sees the blood upon the lintel and the two side-posts, he will pass over the door and will not suffer the destroyer to come into your houses to smite you (Ex. 12:23)."

"The divisions of Exodus are: 1. Egyptian bondage; 2. Journey to Sinai; 3. giving the law; 4. Moses instructed about the tabernacle; 5. construction of the tabernacle."

"In studying this book we learn of God's early dealings with his people, and we are enabled to understand the typical meaning revealed to us in the New Testament."

The Old Testament history of God's dealings with his chosen people is a matter of deepest interest to all Christians, and is the revelation of God's grace and mercy to the human race. Its study is profitable to all and should not be neglected.

TIDINGS FROM THE CHURCH AT HOME AND ABROAD

FOREIGN MISSIONS.
India.—American Mennonite Mission, Dhantari, C. P., India. Stations: Sundarganj, Rudri, Leper Asylum, Balodhganj. J. A. Reaser, Supt.

HOME MISSIONS.
Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill. A. H. Leaman, Supt.
Chicago.—Mennonite Gospel Mission, Emerald Ave. and 26th Street, Chicago, Ill.
Chicago.—Hayne Avenue Mission, Cor. 33d Street and Hayne Avenue.
Toronto, Canada.—Home Mission, 75 Tate Street, Samuel Honderich, Supt.
Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4. Noah H. Mack, Supt.
Philadelphia.—Mennonite Home Mission, Cor. Archer and Dauphin Streets, Philadelphia, Pa. Ft. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind. J. M. Hartzler, Supt.
Lancaster.—462 Rockland Street, Lancaster, Pa. Canton.—Mission Home, 1934 East Eighth Street, Canton, Ohio. P. R. Lantz, Supt.
Kansas City.—200 S. Seventh St., Kansas City, Kan. J. D. Charles, Supt.
Argentina, Kan.—

BENEVOLENT AND OTHER INSTITUTIONS.
Orphans' Home.—West Liberty, Ohio. A. Metzler, Supt.
Old People's Home.—Marshallville, Ohio. R. F. D. J. D. Mininger, Supt.
Old People's Home.—Oreville, Pa. A. K. Diener, Supt.

Pre. Allen Rickert of Columbiana, O., preached a very acceptable sermon at the communion meeting held at the Pleasant View church in Stark Co., Ohio, Sept. 22. The attendance at the meeting was good and nearly all the brothers and sisters partook of the sacred emblems. Bro. I. J. Buchwalter officiated.

The large new church building in Sonnenberg near Dalton, Ohio, was opened for service on Sunday, Sept. 29. Bro. Benj. Gerig of Smithville, Ohio, spoke in the German language in the forenoon and Bro. I. J. Buchwalter spoke in the English in the afternoon. The following ministers were present and took an active part in the meeting: Fred Mast, Jacob Nussbaum, Cleophas Amstutz, Jacob Moser, Peter Lantz and David Hostler. The attendance was very large.

A very interesting Sunday school meeting was held at the Canton (Ohio) Mission on Saturday, Sept. 28, 1907. The Lord bless the work of the brethren and sisters in that place.

Newton, Kan., Sept. 30, 1907.—To the Readers of the Herald:—Greeting. Sunday, Sept. 29, was a day of encouragement in spiritual things for the congregation at this place. That was the day appointed for the ordination of three ministers. Everything was arranged beforehand. The ones who were ordained are Bro. C. Reiff, Bro. R. M. Weaver and Bro. Oliver King. Bro. T. M. Erb was assisted in the ordination by Bro. S. C. Miller of McPherson county. These brethren will leave in the near future, for other fields of labor. Bro. Reiff will go to Newkirk, Okla.; Bro. Weaver goes to Harper, Kan., and Bro. King to Springs, Okla. May the prayers of God's children follow these brethren to their new fields of labor.

In the evening of the same day we had our quarterly Sunday school conference; we had an interesting as well as edifying meeting. Conference theme: Rom. 14:19. "Warnings to young Christians in public schools and in social life" was the most interesting part of the program. The questions in view were discussed by the brethren Noah Eby, D. D. Zook, C. Reiff and T. M. Erb. There was another interesting question on "The Ideal Teacher," which was discussed by Bro. L. L. Beck. We should all aim to live up to the example that was presented to us. There were a number of visiting brethren and sisters from different congregations with us in the fore-

noon services and also in the evening, to whom we would say, Come again. May these meetings be the means of more united work for the Master and of drawing us all closer to God. L. H.

Woodburn, Oregon, Sept. 26, 1907.—We will hold our examination meeting at the Zion M. H. Sept. 29, and communion services Oct. 6, the Lord willing.

Our Bible reading was well attended on Sunday evening, Sept. 22. The subject was, "Self-Examination." Bro. John Bressler and Simon Hostler were the speakers. Many helpful thoughts were given—God give us grace to put them into practice. Bro. Bressler expected to go to Portland this week in behalf of mission work. The brethren L. J. Yoder and Daniel Widmer and Sister Katie Widmer of Albany were here to attend the funeral of Sister Lizzie Erb, who died Sept. 21, aged 28 y., 11 M., 11 D. Funeral services were conducted at Zion M. H. Sept. 22, by A. P. Troyer. God comfort the bereaved and sorrowing relatives. COR.

Sterling, Ill., Oct. 3, 1907.—This being Sisters' Meeting Day in our congregation, I hitched up for my wife and she wends her way alone to the meeting, while I write. The meeting is being held to-day at Sister Christian Ebersole's.

This feature of church work was begun at this place about eight years ago. They meet the first Thursday in each month; often they arrange a meeting at some over-worked sister's home and do up her sewing. Many comforters and quilts and several pieces of carpet have been made and given to institutions and to individuals. The meetings are closed with singing, Scripture reading and prayer.

The brethren R. R. Ebersole, J. S. Shoemaker and Simon Graybill were with us and preached helpful sermons on the 15th of September. A union meeting was held at Como, a village west of Sterling, on the bank of Rock River. A resident of the above named place wishing to unite with us in church fellowship, desired to be baptized in the river, thereby giving the villagers a religious service. Bish. John Nie officiated. Another appointment was made for last Sunday, which was well attended.

Bro. and Sister Tobias Hershey are sojourning among us. We appreciate their help in the work. Bro. and Sister S. R. Good and family returned last week from a visit in the West and report a pleasant time. Bro. and Sister E. N. Nunemaker left the 1st for La Junta, Colo. Council meeting next Sunday, communion on the 13th. All is well. ABRAHAM BURKHART.

Rainham Center, Ontario, Sept. 24, 1907.—Greeting to the brotherhood in Jesus' name. It was my privilege to spend Sunday, Sept. 22, and the day following with the workers at the Toronto Mission and to assist in the services in bringing light and life to perishing souls. Those of us who never had any experience in city life and especially in the slums, have no conception of how degraded, wretched and godless people are living in those parts of the city; and the great need of a Savior to bring about a change in the hearts and lives of those people. Truly, our church has begun a grand work at the right place; and the work which has been carried on there under these trying and discouraging circumstances is not without some fruits. The interest, which at first was very slightly shown, is now becoming deeper, and the word of God is beginning to take hold on the hearts and minds of the young people, of whom the congregation is generally composed.

The workers are doing all in their power to convince those dear young people of the very sinful state of their lives, and are pointing them

to a Savior who loves them and is waiting to cleanse and make them free from their bondage of sin. Up to this present writing, four young souls have made the wise choice and are willing to let Jesus dwell in their hearts.

Help is quite needed in pushing on the work in the Toronto slums, where Jesus and his power to save is so little known, and those who once had known are again fallen back deeper into the mire than they were before.

Sister Malinda Mann of Fort Wayne, who has been laboring with the workers in the Toronto Mission for the past eight weeks, is now making a short visit with the congregation here in Rainham on her way to Vineland, where she expects to spend a few days with her sister, Mrs. S. P. Coffman, preparatory to again entering upon her labors in the mission at Fort Wayne. Her absence will be greatly felt in the Toronto Mission, and more especially since Bro. Milton Bergy has also been necessitated to be absent for a time, being called home by the sickness and death of his brother. This leaves the working force for the present time rather small in number; but we pray for the Lord of the harvest to send laborers that the work may prosper and fruit be gathered on a hundred fold.

The Lord willing, communion services are expected to be held in our church here in Rainham on Sunday, Oct. 6. We ask an interest in the prayers of all the believing ones that this may be a profitable meeting. F. W. SCHISLER.

For the Herald of Truth A TRIP TO THE AMERICAN MENNONITE MISSION.

By M. C. Lehman.

III.

On the way to the Leper Asylum from Sunderganj we pass through the town of Dhantari. The entrance to the town is a long, crooked, narrow lane. The curves are so sharp and the lane so narrow that we can scarcely get through. After a considerable winding we finally arrive on "Main Street," a fairly nice road, graded and kept in order by the English government. What seem to be little porches to the houses on the side of the street are the principal business places of the town. In these at noonday the shopkeepers are sound asleep at their desks and are inclined to be "grouchy" if an anxious customer awakes them from slumber.

Our ox-cart store and we enter a "dukhan" or store to buy something. Such a crowd follows to see the "sahib" (a general term applied to all white people) that we make our way with difficulty. The owner of the store, after giving a profound "salaam" to each of us, offers us seats on benches and proceeds to offer us his goods, being careful to assure us that the entire store and all its contents are ours and that we are at liberty to take whatever we desire. Taking him at his word would reveal the opposite side of his nature. After being asked three or four times the real value of articles and offering the right price (if we know it), we pay him and try to be off after the clerk scolds the crowd away from the ox-cart. Dhantari's population of 9,000 or more lives in mud houses, save one or two exceptions. The streets are generally so narrow, save the main street, that two ordinary American vehicles could not pass. Children are running about everywhere with little or no clothes. The smoke escaping from the grass or tile roofs of the houses is an indication of many meals being prepared within the houses. Chimneys are regarded as useless. Pedestrians predominate in the street such an extent that riding on a bicycle is difficult. Dogs lying in the center of the street do not get up until a cart is well nigh on them, and not at all for people going on foot.

But we are on our way to the Leper Asylum, which is about one mile beyond Dhantari on the way to Rudri. These scenes are part of the everyday life of the missionaries.

YOUNG PEOPLE'S BIBLE-MEETING PAGE

TOPIC: The Effect of an Achan. Joshua 7:1-5; 1 Cor. 5:6-8. Oct. 20, 1907

EDITED BY A. B. RUTT.

THE LESSON MOTTO.

Let there be true integrity, high purpose, single-mindedness in all my plans and actions, and all to the glory of my Maker.

DAILY READINGS.

October, 1907.
14. M.—Saul's mistake. 1 Sam. 15:3-9.
15. T.—Its consequences. 1 Sam. 15:10-23.
16. W.—God's punishments sure. 1 Sam. 31:1-6.
17. T.—Achan's still living? Acts 5:1-10.
18. F.—What of the worldly things to-day? Phil. 3:17-19.
19. S.—The sin of covetousness. 2 Kings 5:20-27.
20. S.—The effect of an Achan. Josh. 7:1-5; 1 Cor. 5:6-8.

A SPECIAL MESSAGE.

Achan's sin was the sin of the covetous. God says that we shall covet only the best things, and those things pertain to the soul and to the life hereafter, and not lusting after the temporal things. The same God who had so abundantly provided for the needs of Israel in the wilderness, could and would provide for the needs of his people in Canaan. But they must obey. Obedience is better than sacrifice. God's promises are better than gold. He wants us to covet only that which he promises us or asks us to be and to do. "A broken and contrite spirit," a heart resigned, submissive, meek," is very different from the covetous heart. Eve coveted, Adam coveted, Jacob, Simon, Saul, Gehazi, Achan, Balaam, Judas Iscariot, Ananias and Sapphira, Felix and others mentioned in holy writ coveted. Ex. 20:17; Luke 12:15; Rom. 13:9, forbids covetousness, and its evil consequences are shown in Prov. 1:18; Prov. 15:27; 28:20; Ezek. 22:13; 1 Tim. 6:9, while for its punishment such passages as Job 20:15; Isa. 5:8; 57:17; Jer. 6:12; 22:17; Micah 2:1; Heb. 2:9; 1 Cor. 5:10; 6:10; Eph. 5:5, and Col. 3:5, are ample evidences of the visitation of the divine displeasure upon this so widely prevalent sin.

Why has God put the commandment against covetousness last? Because it is the least important? Hardly. Study the relation of the first and last commandments and notice how disobedience to the last perhaps more than all the rest can cause one to forget God or his superiority over everything else in the world or in heaven. Covetousness almost always implies taking or acquiring something at another's expense. Achan coveted. He did it at the expense of God's favor and the further success of Israel in their work of conquest. Oh, the Achan today are robbing God and the church to-day! The church is often powerless because of Achan. Let us get him out of our hearts and lives, and God will abundantly bless and prosper.

BIBLE HINTS.

Josh. 7:1. It is certain that only one was guilty, and yet the trespass is imputed here to the whole congregation. "If one member suffer, all the members suffer with him," and the whole congregation soon suffered shame and disgrace. Why so? That all the people might watch over each other, that sin might not be tolerated any where or even planned. Jericho was cursed; all that was in it was part of "the accursed thing." So sin is cursed, and those who will not separate from sin must take their part with the punishment that falls upon sin. Achan's family record is given, and it is not an enviable one. Read Gen. 38 and once more the fact is shown that sin will bear dire fruit, "unto the third and fourth generation," and Achan was of the fourth.

Josh. 7:2, 3. Had the men of Israel become over-confident or conceited? Likely. Does it not sound very much like the boast the big bully makes when he says he can "whip any two or three of you"? Ah! "Our strength is in the Lord." "Cursed is he that trusteth in the arm of flesh."

Josh. 7:5. How great the humiliation! The fame of Israel had gone abroad, but Israel's God had conquered for them. Now they ascended the hill of the Lord—the way of duty—not with clean hands and a pure heart, for one of them had sinned, and perhaps others were boastful instead of trustful. The fact that any Israelites were slain was ignominy. They were disgraced, and they brought the name of God into disrepute among the heathen, when they should have brought him honor and glory (Matt. 5:16). To be chased by the heathen was disgraceful. The spiritual Israel is to stand fast; aid, having done all, to stand, for God is with us if we are faithful all in our service. One shall chase a thousand, and with even one Achan in the camp, the enemy will have the advantage. How much worse if the Achan are numerous! Our defeats are never chargeable to God, but to ourselves. How much better it would be if after a defeat we would inquire diligently into the real cause instead of thinking of trying to devise other tactics.

1 Cor. 5:6. Those who are manifestly the servants of Satan should be publicly announced as unfit for communion with saints, not subjected to the horrible cruelties inflicted in past centuries by the church of Rome upon those who were declared guilty of heresy, but so separated from the spiritual communion of God's people as will make it known to the world and thus keep the church pure, for "a little leaven leaveneth the whole lump;" that is, a little sweetness in a lump of sourness will not sweeten the whole lump, but a little sourness in a lump of sweetness will sour the whole lump, and there must be many sour "lumps," judging by the defeats. Some people glory in their shame. Some boast of their large church membership, their success in church fairs, festivals and other ungodly methods that have been introduced into and leavened the church of Christ. There is no glory, but only shame in it all. It is time that the old leaven of hypocrisy, malice, deceit, covetousness and all kinds of wickedness be purged out of the church and that she be fed with the unleavened bread of sincerity and truth.

ILLUSTRATIONS.

Covetousness.

Covetousness was the first sin of the Jewish church in Canaan, and the first sin of the Christian church also. The heinousness of the sin may be inferred from the quick and awful penalty visited upon the offenders, Achan in the one case, and Ananias and Sapphira in the other. At the bidding of mammon the temple was profaned, and Christ had to drive out the buyers and sellers from the sacred precincts; and the same imperious master impelled Judas to sell his and all men's rightful Master for thirty pieces of silver. All along the ages the love of money has been enervating and corrupting the church. Even as early as the middle of the third century of the Christian era, Cyprian says: "Each one studies to increase his patrimony; and forgetting what they sold in apostolic times, or what they ought always to do, their great passion is an insatiable desire of enlarging their fortunes." For money the Romish church gave or pretended to give dispensations from sins committed, and indulgences for sins intended, and even resorted to

the shrewd expedient of creating an imaginary purgatory, from which the jingle of sufficient gold dropped into her strong box can release the soul of the departed. For money the "livings" of the church of England are recklessly hartered, and the "cure of souls" turned into a farce. And everywhere the church is hampered in its beneficent work by mammon.

How God Looks Upon Covetousness.

That this sin is peculiarly displeasing to God is manifest from its repeated and terrible denunciations in the Scriptures. Once did God visibly mark the murderer (Gen. 4:15)—once did he inflict awful punishment upon the Sabbath breakers (Num. 24:36)—once did he cause the visible penalty to be visited upon the head of the blasphemer (Lev. 24:10, 15), but how many fell before his displeasure for the violation of the command, "Thou shalt not covet!"

It is the sin which God has classed and made synonymous with the abominations of the heathen world, idolatry. "This ye know, that no covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." It is marked as one of the features of final apostasy: "This know, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers," etc. Our Savior said, "Take heed and beware of covetousness."

A Soul Destroyed by Covetousness.

An eloquent writer has said: To the soul that harbors covetousness this is the most narrowing and corrupting passion. It is the upas of the heart. It exhales poison upon all the virtues, so that no one among them all can have a normal growth in its presence, and many of them shrivel and die. It warps the judgment, and dulls the ear of conscience to the plainest demands of duty. It is the most irredeemable of all vices, strengthening with advancing years, until it obtains complete mastery of the soul.

Take the case of a strictly honest man possessed by this passion. He becomes the very type of rapacious grasping, greediness, hording and intolerable meanness. On a recent railroad ride, a plain, intelligent, old gentleman, whom I invited to share my seat, gave me the history of such a man. A German by birth, who began his career in his adopted country penniless. He invested the first few hundred dollars he saved in a small farm in western New York. To this he added from year to year, until he became known as one of the most thrifty farmers in all the state. He shaved them. He took advantage of his neighbors' necessities in buying and selling cattle and land. His life was an "immense action" of everything within his reach. After he became a millionaire he would now all day at the head of his twenty men, and keep his accounts nights and Sundays. He never was known to give a dollar to any benevolent object. At last he died, "as a fool dieth," from overwork in carrying railway ties upon his shoulders from morning to night for two weeks, in order to show a posse of men for his employment that the timbers were not too heavy for one man to handle. He left one million eight hundred thousand dollars personal property, besides his immense farms. Jeremiah must have had such a man before his eyes when he wrote, "As the partridge sitteth on eggs and hatcheth them not" (the poor, silly bird not knowing that they were added from the start), "so be that getteth riches, and not by right, shall leave them in the midst of his days, and at the end shall be a fool."

Biographical Sketch of Pre. John Geil (of Bucks Co., Pa., where he preached 55 years), by John F. Funk. Paper cover, 5c; per dozen, \$5.00. Catechism (Mennonite), presenting the principles of the Mennonite faith, in short questions and answers. New edition (1905). Paper cover, 10c. Printed also in German at same price.

Christianity and War—A sermon setting forth the inconsistency of carnal warfare, by J. M. Breunerman. 50 pages. Paper cover, 10c.

Confession of Faith and Mennonite Manual, containing the Confession of Faith adopted at Dordrecht in 1629—the Shorter Catechism—forms for Baptism, the Lord's Supper, Marriage, Ordination of Bishops and Ministers, Funeral Lessons, Texts, etc. 128 pages. It is valuable to both ministers and members, and especially intended for applicants for church membership. By John F. Funk, assisted by J. S. Coffman. Paper, net, 10c; cloth, 25c; flexible leather, 50c.

Church Record—Printed on extra quality writing paper, so ruled as to make it easy to keep a complete record of all members of the church; date of admission; how admitted; date of marriage; to whom married; date of death; age at death, etc. 127 double pages, with index, bound durably with leather back and corners. Price, \$3.

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Encouragement to Penitent Sinners, and joy over their conversion. By J. M. Breunerman. A profitable book for both the penitent and the impenitent. A good tract for distribution. 48 pages. Paper cover, 5c; per dozen, 50c; per hundred, \$3. The Mennonites—Their history, faith and practice. A valuable and comprehensive little work. Paper, 10c.

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Into the Light—The story of a boy's influence. By Eben B. Rexford. A most excellent story for young people, proving the golden value of life, usefulness and non-resistance in a life for the good of others. The book is supplemented by an interesting description of the famine of India, by Helen Frances Huntington. 100 pages. Cloth, 45c; paper, 25c.

"What Think Ye of Christ?" is a book newly translated from the German and is one of the best we have read for a long time. The book is published in octavo size, 5 1/2 x 8 1/2 inches, nice large print and contains 102 pages, strong paper cover. Price, 50 cents by mail. Those who wish to read a real substantial gospel exposition of the life, character and office and read this book. It will give you a clear insight into the oft repeated question, "What is Christ to us?" Send for a copy.

The Red Telephone, or The Sins of the Tempter Exposed, being messages from the underworld of sin and how they are answered. A book portraying the grave dangers found in the various walks of life; the pitfalls and methods of escape, a semaphore of forty danger signals; a warning note to save young men and women from wreck and ruin. Profusely illustrated, cloth, large print, large octavo size, 397 pages. Regular price, \$1.50. Present stock, 75 cents.

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THE WORDS OF CHEER.

Our Sunday school paper, the Words of Cheer, has been before our people now for so long a time that we need not stop to tell our readers what it is. This much, however, we will say: It has been published for thirty-two years and is continually gaining strength and patronage among the people who read it. It is a paper that is full of interest to all. The children, the young people, the fathers and mothers, the grandfathers and grandmothers, all like to read it, because the reading is interesting and edifying to all, and as a premium with the same we will send him a beautiful picture of the crucifixion of Christ, 14x28 inches in size, printed in colors. This picture is one of the most valued pictures of its kind, and the author of it spent years in producing it. This picture cannot be purchased anywhere for less than \$1.00, but in this deal we will give it to our subscribers for 25 cents. New subscribers who send for it now will receive the paper from this time until Dec. 31, 1908. This chance should not be missed. Send for it early. Address, Mennonite Publishing Co., Elkhart, Ind.

We will send sample copies free to any one who will send us his or her name and address. 2. Any boy or girl who will send us three new subscribers with \$1.50, will receive a copy for one year free as a reward for his work. 3. Any one who will send us 75 cents will receive a copy of the Words of Cheer for one year and as a premium with the same we will send him a fine picture of the crucifixion of Jesus Christ, 14x28 inches in size, printed in colors. This picture cannot be bought anywhere for less than \$1.00, while with the Words of Cheer you will get it for 25 cents. You should not fail to avail yourself of this rare chance. Mennonite Publishing Co., Elkhart, Ind.

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October 10, 1907.

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The Herald of Truth from now till Jan. 1, 1908, for 25 cents.

Herald of Truth and Words of Cheer from now until Jan. 1, 1908, for 35 cents.

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In addition to the above we make herewith the following offer: Every person who pays \$1.25 will receive the Herald of Truth for the year 1908, and as a premium with the same we will send him a beautiful picture of the crucifixion of Christ, 14x28 inches in size, printed in colors. This picture is one of the most valued pictures of its kind, and the author of it spent years in producing it. This picture cannot be purchased anywhere for less than \$1.00, but in this deal we will give it to our subscribers for 25 cents. New subscribers who send for it now will receive the paper from this time until Dec. 31, 1908. This chance should not be missed. Send for it early. Address, Mennonite Publishing Co., Elkhart, Ind.

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Published Weekly.

ELKHART, IND., THURSDAY, OCTOBER 17, 1907.

Vol. XLIV. No. 42.

NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

EDITORIAL NOTES

Five persons were added to the Souderton Mennonite congregation, Montgomery Co., Pa., Sunday, Oct. 13. God bless them and lead them into lives of usefulness.

The Mennonite conference of the Ohio district was held last week at the Martin M. H. near Orrville, Wayne Co., Ohio. A report of the proceedings will be published later.

Communion services were observed on Sunday, Oct. 13, at Nappanee, Salem and Elkhart. Peace and harmony prevails in all these congregations, and we are looking forward to a year of prosperous work in all the congregations of this district.

The semi-annual conference for the Franconia district was held at the Franconia M. H., Montgomery Co., Pa., Thursday, Oct. 3. Bro. Andrew Mack of Bally, Berks county, started from there at the conclusion of the conference to attend the Lancaster conference.

The Sunday school held during the summer in the Franconia M. H., Montgomery Co., Pa., closed Sunday, Oct. 13. The Sunday school at the Skipack Mennonite M. H. closed one week earlier. Bro. Jacob C. Clemens of Lansdale was present and augmented the pleasure of the occasion.

The Indiana-Michigan Conference, upon the request of Bish. David Burkholder, granted him the privilege of ordaining a bishop in his district. The several congregations under his charge have already given their sanction, and the work and the day of ordination is set for Sunday, Nov. 3, at the Yellow Creek meeting-house.

Golgotha.—The beautiful picture Golgotha, representing the crucifixion of Jesus, is greatly appreciated by many who have examined it and a number of our subscribers have already renewed their subscriptions for 1908, paid \$1.25 and received the picture. This picture cannot be purchased anywhere for less than \$1.00, but with the subscription for the Herald we give it for 25 cents. We hope many will avail themselves of the opportunity of getting it at this extremely low price.

The letter from Bro. J. A. Ressler in this issue will answer several questions in the minds of many people. The rumor that Bro. Mahlon Lapp and wife were about due in America probably "developed," as many rumors do; for so far as we know, no date had been set for their departure when the rumor started. That the missionaries are abundantly supplied with helpers and money is also a mistake. The supply for today in money does not necessarily mean abundance to-morrow or next month. Go, send, or help send.

Almanacs for 1908.—Our almanac for 1908, both in the English and German languages, is completed and a large number have already been sent out to fill the orders on hand. The almanac contains, as in former years, all the usual astronomical

calculations, weather conjectures, etc., and an excellent selection of good and useful reading matter. Prices are as follows: One copy, 6 cents; 12 copies, 45 cents; 25 copies, 90 cents; 100 copies, \$3.50. The above all by mail prepaid. One hundred copies sent by freight or express, transportation to be paid by purchaser, \$2.50. We hope our friends will send in their orders early and they will be promptly filled.

Mission Work.—A little boy in Elkhart, who is trying to raise funds for the mission cause from a ten-cent capital given him by his Sunday school teacher at the beginning of the year, had gained almost five dollars in various ways, which he recently invested in Family Almanacs, and at the recent conference at Nappanee had about 200 copies sold. He buys these almanacs at whole sale rates and after they are sold adds all the sale profits to his mission fund, and we venture to say that by the end of the year he will have a nice little sum to give to the mission cause. We should be glad to have a boy or girl or a man or woman in every congregation to work for the same cause in the same way. Who will try?

Indiana-Michigan Conference.—In accordance with previous announcement, the annual Indiana-Michigan Conference met on Thursday, Oct. 10, in the Nappanee M. H. and held a two-day session with preaching services each evening during the remainder of the week. The conference sessions were conducted in the spirit of love and harmony and several important decisions were arrived at, as will be seen in the report of the proceedings which will appear in our next issue. Though there were no ministers from churches outside of the district present, the conference was fairly well attended. Nearly all the ministers in the district were present. The feeling of charity and forbearance seemed to predominate. May the Lord bless the work that was done.

Bro. Martin V. Brunk, minister in the Mennonite church at Waynesboro, Augusta Co., Va., after a protracted illness, passed away on the 2d of October, and was buried on the 4th in the cemetery at the Springdale M. H. He was the oldest son of Bro. and Sister John and Elizabeth Brunk, deceased, of Rockingham Co., Va., and had served in the ministry in Augusta county for a number of years. The editor enjoyed a very pleasant visit at the hospitable home of Bro. and Sister Brunk a year and a half ago. He was the first brother we met on entering the beautiful Shenandoah Valley on our return from a trip to the far South, and the memory of the day's companionship has been very pleasant. To the family of our beloved brother we extend our sympathy in their loss. May God comfort them. The congregation which Bro. Brunk served so faithfully all these years has an earnest exponent of the truth, and has lost a noble and a brave and a God-fearing friend. The community an esteemed neighbor and friend. May the Lord be the staff and stay of all whose hearts are burdened with the sorrows that come with the death of loved ones.

King Edward of England rules over 396,968,000 subjects, or over one-fourth of the people of this globe; Kaiser Wilhelm of Germany rules over 40,000,000; the Czar of Russia, 143,000,000; but there is an earthly ruler whose sway surpasses that of any of these. It is his majesty, the Queen of the fashionable world, Cecile Rose of Paris.

France. She makes Paris bow before her, and when Paris bows the world follows suit. One would naturally think that only the worldly world would do so, but no, it is the Christian-in-same portion of the world that gives a large proportion of support to the ever-changing, ever-inconstant and inconsistent changes of fashion. And a new decree has gone forth which will mean a radical change in women's apparel. What was so "charming," so "elegant," and all that kind of gibberish this year, is threatened with such a change as will make it "horrid," "ancient" or "slovenly" in a few months. There were bad and fashion fanatics in the times of the apostles, and the apostles testified faithfully against them, but while the fanatics have not changed from that day to this, unless they have developed several new kinds of folly, the apostles or teachers of to-day are to a alarmingly large extent different from their first-century brethren, for their voices have become dumb in testifying against such evils: nay, more, like the illustration in the well-known book "Mr. World and Miss Church Minister," they see through new glasses and, behold, that which was an abomination in the sight of the apostles is a thing of beauty, a thing to be favorably commented upon by the sleekly groomed, oily tongued pulpit decorators known to the world as ministers of the gospel, but to both God and Satan as ministers of evil influences, and the expounders of a perverted law of the gospel. How much will Queen Cecile Rose influence the members of the Mennonite Church! Shall we let her sway, or under the sway of King Emanuel?

Our Old People.—David prays (Psa. 71:9, 18). "Cast me not off in the time of old age; forsake me not when my strength faileth. Now when I am old and gray-headed, O God, forsake me not, until I have showed thy strength to this generation and thy power to every one that is to come." The Lord promises through the prophet Isaiah to sustain and keep his people even in their old age. He gives indeed a most beautiful and glorious promise when he says (Isa. 46:4), "Even to your old age I am He; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry and will deliver you."

Often old people are forgotten, often they are neglected and not infrequently we see that they are despaired and looked upon with utter contempt, which is altogether contrary to the word of God, which earnestly and pointedly commands us to honor and respect old age. Among the commandments of God, written on the tables of stone, which were given to Moses by the hand of the Almighty, was one command, which was confirmed and emphasized by the Savior and his apostles, and is phrased by the first commandment with promise, known as the first commandment with promise, "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee." Besides this we have a special command of God to the children of Israel (Lev. 19:32), "Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God: I am the Lord." It is a noble act and shows that children honor their fathers and their mothers, and it is a noble act and shows a God-fearing spirit when young people honor and respect the old people everywhere; and those who profess to follow in the footsteps of Jesus and possess the mind of Christ should under no circumstances fail to observe these plain and decided teachings of almighty God.

PERSONAL MENTION.

For the Herald of Truth
HOW TO SHINE.

For the Herald of Truth

HERALD OF TRUTH

Let it never be forgotten that religion is an individual and personal matter in which no one can act for another. No one can repent for another, or believe in Christ for another. Salvation is personal and so is salvation.

TIDINGS FROM THE CHURCH AT HOME AND ABROAD

FOREIGN MISSIONS.

India.—American Mennonite Mission, Dharmatari, C. P., India. Stations: Sundarajan, Rudri, Leper Asylum, Balodagan. J. A. Ressler, Supt.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill. A. H. Leaman, Supt.
Chicago.—Mennonite Gospel Mission, Emerald Ave. and 26th Street, Chicago, Ill.
Chicago.—Hoyne Avenue Mission, Cor. 33d Street and Hoyne Avenue.
Toronto, Canada.—Home Mission, 75 Tate Street. Samuel Honderich, Supt.
Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa. R. F. D. No. 4. Noah H. Mack, Supt.
Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa.
Ft. Wayne.—1209 St. Mary's Ave. Ft. Wayne, Ind. J. M. Hartzler, Supt.
Lancaster.—462 Rockland Street, Lancaster, Pa. Canton.—Mission Home, 1934 East Eighth Street, Canton, Ohio. P. R. Lantz, Supt.
Kansas City.—200 S. Seventh St., Kansas City, Kan. J. D. Charles, Supt.
Argentina, Kant.

BENEVOLENT AND OTHER INSTITUTIONS.
Orphans' Home.—West Liberty, Ohio. A. Mettler, Supt.
Old People's Home.—Marshallville, Ohio. R. F. D. J. D. Minsinger, Supt.
Old People's Home.—Oreville, Pa. A. K. Dionser, Supt.
La Junta Sanitarium.—La Junta, Colo. D. B. Weaver, Supt.

Long Green, Maryland, Sept. 25, 1907.—To the Editors of the Herald of Truth:—Greeting. I notice in the Herald of Truth of this week that you say I had gone to Jamestown, Va. This is a mistake. I had no thought of going there. I am now at this place trying to teach the Word to a small congregation who have had no resident minister for about ten years or more. The Lord willing, I expect to remain here until November. While many have become discouraged and some fainted by the way, I believe the work can be revived and the church built up here to the honor and glory of God. The interest is growing, for which the Lord be praised. Yours for the Master's cause, C. Z. YODER.

REMARKS.—We gladly make the correction. Our informant was at fault, and we shall be glad to have our readers read carefully and promptly write whenever any inaccuracies like the above appear.—Editor.

Garden City, Mo., Oct. 3, 1907.—Dear Herald Readers:—Greeting. Bro. Chr. Hauder, of the Bethel congregation, attended the Mennonite conference held at Cherry Box last week and returned home on Saturday to fill the appointment in his home congregation on Sunday. He reported a good meeting and remarked that he wished we all could have been there. We had a fair attendance at Sunday school and two teachers were appointed to fill the places of Sisters Minnie Hauder and Dora Blaser, who are away at school. On account of the rain we did not have our young people's meeting on Sunday evening. COR.

Farmersville, Pa., Oct. 1, 1907.—Beloved in the Lord:—Greeting in the blessed name of Jesus. Happy is he that has mercy on the poor. Yes, happy is he that whose God is the Lord. Read the 145th psalm. It is pleasant to praise the Lord. He is Lord of all and his tender mercies are over all his works. This has again been acknowledged during the past month by the brethren, J. M. Nunemaker of Colorado and Elias Goff of Strasburg in our own county. Besides our home ministering brethren, we were glad to have our bishop with us. Our counsel meeting was held at both places and peace was confessed, and also a desire expressed to take part in the communion; also that improvements should be made in the upbuild-

ing of God's kingdom. One of the broken-off branches that confronts us is the use of fermented wine. "These if they abide not still in unbelief shall be grafted in, for God is able to graft them in again." "All Israel shall be saved." Some of the branches that are grafted into the true Vine bear large clusters of fruit and the grapes are fully ripe. Who will reap the harvest? Brethren, hear the angel crying, "Thrust in thy sickle and reap, for the time is come for thee to reap, for the harvest of the earth is ripe" (Rev. 14:15). God bless you all. LIZZIE M. WENGER.

Markham, Ont., Oct. 7, 1907.—To the Readers of the Herald of Truth:—Greeting. The semi-annual conference of the York county district was held at the Wideman M. H. on the 4th of October. Several local matters were considered. A goodly number of members were present and the discussions were interesting. On the 6th of October we had our fall communion services at the same place. Our bishop, Bro. Samuel Wideman, who was hurt by falling from an apple tree, has so far recovered that he conducted the services yesterday. Over one hundred members partook of the sacred emblems and apparently the exercises were enjoyed by those present. L. J. B.

Elkhart, Ind., Oct. 8, 1907.—A pleasant and we believe a profitable day was spent with Bro. Samuel Powden and wife on Monday, Oct. 7, which was the nineteenth anniversary of Bro. Powden's birthday. Bro. Powden was formerly from Lancaster Co., Pa., where there may still be a number of older people who were personally acquainted with him; at any rate, in his own recollections he can still recount at his advanced age many incidents and reminiscences of former days. Bro. Powden still enjoys reasonable health, though his eyesight is practically gone and his hearing is hard, yet with all these afflictions his heart goes up in gratitude to God for the many comforts and blessings he enjoys, and is looking forward to the time when the Lord shall come to call him to his eternal rest. A number of the neighbors and brethren gathered in and while some time was spent in pleasant conversation, a goodly portion was also devoted to singing appropriate hymns, reading the Scriptures, exhortation and prayer, which appeared to have been very encouraging and was much appreciated both by Bro. and Sister Powden, and all went to their homes realizing what the poet expresses in the old anniversary hymn, with which many of our readers are familiar:

"Days and weeks and months returning,
Bear us gently down life's way,
Still their lessons we are learning
With each anniversary day." COR.

Herbert, Sask., Canada, Sept. 28, 1907.—Dear Herald Readers:—Greeting. As there are thus far only a few of our faith in this community, it is seldom that news is sent from here. However, it is hoped our number may soon be increased. Indeed, there are inducements here equal to and in some respects superior to those of other new settlements. Farming land here is of excellent quality and may be bought at from \$5.00 to \$20.00 per acre. As in many other places, so here we had a very late spring, consequently crops were not put out as early as usual. Still those who had their soil ready in proper season had their crops out before any frost came. Threshing has just begun, and wheat has yielded as high as twenty-seven bushels to the acre. What the general average may be cannot be determined yet. The price of wheat is now 32 cents f. o. b. cars, Herbert. Oats and barley vary in yield, owing to the lateness of sowing. Potatoes yield a large crop here. Fruit trees are being introduced, from

which we will hear later. One great need here is "more cultivated land," although on all sides one sees virgin prairie being broken. Bro. A. C. Kolb is doing good work with his steam plow and is very busy. Hundreds of acres of prairie which he has broken will be under crop next year, while early breaking of next spring will also be put into crops.

Last Sunday we attended services at the home of Ahr. Klassen, where Pre. Peter P. Wiebe and Pre. Johann Neufeld of the Bruder-Gemeinde delivered very inspiring addresses in German, from 1 John 1:5 and Tit. 2:11-15. Those who had gathered took dinner with Bro. Klassen's, and at 2 p. m. the meeting was again called, when Bro. Kolb was requested to occupy the time with an address in English, to which he consented, basing his remarks on Ezek. 18:4-9. This was followed by a few closing remarks in German by Pre. Neufeld. We were indeed glad to meet in worship, although it made us wish we might do so with more of our own faith. We invite those who contemplate making a change of residence to come and see this community. Herhert is on the main line of the Canadian Pacific Railway, has a commodious new depot, an elevator, mill, good stores, lumber yards, a capable physician, etc., and affords inducements which many other new localities do not. Any one wishing to communicate with some one here may address Bro. A. C. Kolb, Herbert, Sask., or Bro. L. S. Hostetler, Rush Lake, Sask., or Eli Berkey, Herbert, Sask. COR.

For the Herald of Truth A TRIP TO THE AMERICAN MENNONITE MISSION.

By M. C. Lehman.

IV.

Driving through a beautiful mango orchard we arrive at the Leper Asylum. From a distance we see only a large compound with a stone wall enclosing it. A closer inspection reveals a most interesting place. Two long rows of houses are where the lepers live. A large well with a banyan tree near it is most picturesque. A large tank for washing clothing is also a place of interest. To one side are several gardens where the lepers spend many hours, forgetting the terrible nature of their disease by raising such vegetables as they like. A banana grove yields them considerable fruit.

Just as we enter the compound we pass the house of the caretaker or man in charge. To the left is the chapel or church where we will attend a Sunday afternoon service.

Lines on the floor indicate where the leper people must sit, so as to avoid danger of contagion. The lepers are taught to sing by a native woman of some culture and ability, who is a natural leader among them. The service is conducted as the services in the orphanages are. The lepers now number about one hundred and twenty, of whom nearly all are Christians. It is remarkable to some other people they show great gratitude for what has been done for them. The church is no more than a cement floor raised from the ground about two feet with walls at both ends and a tile roof. The open sides are partly closed by a native vine which creeps over the roof and adds a cozy appearance to the place the lepers love so much.

The Leper Asylum is under the direct management of the Mission, and belongs to the Mission to Lepers in India and the East. The English government gives a liberal donation for their support and so the poor unfortunate are cared for. The missionaries are careful in working with the lepers. The danger of infection, although not to be ignored by any means, is not so great as one might imagine in the home land.

Land has been donated and new buildings are being put up for the accommodation of more lepers. This work is most fascinating. Some Bible work is being done among the neighboring villages by the leper women.

For the Herald of Truth. AN OPEN LETTER.

To the Members of the Mission Committee of the Menn. Board of Missions and Charities.

Dear Brethren:—Greeting in the most worthy Name. I hesitate to write on the subject to be treated in this letter, for I fear I shall be regarded as a chronic croaker. But we are forcibly reminded that our people at home are not kept posted as to the real state of affairs here and it is our duty toward God and the work he has here established to keep them informed. Recent letters from America show that it is generally believed that Bro. Mahlon Lapp is on his way home, relieved that his reflection will tell any one that it is not the matter of a day to turn over the management of a village of 800 acres with 400 people.

But that is only by the way. It is stated by the Board that Bro. Lapp and his companion are given rest as a result of the warning from the sickness and death of Bro. Burkhardt. That the missionaries agreed with the Board is shown by the fact that we asked that the Lapps be relieved on the very day that they granted the leave. By the time Mahlon and Sarah returned to India in 1909 (if God spare them to come back according to plan), there will be others who have been on the field as long as Mahlons have been now. If this leave is to be taken as a precedent and six years are to be considered a term of service entitling to leave, by the end of 1910 there will be nine missionaries with leave overdue. And by January of 1911 there will be two more.

Remembering that January, 1911, is just a little more than three years off and that the few missionaries-to-be, who are to take the places of those who are to be relieved then, are not yet appointed, we do have to wonder a little at the outlook. The experience necessary to fill the places of these eleven missionaries cannot be gained in a few short months; so, brethren, we earnestly ask you to consider the situation in the "India Mission" as regards workers.

It is true, these eleven will probably not all leave at once. But it must be remembered that if missionaries are to be kept alive and well they cannot be kept at work at the rate required of the Dhamtari missionaries for the past few years. The climate of India is too exacting.

God has wondrously preserved the workers so far, but to keep up this line of work indefinitely would seem to us to be tempting God.

Help us pray! Pray for workers!

Yours fraternally,

J. A. RESSLER.

Dhamtari, C. P., India, Sept. 12, 1907.

For the Herald of Truth. SUNDAY SCHOOL CONFERENCE REPORT.

Report of the Second Annual Sunday School Conference held at the Canton Mission, Canton, Ohio, Sept. 28, 1907.

In response to a program sent out by the mission workers and congregation at Canton, Ohio, for a Sunday school conference, a number of brethren and sisters gathered from the different congregations in eastern Ohio and enjoyed a rich spiritual feast. We were heartily welcomed by the band of workers and congregation and soon learned to enjoy their associations.

The meeting opened at 10 a. m. with song service and devotional exercises conducted by the brethren P. R. Lantz, N. A. Lind and J. K. Hooley. In the absence of I. J. Buchwalter, who had been

appointed moderator, but could not be present on account of the death and funeral of a near relative, Bro. P. R. Lantz was elected to fill the vacancy. The following officers were also elected: N. A. Lind, assistant moderator; Levi Mumaw, secretary; A. C. Ramseyer, assistant secretary; Anna V. Yoder, chorister; J. K. Hooley, treasurer.

The meeting was opened by a thorough discussion on "The Mission of the Sunday School" by an essay by Lydia A. Stutzman and a talk by A. C. Ramseyer, in which five great objects in were pointed out as being the prime objects in view. They are as follows: (1) To keep the child view. (2) To bring the child to glory; (3) To bring the straying ones back; (4) To teach the Bible; (5) To prepare workers for God's service; (6) To inspire individual interest.

"Our Responsibility in the Present Age," was next discussed by Curtis Zeigler, in which he said in part: Man is a responsible being. Man's responsibilities are greater at this present time than at any time in the past, brought about by having past history, by liberty of speech and freedom of the press. General discussion followed, in which were pointed out some of the great evils of the land and our responsibilities in helping to remove them; our every-day duties and the fulfillment of them as to our life and toward helping our fellow-beings.

Bro. S. H. Miller having been delayed by a late train, arrived at the mission as the general discussion closed and having been assigned a part of the topic, gave us an interesting talk, in which many new facts were unveiled and laid before us, especially noting the small duties of life in which we may be able to scatter sunshine along the way. Read 1 Cor. 10:12.

Noon Intermission.

After the noon hour we again opened our meeting with song and praise service, followed by a children's meeting conducted by Anna V. Yoder of Wellsville, Ohio. It was inspiring to hear the children, who had once been neglected and unnoticed, but have now been brought into the Sunday school through the efforts of our workers at this place, repeat their recitations, telling of a Savior's love and giving praise to Him above by singing the beautiful Christian songs which we all hold dear. Surely the Lord will crown our efforts with success if we are only willing to be used in his service.

The regular work was again taken up. "How does conformity to the world affect Christian work?" Essay by Dora Wenger of Orrville, Ohio. Discussion by Enos Detweiler of Columbiana, Ohio. As soon as our minds are filled with the things of the world we forget God. We should rightly apply 2 Cor. 6:14. Let us live as near to the teachings of our Lord Jesus as we can and we will have no desire to conform to the world.

"Joy of Service." Essay by Laura Miller. Talk by N. A. Lind. Not a thing that becomes full. A summing up, of all—The longer we live for Christ the better we enjoy the service. If we are not enjoying our Christian life it is an evidential fact that there is yet something between us and our God. A general discussion followed in which many experiences were related enumerating the joys of our service. However full as our joys may be while here below, we are yet subject to sorrow and disappointments and only await the final call when we may go hence to enjoy the reward of our service in the fullest sense, when we shall be like Him and shall see Him as He is.

A collection was taken for the benefit of the Mission, amounting to \$18.69, receipt of which was gratefully acknowledged by the superintendent, Bro. P. R. Lantz.

After a few hours' intermission, the evening session was opened at 6 p. m. by song service and devotional exercises conducted by S. H. Miller. Some time was devoted to singing and open conference, in which many responded and manifested their willingness to go on in his service and follow his commands, after which Bro. Enos M. Detweiler gave us a talk on "Ye are my Witnesses." May we all be true witnesses for Him who died

for us and became our witness in the kingdom above that we may come boldly to a throne of grace through His name.

A good interest was manifested throughout each session. May the influence go forth for good and result in the saving of many souls.

Fraternally yours,
LEVI MUMAW, Sec.

ACTIVE SYMPATHY.

It is easy to be sympathetic when the exercise costs no more than the shedding of a few tears, the heaving of a sigh, or the uttering of a few words of pity. A momentary distress at visible suffering is often thought to be the indication of a tender heart, when in reality it is no more than self-pity in the presence of uncomfortable experiences, or at best a mere shadow of active sympathy. To sympathize actively, lovingly, and with entire forgetfulness of self, is an experience never enjoyed by many very good people. This is a state of the soul, in which the emotions may be entirely quiescent, but where there exists a deliberate purpose to do good, to comfort the weary, to strengthen the afflicted. This is a matter of the will no less than of the desires.

Trust and best sympathy can never be divorced from love. We are wanting in a most vital element of Christian real when we offer our service but withhold our love. The great revival that is some day to sweep over the church is to be a revival of love, wherein every man loves God with the purest and most trustful devotion, and loves his neighbor because of the grace of God that makes all things possible to him. It was through the wooing of Christ's love that the same spirit that he became again the foundation and pillar of the church of God. His love was imperfect and faltering; yet it was genuine, and the Lord said, "Feed my lambs," "Feed my growing sheep," "Feed my grown sheep." This work of sympathy was congenial to the honest soul of Peter, and it called forth all the unused energies of his great nature, so that soon after he was exhorting the members of Christ's body in Christ's own language to love one another from a clean heart fervently. What greater thing can Christians do than to love and serve as Christ did?

How broad is the measure of your love? How far do your sympathies extend among the needy and afflicted of humanity? The multiplied millions of human beings in sin and sorrow and darkness—do they exert no claim upon your active sympathy? Feed my sheep—the whole flock—from a heart that loves and grows in love.—[Nashville Christian Advocate.]

For the Herald of Truth.
PSA. 145:18.

By Carrie O. Whitman.

"The Lord is high unto all them that call upon him, to all that call upon him in truth."

Jesus, Savior, thou art dearer

As the days go fleeting by,

And most blessed is the comfort

Just to know that thou art high.

Weak we are and prone to wander,

Oh forgetting thee to fear:

Then a whisper silent, hovers

Just to say that thou art near.

Near to lead and guide and comfort,

Near to hear us when we cry;

Jesus, Savior, who art dearer

Than to know that thou art high.

Trembling feet may falter daily,

Weary grow the watching eyes;

Still we hear a sweet voice saying:

"Fear not, loved one, I am high."

And when death shall beck us heavenward

To our home with God on high,

Sweet to know, to lead us thither,

Christ, the Lord, is standing by.

Mansfield, S. D.

YOUNG PEOPLE'S BIBLE-MEETING PAGE

TOPIC: Christ in South America. Ex. 20:1-8. Oct. 27, 1907

EDITED BY A. B. RUTT.

THE LESSON MOTTO.

"It is my deep conviction, and I say it again and again, that if the church of Christ were what she ought to be, twenty years would not pass away till the story of the cross will be uttered in the ears of every living man!"—S. Calhoun.

DAILY READINGS.

October, 1907.
21. M.—Rom's work in South America. Rom. 1:18-32.
22. T.—What is our duty? Matt. 28:19, 20.
23. W.—God's presence assured. Ps. 91:3-4.
24. T.—God wants all men saved. Rom. 5:6-11.
25. F.—How can they be saved? Rom. 10:13-17.
26. S.—God's will concerning us. Isa. 52:10; Luke 24:46, 47.
27. S.—Christ in South America. Ex. 20:1-8.

A SPECIAL MESSAGE.

South America is a vast continent containing about 7,000,000 square miles—nearly one-seventh of the land surface of the globe—with a population of a little less than 40,000,000. Many of the republics forming the continent are more or less turbulent, uprisings are frequent, patriotism is for the most part feeble, although social and national conditions are improving almost everywhere. In the fifteenth and sixteenth centuries the whole continent was overrun by Spanish adventurers in search of the fabulous wealth that lay hidden in the courts of the native Incas or rulers and in the numerous mines. The greedy Spaniards plundered as they went. The natives had attained a high state of civilization, but were sun worshippers. They were powerless against the brutal Spaniards, having learned the arts of peace and not of war. Their magnificent palaces, the splendid ruins of which are today the wonder of the world and the envy of modern sculptors, were ransacked and destroyed, the Incas deposed, puppets to Spanish authority set up and the Roman Catholic religion, through the zeal of the Jesuit fathers and other of the more fanatically disposed monastic orders of the time, became the religion of the country, excepting about 7,000,000 native Indians who returned to their mountain fastnesses that defied the boldest adventurer or "missionary." The races rapidly became a mixture of natives and Europeans, mostly of the Latin races. Catholicism was represented in very many sections by the most degraded and degenerate priesthood which those degenerate times produced. The people have been under the burden of such ecclesiastical domination ever since, except in a few countries, especially Brazil, and while they are groaning under the degrading burden they are powerless, because while they hate many of their priests as individuals they fear them as representatives of a power that has absolute dominion over their temporal and eternal welfare. The church and state are under the power of the clergy. However, Protestant missions have been established in every country in South America, except possibly in French Guiana on the northeast coast. But Rome has a strong hold on the people, and, especially in Brazil, immigration, of which 98 per cent. is Catholic, from Spain, Portugal and Italy adds to the Catholic strength and moral degeneracy. Rome has repressed independence of thought and liberty of conscience until now a vast proportion of the people are intellectual slavers. Such people it is hard to reach with the true views of life, the more so because the literature of the country is largely French or translated French fiction. In religion the great mass of the people, especially the negroes—who were formerly slaves—are simply hap-

lized pagans, though nominally members of the Romish church.

There is no color line among the races in South America. All mingle together socially and in a domestic way, Indians, negroes and whites, and while the missionary problem is thereby made less complex, the results of such intermixture do not seem desirable. The existing conditions rather show the great need of the gospel of Jesus Christ among the people and especially of women missionaries and school work. What social improvement has been accomplished is largely the result of missionary effort. It is sad to see one Christian offering the gospel to save the soul and another "Christian" (?) offering rum and licentiousness to destroy the body. Indeed, the moral and spiritual conditions in most of the South American countries, in consequence of Rome's undisputed sway, are indescribable. In Chile, where conditions are perhaps superior to any other Catholic country in America except possibly Mexico, the lowest proportion of illegitimate births in any province was 33 in every 100; the highest a little over 66 in every 100! And conditions have been improving for some years!

POSSIBILITIES.

The possibilities in South America are wonderful. The almost entirely undeveloped industrial resources, the growth of religious liberty, the loss of Romish power and influence, combine to make the outlook encouraging, especially among the native tribes. It must be remembered that at that vast Incas Empire, comprising in its time Ecuador, Peru, Bolivia, Chile and part of Colombia, there still remain a large number of pure-blooded native Indians, and although three centuries of slavish subjection to Rome has demoralized them, yet, with the uplifting influences of the gospel, and an experimental knowledge of salvation, these people have shown what they really can be. Where they came from is a mystery. But the work of evangelizing them is hard. Priestcraft, witchcraft, idolatry, and the like, make work slow and hard. Let it be remembered that the fearful Romish inquisition was not finally abolished in South America until 1821. The adherents of the Romish church try to-day in America to ridicule the idea that the Romish church was ever as cruel as history represents it to have been. The "church" claims that history was written by biased writers. Nevertheless South America shows that as late as 1836 the penalty was sought for holding any worship other than Roman Catholic in Bolivia or Peru! As late as 1896 the constitution of Ecuador excluded all other worship! Even to-day, while there is nominal religious liberty nearly everywhere, there are at least three countries in South America where Protestant people, if not persecuted, are at least deprived of many privileges and civil prerogatives. The Methodist Episcopal church alone is doing work among the natives and even now can own no real estate in the three countries named. But men made of true heroic mold have bravely plunged into the dangers and have penetrated into the very centers of this forbidden country, all of them at the risk and some of them at the cost of their lives, and spilled, the Christian church will yet find a foothold. And the converted Incas themselves make the best missionaries. The efforts of missionaries in South America provide the most fascinating kind of reading. Educational work is the most promising way of reaching the people, for by this means the young and the most ambitious are reached. "No other form of effort approaches it in effectiveness for stopping the mouths of ene-

mies, breaking down prejudices, gaining popular sympathies and tightening the grip on the public mind. The Bible work opens more doors, but the school work opens more hearts than anything else in the field."

What is the responsibility of the Mennonite church toward South America. The command is, "Go, preach the gospel to all nations." South America, the nearest of all foreign mission fields, contains many of these "nations" to whom we are to preach the gospel—that is, if we are true disciples of Him who gave the command. Yet South America is less in our mind than other nations for mission work there. In the space of a few minutes the Maple Grove congregation, Topeka, Ind., raised over \$200 by voluntary contribution for the support of a mission in South America. Others are coming forward. Our next need is men and women to go. But it takes MEN and WOMEN, whose spirits will not flag and whose faith will not falter at the severest trials. Who will go?

THOUGHTS.

Only a few years ago Ecuador held an old-fashioned auto da fe in its capital, Quito, when a consignment of Bibles was burned on the public square.

A woman was formally burned to death, and two others were subsequently threatened with the same fate—all for disobedience to Romish iniquitous demands.

The priests, through the confessional, hold the women in abject subjugation to Rome, and the women hold the men by holding the children. God help the helpless!

No other mission field seems likely to have its evangelization so largely in the hands of women as in South America. It will take women to free women from the slavery and degradation of priestcraft.

In Colombia, as in other countries, the Roman Catholic religion is established by law, though other religions are tolerated, "if not contrary to Christian morals or the law." Perhaps if Romanism would set up the Bible for a looking-glass, its own practices in Colombia would be the first to fall under condemnation.

UNANSWERED YET?

Unanswered yet, the prayer your lips have pleaded in agony of heart these many years?

And thank you all in vain those falling tears? Say not the Father has heard you, say not, You shall have your desire, some time, somewhere?

Unanswered yet? Tho' when you first presented this one petition at the Father's throne, It seemed you could not wait the time of asking. So anxious was your heart to have it done! If years have passed since then, do not despair, For God will answer you some time, somewhere.

Unanswered yet? But you are not unheeded; The promises of God forever stand;

To him our days and years alike are equal. "Have faith in God!" Is your Lord's command. Hold on to Jacob's angel, and your prayer. Shall bring a blessing down some time, somewhere.

Unanswered yet? Nay, do not say unanswered; Perhaps your part is not yet wholly done. The work began when first your prayer was uttered, And God will finish what he has begun.

Keep income burning at the shrine of prayer, And glory shall descend, some time, somewhere.

Unanswered yet? Faith cannot be unanswered; Her feet are firmly planted on the Rock. Amid the wildest storms she stands unmoved, Nor quails before the loudest thunder shock.

She knows Omnipotence has heard her prayer, And cries, "It shall be done some time, somewhere!"

[—Mrs. P. G. Burroughs.]

Young People's Department

For the Herald of Truth.

TEMPERANCE.

By P. E. Baumgartner.

Temperance means a moderate use of all things useful and the total abstinence of all things harmful.

War, pestilence and famine are rightly numbered among the greatest evils of this world. But there is one evil greater still, that of intemperance. While the first three have slain their tens of thousands, the latter has slain uncounted millions. While the former have wrought their ravages for a time, and then for a time ceased, intemperance takes no rest, does its destructive work continuously. And instead of diminishing in the land, it is always increasing in the number of its victims and in the evils and wretchedness it entails.

The sin of drunkenness is almost as old as the world. We read of it back in the days of Noah, and since then there has never been a time when the world has been free of the curse. Solomon brings his wisdom to bear upon the evil, of which he saw much in his surroundings: "Be not among wine-bibbers." Once firmly ensnared in the toils, rescue seems almost impossible. Neither let us imagine that it is only the weak and foolish who are thus ensnared in the toils of the tempter. I have read of a young man who had won a high place in the ranks of the medical profession. His learning and skill were unquestioned, his services were eagerly sought, and life seemed to have nothing but success for him. But lured by little he fell into the habit of strong drink until at last it became his entire master. No advice or remonstrance could avail anything. Appetite grew to be stronger than anything else. After an earnest and fearful pleading with him one day by one of his friends he sorrowfully turned to his friend and said, "You mean well and I thank you, but it is too late. I could not do any different now even if I would. The power is gone. Say no more to me, but leave me to myself. I cannot refrain from drinking. I will keep right on drinking until it kills me." In less than a week from that time the end came. The weakened and exhausted constitution could stand no more, and life went out in delirium tremens. Oh, that awful word: "It is too late!"

Solomon cautions all people to keep out of the way of this temptation. "Look not thou upon the wine when it is red." We are not to be ruled by sense or appetite, but by reason and religion. We are not even to look in the direction of sin, lest we be snared by it and be led captive thereby. Those who would be kept from sin, must be careful to keep themselves from all the occasions and beginnings of it; they must fear and as far as possible avoid coming within reach of its allurement, lest they be overcome and entangled in its snares.

"Who hath woe? Who hath sorrow?" It embroils men in quarrels, and leads them to say and do things which lead men to quarrel with them. Many have woe and sorrow who cannot help it, but the drunkard wilfully brings these evils upon himself. They provoke strife and disturbance.

"When the wine is in, the wits are out." The passions are aroused; there are angry words and disputes, hot words and hard blows, and often murder.

It is amazing that among the greatest pearls of our Sunday-school boys there is danger that they will some day be spoiled by drink. There are so many teachers even now who either absent themselves on the day of the temperance lesson or teach it half-heartedly and ineffectively. It is the duty of the teacher to fortify the child against the temptation of the drink habit. "Cast thyself

down," says the tempter. "There is no danger in it for you, even though great men have become drunkards." Every up-to-date man or boy should know that it is not occasional drunkenness that is chiefly to be feared, but "alcoholism," the diseased condition of the habitual tippler who was never drunk in his life. Drunkenness is more dangerous to the neighbors, but alcoholism is most harmful to the tippler himself and his children's children. Not that every drinker will surely come to drunkenness or even alcoholism, but every drinker is setting an example and maintaining a custom that will surely bring others to woe and sorrow in any case. No man has a moral right to do what if all the world follows his example would produce more harm than good. Then how much less from the Bible! And when one does for selfish pleasure what is sure to bring sorrow to others, he is a traitor to the brotherhood of man (Rom. 15:1).

Since no man can live an independent life as a Christian we must as the followers of Christ give up those things which would cause our weaker brother to stumble. This applies not simply to sinful acts, but to questionable indulgence. Abraham Lincoln said: "The liquor traffic is a cancer on society, eating out its vitals and threatening destruction, and all attempts to regulate it will aggravate the evil. There must be no attempt to regulate the cancer; it must be eradicated, not a root must be left behind; for until this is done, all classes must continue in danger of becoming victims of strong drink." If the liquor traffic is a cancer, are not those who keep it up, whether by their sales or by their example, cancer-plaunters?

Alcohol assails every part of the body. Just as the drunkard's eyes are inflamed so are his stomach, brain and blood. The red eye is nature's signaling of danger.

What a vast waste of time is due to drink! Time is money in a very literal sense, and enough time is wasted in drinking and the loafing and sickness that goes with it, to change poverty to plenty in drunkards' homes. It is half the battle to keep our eyes from lingering on the things that would harm us. Here we see one of the chief benefits of prohibition. Where liquor selling is forbidden it cannot be set in windows to tempt the passerby. To say that prohibition does not lessen sales would be to say that business men do not know their business when they set their goods attractively in costly show windows. And it would also imply that laws, enabling men to collect legal debts, are useless. The outlawed saloon has no rights in the courts, but it may lead some harmless enough in itself, but it may lead to something harmful. There is no safety in the use of pure liquors instead of the impure. Doubtless they are less deadly than the drugged and poisonous mixtures which are manufactured and sold for wine, brandy, whisky, etc., but woe, sorrow, poison and death are in them all. Safety is not in light wines, ale and elder. Drunkenness abounds in all wine-growing districts.

Upon this point in regard to strong drink all are agreed; it is safe to leave it alone. No one ever lost money by leaving it alone—or health, or friends, or position, or character, or happiness.

No one ever let it alone and then was sorry he did so. No mother ever urged her child not to leave it alone. No father, in naming the elements of success for his boy, ever inserted the saloon.

Most men—probably all men—when they begin to use alcohol think they are stronger than it. Most men are sure they can go up to the danger point, but not a step over it. Farther on they come sadly to realize that the best proof of strength with regard to alcohol is to leave it alone. Every one admits that there is danger. Needlessly to incur danger is to tempt God; it is a form of suicide, of self-murder. When one indulges in strong drink, what does he indulge in? The lower part of one's self always, and always at the expense of the higher. There is no danger in indulging one's appetite for good foods, or profitable conversation, or deeds of charity, or

Bible study, prayer and missions. The danger is always in indulging one's lower self.

There are other dangerous indulgences, many of them akin to intemperance. The man who is impure, whether in thought or act, is a drunkard of a most heinous kind. So is a gambler. So is a glutton. So is a miser. There is a perilous intoxication in the pursuit of money or the ambitious seeking after place and power. An alcohol drunkard is not by any means the only kind of drunkard.

Men in every age, in government and in social life, have made fools of themselves by drink. As in the time of Herod, the king, a crown was stained from a wine glass. If Herod had not put wine into his mouth he would not have put out of that mouth his promise of unlimited reward for a grateful dance.

There is a time when it passes the indulgence of God, a time when the trap springs and the victim is caught. Oh, think of that, young people, before you begin any evil or doubtful course!

God made the brain for thinking, not for drinking. One might as well expect to make a warm, bright fire of water-logged wood as to think clearly with a brain soaked with wine, beer or any other intoxicant or narcotic. From head to foot wine makes the drunkard a fool. It is said of Robinson Crusoe that having vainly tried to catch the goats on his island by approaching them on the level he finally succeeded in capturing them by coming down on them from the hillside. The goats never look up and by coming at them from the highlands they were taken before they realized it. Whisky makes a goat out of a man.

The habitual drunkard never looks up. His thoughts, his emotions and desires all dip. His eyes are bent in the direction of the ground. He knows nothing about the stars.

Liquor is the devil's way into a man, and a man's way to the devil. Therefore "watch and be sober." Reason things out for yourself and choose the safe path, the path which has been tried and proved to be without disaster and danger, and where you are not unwilling to have God know what you are thinking and doing.

North Lawrence, Ohio.

ALONE.

It is human to stand with the crowd, it is divine to stand alone. It is manlike to follow the people, to drift with the tide; it is Godlike to follow a principle, to stem the tide. "Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment."

It is natural to compromise conscience and follow the social and religious fashion for the sake of gain, honor or pleasure; it is divine to sacrifice all these on the altar of truth and duty. "Thou shalt in any wise rebuke thy neighbors, and not cover their sin upon them." (See Gal. 2:11-14.) "Whosoever forsaketh not all that he hath, cannot be my disciple." "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."

"No man stood with me, but all men forsook me," wrote the battle-scarred apostle, in describing his first appearance before Nero to answer for his life for believing and teaching contrary to the Roman world. (See 2 Tim. 4:10.)

Truth has been out of fashion since man changed his robe of falsehood light for a garment of faded leaves. Noah built and voyaged alone. His neighbors laughed at his strangeness and perished in style. Abraham wandered and worshipped alone. The Sodomites smiled at the simple shepherd, followed the fashion, and fed the flames. Daniel dined and prayed alone. Elijah sacrificed and witnessed alone. Jeremiah prophesied and wept alone. Jesus loved and died alone (Luke 23:48, 49; Matt. 26:56; Luke 13:34). And of the

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Our Sunday school paper, the Words of Cheer, has been before our people now for so long a time that we need not stop to tell our readers what it is. This much, however, we will say: it has been published for thirty-two years and is continually gaining strength and patronage among the people who read it. It is a paper that is full of interest to all. The children, the young people, the fathers and mothers, the grandfathers and grandmothers, all like to read it, because the reading is interesting and edifying to all, and, besides, it is kept clean and free from all that is in any way objectionable to the most conscientious Christian, and for this reason it should be found in every Mennonite home, and especially in every home where there are children or young people. Now we have a special offer to make, one that should count with everybody:

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October 17, 1907.

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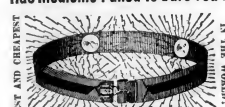
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Published Weekly.

ELKHART, IND., THURSDAY, OCTOBER 24, 1907.

Vol. XLIV. No. 43.

NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

EDITORIAL NOTES

In the Molotschna district in Russia the brethren Bish. Alm. Goetz of Ohloff and Heinrich Jantz of Halbstadt were chosen to represent the Mennonite people in the Duma or national council of the country.

It is said that in the United States there are at the present time 64,763 blind persons and \$9,287 that are deaf and dumb. How kind it is that we have so many institutions and schools where these unfortunate people are educated and cared for!

To Our Patrons in Canada.—In compliance with recent changes in the Canadian postal regulations all publishers in the United States who have subscribers to their papers in Canada are compelled to pay the postage on these papers and periodicals by putting stamps on them at regular rates. This compels us to expend in actual cash each week about \$4.50 for Canada postage, and this increases our expenses considerably. Many of the publishers are talking of increasing the subscription price. We will not do that, at least not at present. But we will ask our Canadian patrons that they will help us along by paying for their papers in advance. The time for the renewing of your subscriptions will soon be at hand and if those who know themselves to be in arrears will kindly send us the back pay and with it also the amount necessary to pay for the paper until Jan. 1, 1909, we will greatly appreciate the favor. We hope our patrons will generously respond to this appeal and do us the favor asked for.

THE PUBLISHERS.

The superintendent of the high schools in Chicago, Ill., announces the determination of the Board of Education to enforce strictly its regulation against the high school "fraternities." Every member of a secret society is to be barred from all public recognition. The Chicago Tribune of August 30 says editorially: "It is intolerable that a few boys and girls should set at defiance the authority which ought to control." (From the Mennonite.)

The action of the Board of Education of Chicago in this is certainly commendable. It is bad enough for the United States government and society in general to have to contend against the influence of all these various societies and unions without having the boys and girls at school al- ready set themselves up in defiance of law and order, and the children and young people at school have certainly something more important to do in the line of education for their own personal improvement than to waste time, attention and ability in promoting secret societies and the follies usually connected with them.

Needs of the Mission.—The article in another column of this paper by J. S. Shoemaker on the needs of our mission in India should be carefully and prayerfully read and such action should be instituted to send them speedy relief. To place

our brethren and sisters in a position in which they have to make themselves personally responsible for money to carry on the work, certainly carries with it the inference that we are not doing our duty. Perhaps we are getting too many irons in the fire, and instead of concentrating our efforts upon one or at most a few objects and pushing them to a successful issue, we direct our minds, our means and our efforts to too many different projects at the same time, and consequently all must suffer to a greater or less extent. Another point: Some of us sometimes are a little fickle-minded and need every little while something new, something that will excite special interest and attention, and then when the novelty is worn away we lose much of our "first love," and with it much of our interest. As Bro. Shoemaker suggests, we feel that it would be unwise to send more workers to India until the question of finances is solved in a more satisfactory way.

One Hundred and Three Years Old.—We clip the following from the Mt. Joy (Pa.) Herald and feel sure that many of our readers will be interested in the dear old sister of whom mention has been made in our columns a number of times. "On Wednesday, Oct. 9, 1907, Mrs. Elizabeth Lehman celebrated the 103rd anniversary of her birth. Mrs. Lehman is a native of Lancaster county, and with the exception of a few years, spent with her daughter in Chicago, has resided within its borders her entire life, the major portion of the time in this borough. She is possessed of a remarkable memory and delights to relate the early history of this part of the country. Remarkable as is her memory, her physical condition is no less remarkable. The past summer she visited friends in Lancaster, twelve miles distant, and frequently walked four or five blocks in the borough to call on friends. Much of her time is occupied in fancy needlework. Only last week she presented to a friend a wall-pocket made of different colored silks and neatly worked on the edges. The card enclosed bearing date July 12, 1907."

Rejoicing in Tribulation Also.—There are some very strange declarations in the word of God when we look at them from a human standpoint. Some of them are indeed hard to understand even from a spiritual point of view, and as long as we have not passed through the experiences which bring these truths as living realities before us, we do not realize their full significance, and as a natural consequence they still appear mysterious to us. Experience is a live teacher and from her we learn wisdom, and the lessons we thus learn are seldom forgotten. The following story illustrates the thought upon our mind very forcibly: A man while out in the field on a cold winter day found a serpent frozen cold and stiff and apparently dead. He pitied the poor reptile, took it up and placed it in his bosom to bring it to his home and care for it. While being carried along in this way the natural warmth of the man's body revived the serpent and it began to show signs of life and activity, and was ready to thrust its poisonous fangs into the body of its friend who had shown it so much kindness and was ready to place it where it could enjoy life and happiness. But the poor dumb reptile had no appreciation of the kindness of its benefactor, and, unless caged and kept confined, would have endangered the lives of its benefactor and his family.

How often do we find men and women, to whom God has given reason and intelligence and besides this the blessed Bible of love and peace, who manifest the same spirit as the serpent and who do not hesitate to injure their best friends, putting forth every effort to injure and destroy, if it be possible, the influence, reputation and property of those who have been good and kind to them. History gives us many examples where even the professed followers of Jesus persecuted, tortured and put to death the harmless, non-resistant lambs of Christ in the most cruel and inhuman manner and gloried in their inhuman triumphs over those who with Jesus prayed, "Father, forgive them, for they know not what they do." This is indeed the wisdom which deneth the followers of the Lord Jesus Christ should ever remember the new commandment which Jesus gave to his disciples, "A new commandment I give unto you, that ye love one another."

PERSONAL MENTION.

Bro. Wiens and Bro. Schultz, of the German Mennonite Mission in Chicago, left there on Oct. 15 to attend the German conference near Henderson, Neb.

Bro. D. Schellenberg of Rueckman, Russia, recently made a trip to the Terek settlement and there distributed 200 robes among the poor, the widows and sick families. He reports that he found there much poverty.

Bro. M. B. Fast, our German editor, left last Friday morning for a trip to Nebraska, to be present at the conference of the Mennonite Brethren to be held this week at Jansen, Neb. We wish him a pleasant and successful trip.

Bish. J. A. Dontrager and wife and Pro. Jacob Petersheim and wife left on Oct. 1 for an extended trip to Pennsylvania, Ohio and Indiana, where they will preach the gospel in the several Amish congregations they visit.

Bro. J. S. Hartzler of Goshen, Ind., spent Sunday, Oct. 13, with the Maple Grove congregation at Topeka, Ind. Bro. J. M. Yoder of Millin Co., Pa., who is attending Goshen College, spent the same day with the Olive congregation.

Bro. S. G. Shetler of Somerset Co., Pa., recently made a trip to the churches in Illinois and Iowa, where he earnestly preached the Word. Upon his return home he filled the regular appointment at the Kauffman M. H. on the 6th of October.

Bish. S. F. Coffman of Vineland, Ont., spent Sunday, Oct. 13, at Sherkston, Ont., and served the congregation there with communion. Sister Malinda Mann, formerly of the Port Wayne Mission in Indiana, accompanied him. He returned on Monday afternoon.

Bro. Amos Dyer, who has spent nearly a year in Chicago and assisted our brethren there in the missions, preached his farewell sermon and in company with his sister and another worker, he will sail early in November for Central Africa, to engage in mission work there.

Bro. John L. Landis and wife of Chambersburg, Pa., are spending some time on a visit with their wife's mother, Mrs. J. M. Yoder, at Elkhart, Ind. Bro. Jacob Landis, and wife in Elkhart, Ind. Bro. Landis spent several days in Chicago last week. Bro. and Sister Landis also attended service with the Elkhart congregation on the occasion of the communion services on the 13th.

death, by his own hand (JOHN 12:10).

TIDINGS FROM THE CHURCH AT HOME AND ABROAD

In the Blenheim congregation in Waterloo Co., Ont., votes were taken on Saturday afternoon, Oct. 12, for a minister. The names of Bro. Gilbert Bergy and Moses H. Shantz were presented and yesterday (Sunday) the lot was cast and fell on Bro. Moses H. Shantz. Communion services were held at Blenheim and Manheim yesterday forenoon. May the Lord bless Bro. Shantz in his work and may he prove an instrument in God's hands to the salvation of many souls. COR.

Newton, Kan., Oct. 14, 1907.—To the Readers of the Herald:—The congregation at this place held examination meeting on Sunday, Oct. 6, and almost universal peace was expressed, for which we were glad, and on Sunday, Oct. 13, we held our communion services, at which time one hundred and eleven partook of the sacred emblems of the broken body and shed blood of our dear Savior. Some of the members for various reasons were not present and in the afternoon of the same day there was a funeral of a little child that had been drowned a few days before. The brethren T. M. Erb and D. D. Zook conducted both these services. By this sudden death we are reminded again that there is but a step between us and death. Oh, that the unsaved would take warning and prepare to meet their God! To-night quite a number of our people expect to leave for Colorado to attend the church and Sunday school conferences which will be held there. May they all have an enjoyable time, as the refreshing shall come from the presence of the Lord. L. H.

From Far Away Russia.—We feel an interest in the progress of Christianity everywhere, and for this reason we are glad to give reports of the work wherever on the wide expanse of the earth it may be done, and especially among those of our own faith. In the Mennonitische Rundschau, our German paper, we find an account of the "cheerless wilds" of Siberia, as we used to think of that country, to preach there the word of God. But Siberia, like other parts of the world that in times past were almost uninhabitable, is opening up and is being brought under cultivation and civilization, and in the course of time we may be able to hear tidings even from Siberia that may be encouraging and instructive to us here in America. The Rundschau says: "The two bishops, Henry Urruh of Montana and Henry Peters of Liebenau, have been officially authorized to go to Ufa and Siberia, to visit the congregations and stations there, to preach to them the word of God and to set in order all the church needs that may be necessary." The Lord bless his work among the people and brethren there.

Chicago, Ill., Oct. 11, 1907.—Dear Herald Readers:—Greeting in our Master's name. Although it has been some time since the last correspondence from this place was published, yet the Lord is still with us and is blessing our work. Sometimes results are not as great as we would like to see them, but for this we cannot blame Him who gives "receding abundantly above all we ask or think."

We are glad to be able to inform you that, in reply to your prayers and ours, the Spirit of the Lord has moved and has added to our force of workers: Sister Lucy Mishler of Elm Dale, Mich. May he give her abundant grace to labor for him. Our Sunday school teaching force has also been increased, so that we will have, after Oct. 13, nine regular teachers.

Bro. C. D. Eash, who has assisted us the past few Sundays, will help at the Home Mission Sunday school hereafter.

Sister Lydia Belle Stutzman, who is attending

a kindergarten training school, is teaching one of our primary classes.

Bro. Charles Sieber of Freeport, Ill., is expecting to come to the city about the 15th of October. It is his purpose to work in the city and assist us in the evening and Sunday services.

The work with children looks very encouraging. The total attendance in our Sunday school the past few Sundays has been between 95 and 100; about fifty of this number are children under the age of ten. The total enrollment for the month of September was very nearly 150.

The Wednesday afternoon children's meetings were started the last week in September with good attendance.

Since starting this article (about three hours ago) we held our first session of the Sewing School for this winter. Forty-three girls were present and an interesting time it was for them and the teachers as well. Another class of perhaps nearly that many girls is expected to-morrow afternoon. It is necessary to have them come on two different days because of a lack of teachers.

On Monday evenings we have a meeting for boys only. This meeting will be largely social and literary, its purpose being to get in touch with the boys and to win them into Sunday school and the other religious services.

The attendance at the preaching services, although not as good as we would like to see it, is increasing and good interest is being manifested. Bro. S. E. Algeyer of Champaign Co., Ohio, stopped with us a short time this week on his way to Morrison, Ill. His sermon on Wednesday evening was highly appreciated. A number of men were present and we trust the seed sown may bring conviction to their souls.

Bro. Hess left the city on last evening for a few weeks. He expects to attend the conference at La Junta, Colo., visit Kansas City Mission and other points of interest. Bro. Wiens and also Bro. Shultz will leave on the 15th to attend a conference of their people in Nebraska. Bro. Leaman also expects to be gone for a few weeks. We trust God may bless their efforts while absent from us and at the same time direct the work in Chicago.

On Thursday evening (Oct. 10) Bro. Amos Dyer preached a farewell sermon at the Home Mission. Bro. Dyer with his sister and another lady expect to sail from New York City on Nov. 2 to engage in missionary work in Central Africa in conjunction with the Africa Inland Mission. Bro. Dyer spent the greater part of the past year in Chicago and while here was a great help at all of our missions. Our brother will be greatly missed by a large circle of friends, but it is our prayer that he may mean salvation to many a poor heathen and savage soul in that dark land which men have called the "open sea of the world." How noble of a young man to thus spend his life for his master!

With a sincere desire to ever do our Master's will and asking that you ever pray for us and the work, I am yours in behalf of Chicago's lost. A. M. EASH.

• • •

From the Toronto Mission.—While Christ was going through the cities and villages he was moved with compassion, because the people were as sheep without a shepherd. This condition is existing at the present day. We find that "the harvest truly is plenteous, but the laborers are few." We need to pray "the Lord of the harvest that he will send forth more laborers into his harvest."

At the last meeting of the mission committee appointed by the Ontario conference it was decided to add another brother and sister to their present working staff and also secure another hall on a more prominent street, as soon as a suitable building can be obtained. The work already be-

gun demands more workers to carry it on satisfactorily and yet the staff needed here could take care of more services; hence the decision.

We have been presenting the matter before God in prayer and he has "set before us an open door," and we have secured No. 461 King street, where we expect to open services in addition to the work already begun.

We expect Bro. A. H. Leaman to be with us after the General Conference, to assist us in the opening of the new station. But we must have more laborers in the field who are called of God and qualified both spiritually and physically to take up the work at once, or the cause of Christ will suffer in this part of his vineyard. Surely God has at least one brother and sister somewhere in Ontario, and if not in Ontario, in the United States, whom he has been calling for this place, for God's children have been praying. Now, dear brother and sister, if the Spirit has been giving you convictions that you ought to labor with us, we earnestly invite your correspondence and your convictions will be considered by the mission committee.

God has been blessing us in many ways and we praise him for the same. The brotherhood at Markham and other visitors have been assisting us very much in our Sunday meetings. Bro. Summers of Goshen, Ind., has been with us over Sunday and expects to be with us for our Wednesday evening meeting also.

We are sorry that Sister Mann could not remain with us, for her services were very much appreciated.

Bro. Abram Shank, who has been confined to his bed with Bright's disease since the middle of March, passed to his reward on Oct. 7. Remember the widowed sister and family before the throne of grace. Hoping to hear from some of you soon, I am yours in his service, SAMUEL HONDERICH, 75 Tate St., Toronto.

• • •

Communion services were held in the Blough meeting-house in Somerset Co., Pa., on Sunday, Oct. 13, and at the Stahl meeting-house on last Sunday, Oct. 20. Bro. Noah Blosser was present and assisted in these solemn services.

• • •

The Lower Salford Sunday school, which our people have maintained during the summer, closed for the season last Sunday. We hope it may not be many years until the brethren there may find it convenient and profitable to maintain an "ever-green" Sunday school.

• • •

The conference of the so-called "Peter's Church" holds its annual session during the present week in the congregation near Henderson, Neb. We should have been glad to meet with the brethren there on this occasion, but circumstances preclude us to do so. We wish God's rich blessing to the work, and trust their efforts to build Zion may redound to the glory of God and the salvation of many souls.

For the Herald of Truth.

A TRIP TO THE AMERICAN MENNONITE MISSION.

By M. C. Lehman.

V.

A trip to Rudri is not a pleasant experience enroute during the worst of the rainy season. One would not think that so much mud could be possible. The ground, where the road is not graded, is like a sponge to a considerable distance. Just this morning the writer came from there and on the way at some places the water came to within five inches of the tongs seat.

Rudri is a village of a few hundred inhabitants, situated to the right of the road generally taken by the missionaries to go to the station at that place which is near to the village. Approaching it from the north we are impressed first with a

large bungalow with a veranda the entire length of the front. This accommodates two missionary families and one single missionary. A compound of about two acres is to the rear of the bungalow. This is about equally divided into two parts. In the eastern part is the boys' orphanage. The stone wall surrounding the compound forms the outside wall of the buildings, which all face inward. A large house near the bungalow answers the purpose of both schoolhouse and church. To the east is a long row of buildings or rather one long building consisting of ten rooms in which the boys live. Around the compound come in succession the hospital, weaving-room, room for untainted leper boys, room for small boys, store-house, eating-room, and the place occupied by the deafmutes and blind.

In the western half of the compound is a place for the blacksmithing, carpentering and other industrial work of the boys. A row of houses for native helpers is to the one side of this place. To the rear of the entire compound is the place where the native Christians live.

Rudri is an effective evangelistic center as well as an ideal place for a boys' orphanage. Bible women are in training for work among the neighboring villages. Near the Rudri bungalow is a famous temple of the Hindus. Nearly side by side stand these two edifices, one representing the life-giving and refining religion of the living God, the other the representative of ages of ignorance and superstition. Pray and help that the right influence may win.

For the Herald of Truth INDIANA-MICHIGAN ANNUAL CONFERENCE REPORT.

Conference was held in the Nappanee Mennonite meeting-house on Thursday and Friday, Oct. 10 and 11, 1907.

The bishops met at 9 o'clock on Thursday morning and conference opened at 10 o'clock with devotional exercises by Bro. Eli Stoffer of Dekalb Co., Ind.

The bishops, Bro. David Burkholder and Bro. John Garber, were in their places as moderator and assistant moderator respectively; also J. S. Hartzler as permanent secretary was present. Bro. John F. Funk was chosen as assistant secretary and the following brethren were elected as committee on resolutions: J. K. Bixler, G. L. Bender, Daniel Coffman.

Bro. J. K. Bixler had been appointed to preach the conference sermon, from which the following is a brief summary. The sermon was based on the text, 1 Cor. 16:13.

We as ministers are to watch, to stand fast in the faith, to quit ourselves as men and to be strong.

We may be steadfast and yet wrong. Our steadfastness must be in the faith. Success is not determined by numbers, but by steadfastness to gospel principles.

Conformity to the world is gaining ground. Intermarrying with the world is taking away from our congregations many members, and this subject needs to be faithfully taught. Our brethren are beginning to mix up a good deal with politics, and when politics occupies the mind, spirituality is crowded out.

We are to conduct ourselves like men, not as children. We need men who will teach boldly against all social evils. There are important problems that we must face. Among them, the needy congregations, support of the ministry, so that so many poor sermons may be avoided; how to get our members into a more spiritual condition and better established in the faith. Discouragements are contagious. Ministers will inspire their members with a like feeling as they possess themselves. Remove the cause and the disease will take care of itself.

After the sermon, all the bishops, ministers and deacons present responded and expressed themselves in harmony with the teaching and willing to abide in the doctrine. The brotherhood, also,

by a rising vote, gave assent to what was presented in the sermon and in the remarks of the brethren.

The forenoon session was closed with prayer by Bro. Jacob Christophel.

AFTERNOON SESSION.

Devotional exercises were conducted by Bro. John F. Funk.

The minutes of the last conference (1906) were read by the secretary and approved.

In reference to the Rules of Order and Discipline adopted at last year's conference it was found that a majority of the congregations had not ratified them, and a revision of the same was asked for. A committee, consisting of the brethren J. K. Bixler, J. S. Hartzler and G. L. Bender, was appointed to make said revision and present it at the next annual conference. Then the following questions were considered and acted upon:

Question 1. Do we as a conference sanction and approve of the proposed idea of holding our Sunday school conferences once every two or three years, and instead have quarterly district Sunday school conferences of one-day sessions? If so, how should our districts be divided?

On motion the following was adopted: Resolved, That this conference recommend the holding of local Sunday school conferences with the Amish brethren the coming year.

Question 2. Can husband and wife who have been expelled from the church for breaking the marriage vow be received again as members as long as they are parted and not living together as husband and wife?

Answer.—Resolved, That when one or both parties repent and show contrition for their sins and express a willingness to live with the other party they may be reinstated into church fellowship.

Question 3. Is it right for our people to make a display with flowers on funeral occasions by placing them on the casket and on the pulpit?

Answer.—Resolved, That we discourage all display at funerals, especially of flowers. Adopted.

Question 4. Would this conference recommend mission study classes?

Answer.—Yes. Afternoon session closed with prayer by Bro. Henry Welly.

FRIDAY FORENOON SESSION.

Devotional exercises were conducted by Bro. John M. Hartzler of Fort Wayne.

A summary report of the number of members, etc., was read by the secretary, which will be given elsewhere.

The following was adopted: Resolved, That Question 5 be ruled out and that the committee be instructed to frame a resolution embodying the thoughts given in yesterday's discussion. Adopted.

Question 6. What should be done with a brother who carries a life insurance policy?

After a long discussion the following answer was given:

Whereas, The term "life insurance" is in itself misleading, and as such companies refuse the poor, the lame, the maimed and the blind as policy holders, or receive them at an exorbitant rate, and as such companies are conducted for "filthy lucre's sake," and

Whereas, The church as established by Christ provides for its dependent members; therefore be it

Resolved, That any person holding a life insurance or accident policy, after being given due time in which to withdraw from such companies and fails to do so shall be expelled from the church (Jer. 17:5; 49:11; Luke 14:12-14; Eph. 5:1; John 5:20).

Question 7. What more can be done in this conference district to supply our needy congregations with ministers than has already been done?

Forenoon session closed with prayer by Bro. George Lambert.

FRIDAY AFTERNOON SESSION.

Devotional exercises were conducted by Bro. Amos Cripe, after which the following answer to Question No. 7 was read and adopted:

Resolved, That the bishops shall have the right to assign ministers to congregations where needed with the consent of the ministers to be assigned and with the consent of the congregations to which such assignments are made, when ratified by the conference. The congregation from which such minister is taken must show good reasons for retaining such minister. If there are not sufficient ministers in the district the bishop may ordain brethren from any congregation under his charge to be sent to such needy congregations.

It was requested that Question 1 of last year's conference be reconsidered. The question was as follows: Is it consistent for our brethren to have lightning rods on their buildings?

Answer.—Inasmuch as the apostle Paul teaches in Rom. 14:15, "But if thy brother be grieved with thy meat, now walkst thou not charitably; destroy not him with thy meat for whom Christ died," and inasmuch as lightning rods cause offense, we do not allow the use of same. Members having them shall be given reasonable time to remove them, but failing to do so shall lose their membership (Rom. 14:15; 1 Cor. 10:13-33).

MISCELLANEOUS BUSINESS.

Resolved, That Bro. C. K. Hostetter be re-appointed to act on the Local Board of the Fort Wayne Mission. Adopted.

Resolved, That Bro. A. B. Kolb be chosen by acclamation to act as director on the Mennonite Board of Missions and Charities. Adopted.

Resolved, That Bro. J. S. Hartzler be appointed as director from this conference on the Mennonite Board of Education. Adopted.

Resolved, That three brethren be appointed as delegates to the General Conference. The brethren J. K. Bixler, J. S. Hartzler and G. L. Bender were appointed.

On motion, Bro. J. S. Hartzler was appointed to act on the committee of arrangements for General Conference.

The brethren J. K. Bixler, Rudy Senger and G. L. Bender were appointed a committee to arrange for district Sunday school conferences.

On motion it was decided that a minister in each congregation be requested to correspond with Bro. I. R. Detweiler with a view of organizing a mission study class.

Resolved, That this conference approves of the church ownership of its publishing interests and that the conference elect one member to act with members already appointed as a committee by other conferences to arrange for such ownership. Bro. N. S. Hoover was elected to act on this committee.

Bro. Hoover gave a report of the committee appointed to collect funds to pay railroad fare and traveling expenses of bishops in aiding the weaker congregations. He urged that collections be taken and forwarded to the committee, as their treasury was empty.

Bro. D. H. Coffman was re-elected to serve on the above committee.

The committee in charge of supplying needy congregations with ministers was discharged, but after due consideration and in view of the fact that the committee had in hand some unpublished business involving the collection of several notes not yet due, the committee was re-elected and continued.

Resolved, That the conference sanctions the ordination of another bishop in Bro. Burkholder's district.

On motion, Bro. David Burkholder was elected moderator for the conference session of 1908, and Bro. John Garber assistant moderator. Bro. D. H. Coffman was elected treasurer and J. S. Hartzler as secretary for a term of three years.

Conference in October, 1908, it was decided, will be held in Elkhart, Ind., on the usual date. On motion adjourned.

J. S. HARTZLER, Sec.

JOHN F. FUNK, Asst. Sec.

P. S.—Thirty-seven bishops, ministers and deacons were present at the conference.

other. It is a dark picture. But is there anything hopeful in the outlook for one who is of known intemperate habits? What path of usefulness is open before him, what place of responsibility? What railway company will admit him as a responsible service? What hotel or boarding house will take him? What contractor wishes him in his employ? What will vote for him for the treasurership of any corporation or to fill a position of trust in civil life? The very best stations in life are barred to the man who "taries long at the wine." Is not the way dark? Does not the storm that is in his face? And what good will it do him to commendation of his conduct by his fellow men? He will be a man to rise to the tower by a rotten and crooked stairway is worse off than before. The commercial world is against him. Every high and honorable station is closed to him. He must give up the bottle or cease to aspire. Over the gates of the best things there is written "No Drunken Carriage." The man can go wherever he goes. The reason for his own exclusion from the confidence of business men is in the bottle in his pocket. The inevitable result of this man's folly is that he be-

HERALD OF TRUTH

Thursday, October 24, 1907.

J. F. FUNK and A. B. KOLB, Editors.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau and Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Works of Chieser to one address, \$1.35 a year.

must consort with his own kind. He must labor with fellows of his own craft. He must toil or let it alone in the mental callings and pick up a livelihood at odds and ends as best he can. Or if he be of noble family he is sometimes endured for his friends' sake. But the inebriate is a repudiated man, a discredited man. Sed as it may seem, yet the saddest thing about it is that it is true.

Or if there be, indeed, a sadder thing it is this, that he is himself responsible for the position in which he finds himself; not wholly, perhaps, but ultimately and morally. Society has not repudiated him, but he has repudiated society. He has gone counter to the known convictions and teachings of all good men and women. He has ignored counsel and precept, and he is at the foot of the totem-pole because he wanted to ride. He may have been weak and he may have been tempted, but his own will was unimpaired. Others have faced the same temptations and have won. He has not. He has met Gambirini in the way and have conquered him. The temptations that mastered him they have mastered. Blame if you will the law that has thrown the temptations around him, and it is to be blamed and wholly and unapologetically condemned, but that is another thing from the phase of the matter we are considering.

We must not forget that man is a moral agent, and it is the individual moral agent in one's own downfall that we are now considering. The law compels no man to enter a saloon. It compels no man to drink. It compels no man to get drunk or to spend his money in self-indulgence—man's own free agency comes in here. We have known men in towns where there were no licensed houses to send away to other towns and have the vile stuff shipped to them, and then deliberately sit down and drink themselves drunk. Where the citizens had interceded for these men and had put temptation out of their way by prohibitory ordinance, and did what they could to protect them against the vice to which they were addicted, they refused to abstain but "sought it yet again," to the sorrow and disgust of those who befriended them. And the point in my argument is that the drunkard has no one to blame for his condition except himself. I trust that I am not uncharitable or unsympathetic, but I wish to make this truth plain: that no drunkard can escape the responsibility of being what he is. However much the state may be reprehensible, and we do hold it responsible for placing temptation in his way, yet the drunkard cannot clear his record or his soul by saying, "The state tempted me and I drank." Adam was held responsible although the devil tempted him, and while Satan was punished for sinning, yet Adam was punished for sinning.

The emphasis of this point only makes the inebriate's condition appear all the more pitiable, and the more it is investigated from the viewpoint of moral accountability the more the rain beats in his face and the darker the night grows around him. And so the warning that comes to all young men is to have nothing whatever to do with this destroyer of usefulness and hope, good citizenship and noble manhood. It is not a thing to be trifled with. The outer rim of the maelstrom is a sure prophecy of the vortex that swallows all. Keep out of the suction!

HERALD OF TRUTH.

Not long ago I saw a picture of a low-browed, brainless creature called "The Genius of Whiskey." His slippers were rosetted with skulls, his ankles were clamped by broken fetters. His belt was beaded with bottles. From the circlet about his neck a human skull depended. His right arm, drawn up to his breast, was filled with coffins, and with his left hand he placed a coffin in a niche where his unheeded others were resting. It was one more added to that age-long list which no man can number. It was the coffin of an old man of honorable name who had been killed in a saloon brawl. No one knows, when he gives himself up to the deceptions of the bottle, how soon his coffin may be placed side by side with those that have filled the catacombs of the unheeded and pitiable dead.

Over the door of every saloon it may be written, as it was written over the gate of Dante's inferno, "Abandon hope, ye who enter here."—(David Reed Miller.)

HIS DECISION.

Twenty-five years ago a young man was sent as a special clerk from Milford, Mass., to Chicago. He was placed in a responsible position, and soon made the acquaintance of many other young men to whom Chicago was a commercial Mecca.

The new clerk was a pleasant fellow, and had a taste for social life; but situated as he was, the social life had to be such as he could make for himself, and that was, not unnaturally, the free and easy comradeship of other clerks. Almost without realizing it, he found himself gradually drifting into dissipation. It was a social drink here, a quiet game of cards there, and always a cigar in the mouth. Every moment that was not spent in business or in bed was given to things which at the time seemed to him innocent enough, but which were really undermining his manhood. After he had been in Chicago a month or two, he met an old classmate of his from his home town. A few evenings later he found himself in his friend's room.

"Look here, old fellow," said the friend, "I want to have a straight talk with you."

"Go ahead," said the other, pleasantly.

"I will. Now what have you got out here in Chicago? A clerkship with no chance. What does the chance depend on? Nothing but a high-school training, and most of that forgotten. Who are your friends? Young men who flash other people's money. Now what are you going to do? Run to seed and end worse than you began, or fit yourself for a useful future?"

"If you wish to fit yourself, join an evening school, study part of the time out of working hours, and spend your Sundays as you ought to spend them. Purify your life, broaden your understanding, and you will make something of yourself. But if you prefer to stay as you are, take another drink, pass around the cigars, and be a 'jolly good fellow' with the boys."

The young clerk thought it over. His cigar went out and dropped from between his fingers. He saw two futures—one full of ease, but ending in failure, the other fraught with hardship, but leading to success. He knew the choice was his. "I thank you, old fellow," he said, at length. "I needed it."

At the end of a week, the clerk was a member of an evening class and had selected his church. He gave up drinking, smoking, cards and clubs, and began to use the public library and to get back something of his old-time interest in books. He was surprised to see that he had dropped out of his rapid life as easily as he entered it. No beats in his face and the darker the night grows around him. And so the warning that comes to all young men is to have nothing whatever to do with this destroyer of usefulness and hope, good citizenship and noble manhood. It is not a thing to be trifled with. The outer rim of the maelstrom is a sure prophecy of the vortex that swallows all. Keep out of the suction!

To-day he is loved and respected by all who know him. His benevolence have made the great greener and the sky bluer to hundreds of poor

souls; yet few even of those for whom he has done so much know him either by sight or by name, for he is as unobtrusive as he is generous.

"Who would give a thought to me to-day if I had made the wrong decision?" he said, a little while ago. That is a question which every young man can well answer to ask himself. There is only one answer to it.—[Sunday School Times.]

CONFERENCES.

General Conference.

The Mennonite General Conference will be held with the Howard-Miami Co. congregation, near Kokomo, Ind. Session to open on Wednesday morning, Nov. 13, 1907.—D. F. Driver, John Nice, D. H. Bender, Committee.

General Conference.

The Howard-Miami (Ind.) congregation extends a cordial invitation to all workers to meet with us at the General Conference. The most convenient railway stations are Amboy on the C. & St. L. and the C. & W. Railways, and Greenwood on the T. St. L. & W. Railway and the Kokomo, Marion & Western Trunk line. Parties coming on fast trains on the P. C. & St. L. Railroads, as fast trains do not stop at Amboy. Please inform the undersigned of your coming.

E. A. MAST, Kokomo, Ind.
N. M. SLABAUGH, Greenwood, Ind.
N. W. KING, Amboy, Ind.

MARRIED.

Sensenig—Weaver.—On the 3d of October, 1907, at the home of the bride's parents in Terre Hill, Lancaster Co., Pa., Jenn B. Sensenig of Mandale and Mary A. Weaver were united in marriage by Bish. Benj. Weaver. The Lord bless them in their new relation.

Troyer—Miller.—On Oct. 9, 1907, at the home of the bride's parents near Mosheim, Ontario, died Westley, Sept. 25, aged 24 y., 7 m., 5 d. Funeral was held Saturday, Sept. 28, at the Blenheim Memorial Home. Services were conducted by Bro. N. M. Slabaugh. The Lord bless them in their new relation.

DEATHS.

Bergey—Ezra Bergey, son of Bro. and Sister David Bergey of New Dundee, Ontario, died Wednesday, Sept. 25, aged 24 y., 7 m., 5 d. Funeral was held Saturday, Sept. 28, at the Blenheim Memorial Home. Services were conducted by Bro. N. M. Slabaugh. The Lord bless them in their new relation.

Church Building, or Church Architecture; the what, how and why of church building. By Geo. W. Kramer. Illustrated. Price, prepaid, 60 cents.

Biographical Sketch of Bish. Christian Herr.—In English, with a collection of original hymns in German, with a translation of the hymn, "Gute Nacht, ihr Liebesten mein." etc. Board covers, 59 pages. Price, 10 cents.

Genesis to Revelations.—A book for Bible students, giving a brief account of the authorship, date and other matters of interest to those who desire to study the Bible technically. By Thos. Young. Sixty-two pages, 12 mo., board covers, slightly damaged. By mail, prepaid, 20 cents. The book gives a great deal of valuable information to everybody.

Even Book, under the name of "Appendix." 32x4 inches, 48 pages, limp cloth cover. Contains some of the good old hymns (words only), as: "There is a fountain filled with blood," "Rock of Ages," "Nearer, my God, to thee," "Sweet hour of prayer," etc. Sixty-five hymns. Price, 5 cents. By mail, prepaid, 10 cents.

Into the Light.—A book of beautiful story, illustrating the peaceful character of gospel teaching and pure Christianity. Paper cover, 12 mo., 109 pages. Every one may read this good little book with profit. Price, 10 cents.

India, the Horror-Stricken Empire.—Containing a full account of the famine, plague and earthquake of 1896-7, including a complete narrative of the relief work of the Home and Foreign Relief Commission. Embellished with numerous illustrations, octavo size, fine cloth binding, with leather cover. Price, \$2.00. By mail, prepaid, \$2.50.

Weldy.—Sister Amos Weldy, wife of Bro. Amos Weldy, died of bronchial consumption at her home in Wakarusa on Oct. 18, at the age of about thirty-two years. She had been in ill health for several years. She was the daughter of Adam Hartman, and was buried on Monday, Oct. 21. She leaves a sorrowing husband, two children, father, mother and many friends to mourn her death.

Say, of what use are you to the Lord? Are you letting him use you, or are you trying to use him?

BARGAINS IN BOOKS

Special Sale of Books Damaged by Fire, Water and Smoke.

Many of these books show only slight traces of the fire, while others are somewhat scorched or smoked on the edges or became wet. But every book offered in this list is complete, all the pages are bound, and the binding is damaged more than on others. Every one ordering from this list, however, will receive full value for the money. We have only a limited first will get first choice. Books and cloth binding. All the books are fully worth the price at which we offer them. Some are only sold, the binding otherwise not being injured at all.

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"The Church of Christ." Cloth.	1.00	.70
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Church Building, or Church Architecture; the what, how and why of church building. By Geo. W. Kramer. Illustrated. Price, prepaid, 60 cents.

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HERALD OF TRUTH.

Little Comrade Minnie.—By Martha Burr Banks. Published by the Am. Tract Society. 371 pages. 12 mo., cloth binding, coarse print, illustrations. Slightly soiled. A \$1.00 book, sent prepaid for 50c.

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The Gospel Reader.—International Tract Society, London, Eng. Lessons from the Old and New Testament, arranged for home or class reading. A good book, nicely illustrated, 192 octavo pages. Cover a bit shorn. A 50c book, sent prepaid for 25 cents. A bargain.

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Touching Incidents and Remarkable Answers to Prayer.—Of this excellent book we have a number of damaged copies on paper cover, 12 mo., 320 pages. Price, 20 cents.

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Send us your order at once.
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October 24, 1907.

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Published Weekly.

ELKHART, IND., THURSDAY, OCTOBER 31, 1907.

Vol. XLIV. No. 44

EDITORIAL NOTES

Thanks.—We thank our correspondents who have so generously supplied us with articles and news items during the recent past. We appreciate their help and hope they will continue to assist us in this way in the future.

Change of Address.—All interested will notice that the address of the Toronto Mission will hereafter be 461 King Street, E. Toronto, Ont. All mail matter should be addressed in this way after Nov. 1. See correspondence from Bro. Hondrich.

In the report of the annual local Mennonite Sunday school meeting of Wayne, Stark and Medina counties, Ohio, some important and practical subjects were considered and discussed. The report is valuable to all interested in Sunday schools and should be carefully read by all, but especially by Sunday school workers.

Another Laborer Called Home.—As will be seen in our obituary column, Bro. Martin W. Brunk of Augusta Co., Va., who has labored in the ministry for some years, has been called to his reward. The Lord comfort the surviving family and give the church another active worker to supply the vacancy caused by our brother's departure.

The new song book, "Songs of Faith and Hope," advertised in last week's Herald, is an excellent book, one that will recommend itself to our Sunday school workers and other religious meetings, but it is printed only in "round" and not "character notes." Inquiries have come to us to have them in shaped notes, and we regret that we cannot supply them in that way. Otherwise we believe that this is one of the best books now published.

Fire broke out in the house of Sister Hug, widow of the late George Hug of Elkhart, Ind., on the 25th of October and caused about \$500.00 worth of damage. Only a few weeks ago the husband and father died after some months of painful suffering, and now fire wrecked the house. Truly, misfortunes do not come singly, but He who tempests the wind to the storm lamb will not withhold his blessings, for he is indeed a very present help in our troubles.

At a recent general conference held at Milwaukee, Wis., by the Evangelical Association, resolutions were adopted denouncing dancing, theater-going, card-playing and all efforts to secure money by questionable methods. Thoughtless marriages were lamented. Ministers were required to refuse to officiate at marriages when one of the parties has been divorced on other than Scriptural grounds. The government was petitioned to rule against Sunday desecration in the postal and other departments and to avoid all unnecessary labor. The use of tobacco and liquor were declared injurious, and the membership of the church requested to abstain from their use.

Sound Doctrine.—The apostle Paul lays a decided stress upon the teaching of "sound doctrine," while at the present time we do not hear much about it. This is a free-thinking age and to please the people we must not be too decided in our views and even if we are confident that we are

right we must be careful that we are not too strenuous in maintaining the doctrine lest we hurt the feelings of our brethren or draw scorn and contempt of the people upon us and lose our influence. Any one who is weak on this part of our Christian faith should read the sufferings of the martyrs and the firmness, devotion and unyielding tenacity with which they adhered to the teachings of the gospel. The apostle says, "Watch ye, stand fast in the faith, quit you like men, be strong" (1 Cor. 16:13). And again to the church at Smyrna the Spirit says, "Be thou faithful unto death, and I will give thee a crown of life."

While much that appears in "The Delineator" does not concern or interest us, it contains much that is worthy of perusal. In the last issue the great problem of the homeless children is taken up in a series of well-written articles. Not only the homeless children, but the childless homes are taken into consideration, and the drift of the articles is that with proper management the homeless child will find a warm welcome in many a childless home. America is old enough and observant enough to know that either of these conditions are undesirable in every way for the welfare of the nation. The homeless child, uncared for, will, if it survives, often become a part of the undesirable portion of the social world, the more dangerous as the child may be intelligent, for even in this "most favored nation of the world" the chances for the demoralization of such a child are far greater than for its elevation to a useful life. Such institutions as Orphan's Homes are doing a work, the value of which ninety-nine out of a hundred people greatly under-estimate. It is one of the most worthy institutions in the world, because it aims at both saving the poor little neglected ones from death or worse, and training them into lives of usefulness. Well managed institutions for the care of homeless children are worthy of every public and private support, and most of all when they are conducted along the same kind of institution at Hadjini, India, and purely religious-industrial-educational lines, as is the case with our Orphan's Home at West Liberty, Ohio, our orphanage work at Dhamtari, India, and the same kind of institution at Hadjini, Turkey. But if there were a thousand of them, there would still remain thousands of orphans and homeless children uncared for and unprotected from exposure to the material elements and the worse exposure to the elements in society that demoralize.

PERSONAL MENTION.

Bro. Jas. McGown, of the Nappanee (Ind.) A. M. congregation, filed the regular appointment at Barker Street, Mich., on Sunday, Oct. 20.

Bro. Geo. Lambert preached at the Olive M. H. in Elkhart Co., Ind., on the 20th of October. The services, however, were cut short by a funeral at that place.

Blah, H. B. Roenberger, of the Blooming Glen congregation, Bucks Co., Pa., spent Sunday, Oct. 20, with the brotherhood in Franconia where he visited a number of friends in that vicinity.

Bro. Daniel Rose, formerly of Elkton, Pa., has recently moved to Johnstown and his future address will be Cor. Bedford and Cedar Streets.

Johnstown, Pa. His correspondents will kindly notice the change.

Bro. J. M. Nunemaker of La Junta, Colo., who has been traveling during the latter part of the summer in the interests of the La Junta Sanitarium, is, according to latest reports, with the brotherhood in Michigan.

Sister Sarah Lehman, who has been visiting in the West for some months, has returned to her home in Lancaster, Pa. Bro. J. S. Lehman, filed the regular appointment at Elkhart last Sunday and expects to go east also in a short time.

Bro. John F. Bressler of Oregon has changed his location from Aurora to Portland, where he proposes to start in gospel ministry work. He has rented a building for this purpose and expects to be ready for work by Oct. 27. His future address will be 763 Hood Street, Portland, Oregon.

Bro. Irwin Logg, of the Olive congregation, Elkhart Co., Ind., spent two weeks in Oscoda Co., Mich., and returned home on the 23d. He purchased a small tract of land, but has no idea of living there. He is well pleased, however, with the outlook.

Bro. M. S. Steiner of Columbus Grove, Ohio, and Bro. Noah H. Mack of New Holland, Pa., attended conference with the brethren of the Isaac Peters congregation near Henderson, Neb., week before last. They also had in mind to visit a number of the German congregations in that state.

Bro. Joseph W. Detweiler and wife of Emmet Co., Mich., took in an excursion to Indiana two weeks ago and visited their son, Simon Detweiler, and family near Goshen and a large number of relatives and acquaintances in the county. We were glad to meet the aged brother, also, in Elkhart on the 19th inst.

Bro. Irwin R. Detweiler of Goshen, Ind., who is at present on a trip through the Mennonite settlements of eastern Pennsylvania, conducted services in Florin, Lancaster Co., Pa., on the evening of Oct. 21. He is traveling in the interests of the Mennonite Board of Missions and Charities.

Bro. John Schwartzentruber and wife of Holmes Co., Ohio, spent some time during the recent past in visiting with the Old Order Amish people and friends in Lagrange and Elkhart counties, Ind. During their stay they also visited the Publishing House in Elkhart and made a purchase of a number of valuable books. Their brief visit was as acceptable one. Come again.

Our old friend, John Bechtel of Peabody, Kan., turned up in Elkhart very unexpectedly on the 25th of October, and we made a short visit with him on the street. It was fourteen years since last we met, and time has brought many changes since then. Friend Bechtel was born and brought up in this county, but most of those whom he then knew passed away and he meets but few familiar faces. We were glad to meet with him again.

Sister Holdeman, wife of David Holdeman of Warlick Co., Va., who has for some time been visiting with relatives in Wayne Co., Ohio, where she was taken sick and has been suffering for some time, but was seriously ill since. Bro. D. Holdehan, her husband, with one of the daughters came to her aid a week ago. Bro. Holdeman was formerly a resident of Elkhart, Ind., and southern Michigan.

Christianity and War.—A sermon setting forth the inconsistency of carnal warfare, by J. M. Brennenman. 50 pages. Paper cover, 10c.

Confession of Faith and Minister's Manual, containing the Confession of Faith adopted at Dordrecht in 1629—the Shorter Catechism—forms for Baptism, the Lord's Supper, Marriage, Ordination of Bishops and Ministers, Funeral Lessons, Texts, etc. 128 pages. It is valuable to both ministers and members, and especially intended for young preachers, assisted by J. S. Coffman. Paper, net, 10c; cloth, 25c; flexible leather, 50c.

Mennonite Publishing Co., Elkhart, Ind.

SONG BOOKS.

Bible School Hymns and Sacred Songs.—By C. H. Brunk. An excellent song book for Sunday schools, containing 133 hymns and tunes, set in shaped notes. Boards. Per copy, postpaid, 15 cents; per dozen, postpaid, \$1.50.

Church and Sunday School Hymnal.—412 hymns, with tunes set in shaped notes, and a German appendix of 50 hymns, words only.

Limp Cloth Binding.—Per copy, postpaid, 60c; per dozen, not prepaid, \$5.40; per 100, not prepaid (\$5 at 100 rates), \$45.00.

Full Cloth Binding.—Per copy, postpaid, 70c; per dozen, not prepaid, \$6.60; per 100, not prepaid (\$6 at 100 rates), \$66.00.

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Word Edition.—Per copy, postpaid, 20 cents; per dozen, not prepaid, \$2.00; per 100, not prepaid (\$2 at 100 rates), \$20.00.

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Gospel Call (Part Two).—Special Edition. Contains 225 choice hymns especially adapted for religious services, Sunday schools and Young People's Meetings. One of the most satisfactory song books on the market. Limp cloth binding. Per copy, prepaid, 20 cents; per dozen, not prepaid, \$2.00; per hundred, not prepaid, \$19.00.

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Gospel Hymns.—At regular rates, all editions and bindings.

Hymns and Tunes.—A collection of 457 hymns for public and private worship and Sunday schools. Carefully selected and revised by a committee. Published in shaped notes only. Cloth, per copy, prepaid, 15 cents; per dozen, prepaid, \$1.50; per hundred, not prepaid, \$15.00.

Flexible Leather Binding.—per copy, prepaid, 55 cents; per dozen, prepaid, \$5.25.

Flexible Leather, with Tunes.—per copy, prepaid, 65 cents; per dozen, prepaid, \$7.50.

Word Edition.—Paper cover, per copy, prepaid, 15 cents; per dozen, postpaid, \$1.50; per hundred, by express, not prepaid, \$10.00.

Mennonite Hymns.—A collection of psalms and hymns suited to the various occasions of public worship and private devotion. Words only. With an appendix. Leather, per copy, prepaid, 50 cents; leather, per dozen, prepaid, \$5.75.

Lieder und Melodien.—A German hymn book used more and more in our German congregations. It contains 447 German hymns set to shaped notes, very carefully harmonized, with an appendix containing all the hymns in "Hymns and Tunes" (words only), thus combining two books in one, with a total of 504 hymns. Both hymns and tunes are a choice selection suited to all occasions of public and private worship. Printed on good paper, with especially large, clear type. Cloth, per dozen, prepaid, \$7.00; per hundred, not prepaid, \$65.00.

Little Branches, No. 1.—A collection of sixty songs especially arranged for the Sunday school primary department. Single copy, postpaid, 15 cents; per dozen, postpaid, \$1.35.

Little Branches, No. 2.—These songs are similar in style and character to those in No. 1. Each, prepaid, 15 cents; per dozen, postpaid, \$1.35.

For the Herald of Truth.

REPORT

Of the Missouri-Iowa Conference, held at Cherry Box, Mo., Sept. 26 and 27, 1907.

(Conclusion.)

Which is the most effective in keeping the church in proper order, preaching or discipline? We would conclude from the following Scriptures: Eph. 4:11-15; 2 Tim. 4:2; 1 Thess. 5:14; 1 Tim. 5:20; that neither is truly effective in the absence of the other. By preaching, the Word is expounded and the believer is indoctrinated. By discipline, the flock is trained in the principles of the gospel and governed by its rules of order; hence they need to be coupled together in order to be most effective.

When a complaint is brought by non-professors against any of the members, what should be done in the matter?

If the nature of the complaint is such that it is worthy of consideration, an investigation should be made at once in the spirit of Gal. 6:1, to ascertain its origin, and if the character of the complainant is not questioned, the party against whom the complaint is brought should be informed of the nature of the complaint and by whom brought, in order to rectify the misunderstanding or existing wrong. When there is danger of the church becoming involved, it is wise to counsel with the overseers of the church before any definite steps are taken.

In this age of intellectual development and culture in the power of expression, when much insincere surface work is done, how can we impress the need of having the Spirit to enlighten and lead us into sincerity and truth?

- (1) Intelligent teaching that will help those having intellectual difficulty to understand God's way (2 Tim. 2:15; 1 Pet. 3:15).
- (2) We should be convinced of the need of the Spirit, by living in the Spirit (Gal. 5:16, 18, 25).
- (3) Keep before men the fact that unconsecrated knowledge and culture is vanity (1 Cor. 1:21).

(4) That the Bible studied by the direction of the Spirit is the only source of true wisdom and enlightenment (1 Cor. 2:11).

(5) Through preaching and teaching the truths of the gospel by Spirit-filled men (1 Cor. 2:4).

What may and should be done in teaching and discipline to stay the ravages of pride among our own people? What advice has this conference to give as to how to put these things into effect?

(1) That all our members continue to preach and teach the doctrines of humility, simplicity and non-conformity with no uncertain sound.

(2) That all preachers and Sunday school workers not only teach the principles of humility and simplicity, but exemplify the same at all times.

(3) Every member of the church should pray for the spirit of humility and seek to exemplify the same along every line.

(4) To make these suggestions effective: (1) It would be well that we remind one another in the spirit of love and helpfulness, how we may improve along the line of humility and simplicity.

(2) When the above measures fail, the overseers of the church should see that these things be set in order.

What is the sentiment of this conference with reference to the publishing interest being owned and controlled by the church?

We, as a conference, believe that a publishing house owned and controlled by the church would be a means of unifying the church in general, hence we are in favor of the church owning and controlling its own publishing interests. To this end we hereby appoint Bro. S. G. Lapp to be the representative of this conference, to serve as a member of a committee to formulate plans leading to the founding of such an institution.

MISCELLANEOUS BUSINESS.

1. Report of District Mission Board. (a) Officers for ensuing year—J. H. Hershey, president; J. J. Weaver, vice-president; J. P. Cook, treasurer.

(b) Treasurer's collections: Home evangelizing, etc. \$213.10; M. B. of M. & C., \$45.60; K. C. Mission, \$32.70; K. C. Mission workers, \$23.63; India Mission, \$117.20.

2. Three evangelists were appointed for the coming conference year—J. P. Berkey, Daniel Kauffman, I. S. Mast.

3. J. P. Cook and John C. Driver were chosen as trustees for the K. C. Mission.

4. John C. Driver was chosen as district member of the M. B. of M. & C.

5. Three delegates were chosen for the General Conference—J. D. Charles, D. B. Kauffman and J. M. Kreider.

6. A request from S. G. Lapp for privilege to ordain such ministers he sees are qualified for the work in his district was granted.

7. A decision was made to hold a spring conference at Surrey, North Dakota, if favorable to the congregations there.

8. The next regular conference will meet at the Mt. Zion church, Morgan Co., Mo.

9. Daniel Kauffman was chosen as a member of the committee on arrangements for the General Conference.

Bishops present: Andrew Shenk, S. G. Lapp, Daniel Kauffman, J. S. Shoemaker.

Ministers: D. F. Driver, I. S. Mast, J. R. Shank, J. M. Nunemaker, D. B. Kauffman, John M. Kreider, C. S. Houder, Henry Harder, J. P. Berkley, Ira E. Buckwalter, C. A. Hartzler, George Blissey, L. J. Johnston.

Deacons: John G. Detweiler, John C. Driver.

THE SECRETARIES.

For the Herald of Truth.

REPORT

Of Sunday School Conference held at Mt. Pleasant Church, near Cherry Box, Mo., Sept. 24, 25, 1907.

After the usual opening exercises an organization was effected which resulted in the election of J. S. Shoemaker as moderator, and S. G. Lapp as assistant, H. J. Harder and C. A. Hartzler as secretaries, and J. M. Kreider as query manager.

After an address of welcome by N. H. Detweiler and a response by Ira Buckwalter, the following subjects were discussed:

"How can the work of this conference be brought to the Sunday schools?" S. G. Lapp.

(1) Make some one responsible for a report, of the work done, to each school. (2) Urge people to read the published reports more carefully.

"The Young Disciple." 1. "Dangers Threatening Them." J. M. Kreider. Thoughtlessness and frivolity, indifference, pride, desire to be like others, fashions, unbelief, the social problem.

2. "Their Possibilities." H. J. Harder. (1) Possibilities are measured by the opportunities for work, both at home and abroad. (2) Within the young disciple lies the power and energy for the carrying on of any great work, but it takes the older and maturer mind to direct the work.

3. "Influencing their Associates." J. S. Shoemaker. (1) Influence is the characteristics of our life impressed upon others by our conversation, conduct and adorning. (2) "Every moment of our lives we are treading upon chords that shall vibrate through all eternity."

"Is more Spirit and less Form necessary?" Deata Wilson. (1) Form is the instrument through which the Spirit works. (2) Form is the product of the life or spirit within. (3) Novelty is no evidence of spirituality.

"What are proper and improper incentives to interest old and young in Sunday school work?" J. R. Shank. (1) A desire to excel others, and competitions, are wrong incentives. (2) A desire to excel ourselves and to help others, are proper incentives.

"How can we supply the deficiency of qualified workers in our mission Sunday schools?" Wm. Brennan. (1) By prayer. (2) Offering our services as workers. (3) By cultivating a real longing for the salvation of lost souls. (4) By a systematic placing of the qualified workers.

"Special work for children's encouragement; geographical lessons, memory verses, songs, questions, when observe and how often?" Emma Shank. Whatever he means of encouragement used, let all be subservient to the idea intended to be taught.

"Sunday School during the Week." Fannie Shank. (1) By example, and living out the teaching contained in the lesson. (2) The class is a place for recitation and not for preparation.

"Points in Unsuccessful Teaching." J. C. Driver. (1) Teacher doing all the talking. (2) Unprepared lessons. (3) Frequent absence. (4) Tied too close lessons. (5) Substituting intelligence for spirituality. (6) Love of honor. (7) Asking hard and puzzling questions. (8) Neglecting the dull pupil, while attending closely to the brightest.

"Points in Successful Teaching." (1) Spirit-filled. (2) Prayerful. (3) Interest in the work. (4) Thorough preparation. (5) Personal work. (6) Love for souls. (7) Consecration. (8) Sociability. (9) Humility. (10) Lead and do not force.

"Singing." 1. Melody. 2. Time and Effect. (1) Singing gives expression of the life within. (2) Music is the voice of the soul, and should contain harmony and the power of elevating the soul.

The following resolution was adopted. Resolved, That it is the sense of this conference that more attention should be given to the God-given faculty of music. Singing is a delightful, God-honoring, spirit-quickening service which reaches the souls of men in a way that nothing else can.

We need more consecrated brethren who are gifted along this line to allow themselves to be used in this work—brethren with a comprehensive knowledge of the rudiments of music and an aptness to teach it to others; who are more interested in teaching people to sing than in the size of their fees; who have a horror for pay, fiddly music, knowing that it tears down rather than builds up Christian character; who are whole-souled in the service of their Master, and whose influence and life are as effectual in awakening an interest in the cause of Christ as in training people's voices.

Resolved, That we encourage such brethren in their work, and welcome them to labor among our congregations.

"Tardiness. 1. Its Cause. Essay by Emma Rohrer. 2. Its Effect. 1. S. Mast. (1) Destroys interest. (2) Causes loss of first impressions. 3. How Eradicated. Ira Buckwalter. (1) Be an example yourself. (2) Begin on time. (3) Teach it in the home.

"Conscience as a Factor in Christian Service." Daniel Kauffman. (1) Conscience decides our moral questions. (2) It moves us to do our Christian duty. (3) Conscience is a safe guide when in harmony with God's will, but becomes seared by not heeding God's word. (4) It is the medium of God's message to man.

"How Get the Indifferent Interested." C. A. Hartzler. (1) Interest them in the right thing. (2) Talking about the indifferent destroys interest. (3) Exercise sincere sociability. Notice pupils individually.

"Teaching of Temperance." Temperance means refraining from the indulgence in anything that is injurious, either physically or spiritually. It is the moderate use of all things lawful.

"The Teacher's Interest in Pupils—What does it include? How far extended?" J. M. Hershey. (1) The pupil's interests should be the teacher's interests. (2) It should extend to the daily life of the pupil, and especially so where children have no parents.

"Duties of Parents to Children." 1. In the Home. D. F. Driver. Children see in their parents their ideal of manhood and womanhood; therefore live before them that their ideals may be the best. Deal with children as you think they should deal with the next generation.

2. In the Sunday School. D. B. Kauffman. The parent's responsibility does not cease when the children are enrolled in the church and Sunday school; for these are only aids in helping the parents bear their responsibility.

October 31,

1907.

3. In the Church. Andrew Shank. Parents owe their children a good example. Provide for them good literature, and so far as possible, good associates. Duty does not end with our own children, but extends to all within our influence. Do not criticize other people's wrong-doing before the children, but teach against the wrongs themselves.

The Sunday schools represented at this conference were thirteen in number. The average number of pupils in the schools as reported was 37.

A query box each evening was the means of bringing out many helpful suggestions.

C. A. HARTZLER,
H. J. HARDER, Secretaries.

For the Herald of Truth.

REPORT

Of the Third Quarterly Sunday School Meeting held in the Roseland Mennonite M. H., near Roseland, Neb., Oct. 13, 1907.

Meeting opened at 7 p. m. with song service by Bro. C. Snyder. Emanuel Schiffer was chosen moderator and Noah L. Good secretary.

Devotional exercises were conducted by the moderator from Psa. 109:1-16.

First topic discussed: "The Folly of Foolish Talking." By Albrecht Schiffer and an essay by Sarah Burkhard. Foolish talking comes from a corrupt heart, a heart wherein Satan dwells. Ref. Prov. 14:8; 12:24; 15:2; Eph. 5:4. Christian people should and will refrain from this. If we are guilty of it, we should ask God to cleanse and purify our heart. A thing once said can never be unsaid.

Second topic: "God's Method of Supplying Workers." By Bro. C. Snyder and an essay by Henry Burkhard. Method means the way of doing things. God's method of supplying workers is by the way of training. He cannot train any one except they wholly submit themselves to the Lord. God knows and directs all plans for the best. Organization is the greatest method whereby God supplies workers. No progress can be made without organization.

Third topic: "Cause and Result of Failing to Follow all the Way." By John Schiffer and an essay by Geo. Hoykman. 1. Causes: (a) By neglecting prayer. (b) By disobeying God. (c) By associating with bad company. (d) By indulging in foolish talking, etc. 2. Results: (a) Ruined character. (b) Banished from God. (c) Rev. 10:15. Christian people failing to follow all the way throw a bad reflection upon the world.

Meeting closed with prayer by D. G. Lapp.

NOAH L. GOOD, Sec.

For the Herald of Truth.

REPORT

Of the Annual Local Mennonite Sunday School Meeting of Wayne, Stark and Medina Counties, Ohio.

The annual local Mennonite Sunday school meeting of Wayne, Stark and Medina counties, Ohio, was held at the Martin M. H., near Orrville, Ohio, Oct. 12, 1907.

The meeting was opened at 9:30 a. m. with song service and devotional exercises conducted by J. J. Buchwalter and D. H. Horst.

Organization: N. A. Lind, moderator; J. J. Buchwalter, assistant moderator; A. C. Ramseyer, assistant secretary; D. D. Hartzler, chorister.

The minutes of the previous meeting were read and approved.

The subjects: "Necessity of instilling the plain Bible doctrines into the minds of our Sunday school pupils." "How can the chorister help to make our singing more spiritual?" and "What effect has the absence of the teacher on the Sunday school?" were thoroughly discussed in the forenoon session. In which the following thoughts were presented:

The future of the church depends upon the teaching we instill in the undeveloped minds of our

For the Herald of Truth.

THE FOLLY OF EXTRAVAGANCE.

By Gideon Esch.

youths. There is more worldliness creeping into the churches today than ever before, therefore it is very necessary that we teach the whole truth to guard against this great evil.

A chorister should be spiritual, punctual, acquainted with the thought of hymns, and use great care in selecting songs for different occasions. Singing is one of the great avenues through which we can unite our talents in praising our heavenly Father. A pupil may have a high ambition in the Sunday school, but it can be easily blasted by the absence of the teacher. An absent teacher is a hindrance to the superintendent, causes the pupils to be absent and those who are present will become disinterested.

NOON INTERMISSION.

The afternoon session was opened with song service and devotional exercises conducted by N. A. Lind, followed by a children's meeting, conducted by Anna V. Yoder. A very instructive talk was given by the leader. A number of Scripture verses were repeated and several appropriate recitations were given by the children, interspersed with gospel songs.

A "Round Table," conducted by I. J. Buchwalter, was worthy of its position which the executive committee gave it, following the children's meeting. Many good ideas for the solving of the simple, every-day problems that confront us in the Sunday school work were given. Especial emphasis was placed on the similitude of the table in the home where the family gathers to partake of the natural food, compared with the spiritual table spread so bountifully with the spiritual food on which we all may feast freely if we are willing to accept the great invitation.

Another general topic was discussed in which "The Aid of the Mission Cause Through the Sunday School" was enumerated and many truths and suggestions were presented, especially emphasizing the need of making our convictions practicable.

An offering was taken to defray the expenses of the meeting. If any balance, same to be given to the Walter Chapel Mission Sunday School. Amount paid to the mission committee, \$17.10.

After a few hours' intermission, the evening session was opened at 6:30 with song service and reading of Scripture and prayer by Adam Brennan.

J. W. Kropf, president of the committee on mission Sunday schools, gave an interesting report on the work that had been done and is now being done by the committee. He reported that the Walter Chapel Sunday School was being well attended and they hoped to make it an evergreen school; meeting every Sunday at 3 p. m. He also made an earnest plea for more teachers.

"What should be the nature of the social gatherings of our young people?" was next discussed by Amy Hackman and Levi Wenger, followed by a general discussion. Many good and practicable suggestions were presented for the improvement of our present social gatherings and a plea made for more consecrated young workers who are not ashamed to stand for the right and be the means of transforming some of the practices of our young people into pure, ennobling and elevating exercises that will lift to high and noble living.

J. W. Kropf, E. S. Hostetler and D. H. Hostetler were appointed a committee on mission Sunday schools for the ensuing year.

J. K. Hooley, J. S. Gerg and H. N. Stauffer were appointed an executive committee for one year.

A short time was devoted to open conference, after which the meeting adjourned to meet in one year at the call of the executive committee.

The talks throughout the meeting were interspersed with singing, led by the chorister appointed by the meeting and the choristers of the several different schools represented, which aided greatly in keeping up a good interest throughout the sessions.

May the Sunday school cause continue to grow that the gospel may be scattered to every tribe and nation.

LEVI MUMAW,
A. C. RAMSEYER, Secretaries.

"As the partridge steth on eggs and hatcheth them not, so he that getteth riches, and not by right, shall leave them in the midst of his days and at his end shall be a fool" (Jer. 17:11).

Allusion is here made to a well-known fact in natural history. If a partridge or quail or any other bird brood the eggs of another species the young will not stay with the one that happened to brood them, but at the first opportunity they will assort with their own species. Those of us who have been brought up in the country have seen the dismay of the farmyard hen having a brood of ducks or geese when after a while they take to their natural element, the water. So the text suggests that a man may gather to himself the property, properly belonging to another, but it will, by and by, leave him again. Often it seems to slide, as it were, from between his fingers, so that he seemingly does not know what became of it. The question here comes up as to the cause of this slipping away of the accumulations of means and possessions. The natural conclusion would be that they were not honestly gotten and God did not add his blessing, and consequently they were soon lost or in some way passed into other hands.

My mind, however, goes out on another line of thought, and the question presents itself. What has caused the dark days of financial disaster that come up so frequently in our lives?

Some would tell us that the unlimited credit system from time to time causes these troubles, but it seems to me there is something back of that. Some would assign it to the prevailing spirit of speculation and financial gambling that manifests itself so strongly; but again I would say, I see something still back of that. Others tell us that these results are brought about by fluctuations in the market and the sudden shrinking in value of securities, which the most honest and intelligent men could not foresee. Yet I see something still back of that.

In my opinion the primary cause of financial disturbances from time to time is the extravagance of the people. This characteristic manifesting itself so largely among all classes impels men and women to spend more than they can honestly earn or make, and uncertain and dishonest methods are used to get the means for inordinate display and extravagant ways of living.

Extravagance is and has been for a long time the chief cause of financial troubles and defalcations, and when we examine the history of many of the great panics of our land and the great financial disturbances we will find the cause has been extravagance in living.

A great many people who are otherwise good people, make a good profession and ordinarily they would pass for acceptable church members and devoted Christians, but on this line of waste and extravagance they seem to have no understanding. In dressing, in building, in furniture, in fact in everything they have, there is an extravagance and a waste that is downright sinful.

When Jesus fed the five thousand with five loaves and two fishes he told the disciples to gather up the fragments that nothing be lost, and they gathered up twelve baskets full. So likewise in our daily life, when we may freely use the things of this life—the things that we need—we should not waste anything as long as there are so many poor and needy ones in the world on every side. In the parable of the unjust steward, the complaint was that he wasted his Lord's goods, and so it may be with us in the final account; the charge may come against us that we have wasted the Lord's goods. Let us then use our strength, our abilities, our time and all, to promote the Lord's cause, so that we may be found faithful stewards in the day of his coming and be permitted to enter into his glory.

TIDINGS FROM THE CHURCH AT HOME AND ABROAD

FOREIGN MISSIONS.

India.—American Mennonite Mission, Dhamtari, C. P. India. Stations: Sundarganj, Rudri, Leper Asylum, Balodgahan. J. A. Resler, Supt.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill. A. H. Leaman, Supt.
Chicago.—Mennonite Gospel Mission, Emerald Ave. and 20th Street, Chicago, Ill.
Chicago.—Hoyne Avenue Mission, Cor. 33d Street and Hoyne Avenue.
Toronto, Canada.—Home Mission, 461 King Street, E. Toronto. Samuel Honderich, Supt.
Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4. Noah H. Mack, Supt.
Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa.
Ft. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind. J. M. Hartsler, Supt.
Lancaster.—462 Rockland Street, Lancaster, Pa. Canton.—Mission Home, 1924 East Eighth Street, Canton, Ohio. P. R. Lantz, Supt.
Kansas City.—200 S. Seventh St., Kansas City, Kan. J. D. Charles, Supt.
Argentina, Kan.

BENEVOLENT AND OTHER INSTITUTIONS.

Orphans' Home.—West Liberty, Ohio. A. Metzler, Supt.
Old People's Home.—Marshallville, Ohio. R. F. D. J. D. Minsinger, Supt.
Old People's Home.—Greenville, Pa. A. C. Diener, Supt.
La Junta Sanitarium.—La Junta, Colo. D. S. Weaver, Supt.

From Lancaster Co., Pa.—On Saturday, Oct. 12, baptismal services were held at the Mellinger meeting-house, where twenty-three persons were baptized and received into church fellowship. This congregation, we are glad to say, is increasing in numbers and shows a healthy growth. The Lord bless the work and bring many more out of the ranks of sin and worldliness into communion with the people of God.

From Elkhardt, Ind.—Bro. David Burkholder of Nappanee has been busy during the past week taking votes for a bishop in his district. On Wednesday evening at Goshen; Thursday evening at Elkhardt; Friday forenoon at Yellow Creek; Friday afternoon at Salem, and on Saturday afternoon at Olive. On Sunday the communion of the Lord's supper was observed at Olive. If the Lord will, it is expected that the new bishop will be ordained at Yellow Creek on Sunday, Nov. 3. May the Lord direct this work to his glory and the upbuilding of his kingdom. COR.

From Souderton, Pa.—In the congregation at Souderton, Pa., twelve persons were baptized and received into church fellowship. The Lord make them zealous workers in his vineyard.

From Reno Co., Kansas.—Pre. Moses Troyer of Ford Co., Kan., spent Sunday, Oct. 13, with the A. M. brethren in Reno Co. Communion services were held in the same neighborhood on the same day at the home of M. C. Bontrager, at which time and place D. A. Nissley was ordained to the ministry.

From Lancaster Co., Pa.—The Amish brethren in the Croftdale district held communion services on Sunday, Oct. 13. Bishops Henry Stoltzfus and Christian King conducted the services. It was also considered necessary that a bishop be ordained for this district. The choosing was by lot, and it fell to Bro. John Beller, who was accordingly ordained. Bish. Josiah Bontrager and Pres. Samuel Peterheim and wife of Reno Co., Kan., visited in Mifflin Co., Pa., during the middle of the month, and spent some time in Lancaster county later, remaining with the brotherhood there over Sunday, Oct. 20.

McVeytown, Pa., Oct. 24, 1907.—The Sunday school meeting held here Oct. 16 and 17 was very well attended and was interesting all through. The subjects were well discussed and many good and practical thoughts presented. May we prove it by our lives, and God bless it to his glory. A BROTHER.

Bowmansville, Lancaster Co., Pa., Oct. 21, 1907.—To the Readers of the Herald:—Greeting. On Oct. 20, communion services were held at the Bowmansville M. H. in Lancaster Co., Pa., on which occasion a goodly number partook of the emblems of the broken body and the shed blood of our dear Savior. Preparatory services were held the day previous. Bish. Benj. Weaver officiated. On Oct. 10, Bish. Andrew S. Mack of Berks county preached at this place a sermon long to be remembered by those who heard it. Bro. Mack, though old in years, is still active and earnest in the service of the Lord. W. G. G.

Stony Brook, York Co., Pa., Oct. 21, 1907.—Greeting to all Herald Readers. It has been quite a while since anything has been in the Herald of Truth from this place, so I will try to write now, God helping me. We have such pleasant fall weather at present, so that we see again that time is passing swiftly. It seems only a short time since spring, and we pass with the time, for none the time that knew us once will know us no more forever. Our deacon, Michael Strickler, is on the weak side; he has not been able to leave his house for quite a while. He served the church a long time, so yesterday votes were taken to ordain a deacon in his place. Nine are in the lot. Pre. Samuel Overholzer from Lancaster county was with us; he took for his text on this occasion 1 Tim. 3:13, and from these words plainly and earnestly admonished us as brethren and sisters to be faithful to God's teachings.

On the 17th of November our communion will be held, if the Lord is willing. Bish. Jacob N. Bruhacher will officiate.

On the 27th of October Pre. Henry Longenecker will be with us. We have our Sunday school every Sunday at 9 a. m. "This is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners." Pray for us. COR.

Wakarusa, Ind., Oct. 22, 1907.—Greetings to all Herald Readers. The Lord has blessed us, for which we are glad. On Saturday, Oct. 19, we held our preparatory services and also took votes for another bishop, as our bishop, Bro. David Burkholder, is getting quite old and feels that he needs help. On Sunday, Oct. 20, communion services were held in which 132 partook. Our Bible reading is also being well attended and good interest shown. On Sunday evening, Oct. 20, we held our election. Bro. Silas Weidy was elected as leader for six months. We also expect to organize a mission study class next Sunday, the Lord willing. On Sunday, Nov. 3, the ordination of a bishop is to take place at Yellow Creek. Pray that the work may be done acceptably in the sight of God and he a benefit to the church. COR.

Larned, Kan., Oct. 15, 1907.—To the Readers of the Herald:—Greeting. Bro. R. M. Weaver of Newton, Kan., was with us over Sunday, Oct. 13 and 14. He held three meetings for us during this time and gave us some very edifying instructions from the word of God. May the Lord bless his efforts in his new work. We cordially invite all members, especially ministers, to stop with us when passing this way.

While Bro. Weaver was here we held our council meeting and expect to hold communion services in a few weeks. J. H. KING.

October 31,

Portland, Ore., Oct. 18, 1907.—Dear Brethren:—Greeting in Jesus' name. Please change my address on the Herald list to 763 Hood Street, Portland, Oregon. We have moved to this city and I expect to engage here in gospel mission work. Have rented a building and expect to have it ready by Oct. 27, when Bro. King will arrive and commence a series of meetings, D. V.

Pray for us that the Lord may open a door which no man may shut, and into which we are enabled to lead many souls into the kingdom. Please send also three dozen Words of Cheer for the rest of the season. Send also an assortment of tracts suitable for distribution in missions. J. F. B.

Ottawa, Ohio, Oct. 20, 1907.—Dear Herald Readers:—On Sunday, Oct. 13, 1907, communion services were held with the Blanchard Mennonite congregation, in which nearly all the members participated. One who had drifted away was re-instated into full membership. Bro. John Blosser of New Stark, who officiated at these services, was accompanied by his companion and uncle, Bro. John Hilty and wife. Visiting brethren and sisters are always welcome; we need encouragement and assistance. We wish that some of the brethren who expect to attend General Conference would arrange to stop with us, either on their way to conference or on their return trip. A. J. STEINER.

Shore, Ind., Oct. 19, 1907.—To the Readers of the Herald of Truth:—Greeting. We held our preparatory meeting Saturday, Oct. 19. The services were conducted by Bro. John Garber from Matt. 5:48 and the congregation was made to rejoice in the fact that four souls were received into church fellowship at this meeting. On Sunday, the 20th, communion services were held and nearly all of the members participated.

It makes us rejoice when we have such meetings and see that others give their hearts to Jesus and faithfully believe his word who has said that he will never leave nor forsake his people.

Fort Wayne, Ind., Oct. 24, 1907.—To the Readers of the Herald:—Greeting. God is good; God is mighty; God is wise; God is love. We thank him for his goodness, his might, his wisdom and his love.

The work at Fort Wayne is going along nicely; there are at present four workers here, three sisters and one brother. We also expect Bro. John I. Byler to come soon and be with us this winter.

Our Sunday school is increasing and we need more teachers, but where to obtain them is a question. Five workers is all that the Board allows us; but if some brother and sister would come to Fort Wayne to work and help us on Sunday in our different meetings it would be such a help to us.

Work in the city is plenty and any active young man or woman could get plenty of work. Brothers and sisters, think of this and if God puts it into your heart to come, obey.

We have recently started a sewing school for the girls. They meet every Saturday at two o'clock; they seem to be much interested and we hope that lessons of industry, patience and perseverance may be learned by it.

Our children's meeting every Thursday afternoon at four o'clock is quite interesting.

There are many boys and girls who do not attend Sunday school, but we trust that by your prayers and our efforts some of them may be gathered in.

We feel the need of your help both temporally and spiritually. Pray for the work and the workers. Yours for the lost, J. M. HARTZLER.

Toronto, Ont., Oct. 22, 1907.—Dear Brethren:—You will remember by a mission note sent you last week that we are about to open an additional service at another place in the near future. This is to inform you of the change of address. After

1907.

Nov. 1, 1907, all mail for the mission or any of the workers should be addressed to 461 King Street, E. Toronto, Ont. Please call attention to this change through the columns of your paper as well as in the mission record given therein.

S. HONDERICH.

Waynesboro, Va., Oct. 22, 1907.—Conference met at Spring Dale M. H., as previously published, on Oct. 11 and 12. On Saturday afternoon preparatory meeting was held and on Sunday the communion of the Lord's supper was observed. Meetings were also held both evenings. These meetings were well attended and love seemed to rule supreme. The sermons were all edifying and instructive, and we trust that the seed sown will yield an abundant harvest. Communion meeting was held at the Mountain View M. H. on Sunday, Oct. 20. Let all pray that the little band of workers at that place may have been encouraged and strengthened through this meeting that they may let their hearts be open to the need of living out and out for Christ and his church, that the church may prosper and all selfishness and worldliness be cast out, and live wholly for Him who died to save us.

COR.

Orrville, Ohio, Oct. 21, 1907.—Mennonite Pub. Co., Elkhardt, Ind.—Greeting in His name. Since I have been superintendent of our Sunday school I have been looking for something for our primary classes as an exercise in connection with the lesson; something that would be interesting as well as instructive. We have been committing Bible verses and singing with them, but it seems to be getting old and does not interest them as it should. We would like something of a continued study that could be taken step by step, from Sunday to Sunday, in a systematic way.

If we could take up the life of Christ or the journey of Christ in rhyme or some other systematic manner, it might be impressed on their minds in such a way that it would not be easily forgotten. If you have anything of the kind, please state prices. If you have nothing and no suggestion would be thankfully received. And if it is not asking too much, I would like some suggestions in regard to class organization, as our classes have not been organized as they should be for the benefit of the school and it seems to be quite a problem to solve satisfactorily. Would you advise class books? Hoping we have not intruded on your valuable time by so lengthy a letter, we remain yours in His name.

M. D. KORNHAUS.

R. F. D. No. 3, Orrville, Ohio.

For the Herald of Truth.

THE FAITHFUL CHURCH MEMBER.

By an Observer.

As some one reads this article I hear him contemptuously remark: "Church member! Hem! Why do you not write about faithful Christians? There are a great many church members, but few real Christians. It is not church members, but Christians that we want."

This is very true; but in connection with this I wish to say that so far as my experience goes, I believe it will hold good as a general rule that a good church member is a good Christian. The rule may not be universal, but I believe as a general rule it will hold good. It is the unfaithful church member who makes the unfaithful Christian, and as a matter of course it follows, vice versa, that the poor Christian is a poor church member, and he who refuses to consider the qualification of church members condemns himself, or, in popular parlance, "gives himself away," both as a church member and a Christian.

When I speak of unfaithful church members I have in my mind the formalist, the self-righteous

and the unconverted Pharisees of our day, who in their self-righteousness and self-made piety have not entered in by the door, but have climbed up some other way and entered the church, as the Savior puts it, as "thieves and robbers," and in their unconverted condition are keeping the church in a continual ferment of confusion. Persons of this class are not doing any good, neither to the cause of Christ nor to the visible church. They are doing an injury to both the church and themselves.

The true Christian is one who has heard the voice of God through the Holy Spirit, when He spoke to him and said, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light"; one who has felt the burden of his sins and realized his lost condition, and who like the prodigal son arose and went to his Father, confessing his sins, asking to be forgiven, and willing to take the lowest place, the place even of a hired servant in the Father's house, and thus consecrate himself to the Father's service to obey him in all that he has commanded us.

This is the foundation stone of salvation: The consciousness of sin, sorrow for sin, forsaking of sin; accepting Christ as our Savior, trusting him for all we need, following him in his footsteps and abiding in all the teachings of his word, as Jesus himself taught us, and he who lives in Christ and Christ in him is a true child of God, a true Christian, and he is then also a true and faithful church member.

If he does not possess these characteristics of a true Christian, he is not and cannot be a true church member. That is, he will never truly and consciously obey the doctrines and requirements of the true church of Christ, unless prompted by the Holy Spirit. If any one takes the liberty to be an unfaithful Christian, he will much more take the liberty to be unfaithful to the church. It is therefore plainly evident that faithfulness to God and faithfulness to the church go hand in hand, and that only a faithful Christian can be a faithful church member and only a faithful church member can be a faithful Christian; we must be true and faithful in all things. "Be thou faithful unto death and I will give thee a crown of life."

REWARDS AND HAPPINESS.

By Mrs. Hattie F. Hollinger.

"Every man shall receive his own reward according to his own labor" (1 Cor. 3:8). "My reward is with me, to give every man according as his work shall be" (Rev. 22:12).

If I understand correctly, whenever we find men or women who are looking to be rewarded here for doing right, they are unqualified for their work. Looking for reward in this life will disqualify them for the service of God, for that will possess them continually to compromise the truth. They are afraid of hurting some one's feelings. They are afraid that some one is going to say something against them, or there will be some newspaper article written against them.

Now we must trample the world under our feet if we want to get our reward hereafter. We are all apt to make mistakes. We must fight against the current of this world. If the world has nothing to say about us, we can be pretty sure that the Lord Jesus Christ has little to say for us. There are those who do not like to go against the current of the world, but they do not say a word against it for fear it might make them unpopular.

If we expect to get the reward, we must fight the good fight of faith. For all such, Paul says, "There is laid up a crown of righteousness, which the Lord, the righteous Judge, will give us at the last day." "Rejoice and be exceedingly glad, for great is your reward in heaven." If Jesus Christ spoke of it as "great" it must be indeed wonderful. We call things great that may look very

small to Jesus Christ; and things that look very small to us, may look very large to him, the great Creator of heaven and earth, who formed the heavens and the earth by his mighty power.

Friends, your turn and mine will come by and by, if we are but faithful. Let us see that we do not lose the crown. Let us awake and put on the whole armor of God; let us press into the conflict. It is a glorious privilege, and then to us, too, as to the glorified of old, will come that blessed welcome from our glorified Lord, "Well done, thou good and faithful servant."

We are assured by Christ himself that our names will be written in heaven if we are only his.

In Luke 10:20 we read that a little while before these words were spoken he called together seventy of his disciples and sent them forth in couples to preach the gospel in the cities of Galilee and Judea. There are people nowadays who have no faith in revivals, yet the greatest revival the world ever saw was during the five or six years that John the Baptist and Jesus were preaching, followed by the preaching of the apostles after Christ left the earth.

The Christian life is the only happy life we can live. Without it something is always wanting. The only way to be happy is to be good, for the only thing that is perfect and worthy of our worship is God, and he is the only One we can be satisfied with. Gold is more dross, dug up out of the earth, and cannot satisfy man. The human soul wants more than that. It wants heavenly treasures, and heaven is the only place where they can be obtained. No wonder that the angels who see God are so happy all the time. All the happiness we are to know in heaven will come from the presence of God. Some of you know how a little sunshine in trouble often cheers us up. Well, it will be something like that, only a thousand times better. Our perceptions of God will be clearer then, and that will make his children love him all the more. The more we know God, the more we love him. A great many of us would love God more if we only became better acquainted with him. When it once gives Christians pleasure to think of the perfection of Jesus Christ, but how will it be when we see him as he is?

There is no limit to Christian work. Some can do more than others. We can try and do all we can for the Lord in serving him. Whenever we can give acceptable reason to God for all that we do, or for leaving undone things we do not do, I think we have done our part in the Christian work. God rewards faithfulness rather than the amount of labor. Labor is never lost. Though we may not see the results of our labors, it is nevertheless true that every act of worship, every word of prayer, and every other deed connected either directly or indirectly with Christian work will in time yield its fruits, either in strengthening or encouraging the converted. We may not possess all Bible knowledge, but we can apply what talents God has given us. Since God speaks to us through his word, let us draw him in reading and meditation, incline our ears to his instructions. The Bible is full of precious promises. How glorious to meet around the throne above, mingling our voice with the voice of the heavenly hosts, and join in the endless song of praise through all eternity, as the poet says:

"The world can never give
The bliss for which I sigh;
'Tis not the whole of life to live,
Nor all of death to die.
Beyond this vale of tears
There is life above,
Unmeasured by the flight of years,
And all that life is love."

Sterling, Ill.

Foreign missions, heathen missions, are the very life blood of the Christian church, and I say deliberately that the man or woman who takes no interest in missions has no saving interest in Christ.—[Dr. Charles McCree.]

Christianity and War.—A sermon setting forth the inconsistency of carnal warfare, by J. M. Brenneman. 50 pages. Paper cover, 10c.

Confession of Faith and Minister's Manual, containing the Confession of Faith adopted at Dordrecht in 1632—the Shorter Catechism—forms for Baptism, the Lord's Supper, Marriage, Ordination of Bishops and Ministers, Funeral Lessons, Texts, etc. 128 pages. It is valuable to both ministers and members, and especially intended for applicants for church membership. By John F. Funk, assisted by J. S. Coffman. Paper, net, 10c; cloth, 25c; flexible leather, 60c.

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The Fall Term of Goshen College opens Sept. 25. The Short Bible Course begins Nov. 26. Bible Conference, Nov. 26 to Jan. 1. For free illustrated catalogue and circulars address GOSHEN COLLEGE, Goshen, Ind.

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Published Weekly.

ELKHART, IND., THURSDAY, NOVEMBER 7, 1907.

Vol. XLIV. No. 45.

NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH, All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

It will be a valuable work for all interested in the subject. For further information address John E. Borntrager, Shipshewana, Ind.

Sister Lambert's description of conditions in Hadjin this fall is not a very cheerful one, considering that the winter in that latitude is often quite severe and that suffering must ensue in consequence of short crops. We trust that liberal contributions by the friends of the Hadjin orphanage may place that institution on a basis where it can become an agency of great helpfulness in relieving want and thus becoming more and more a means of leading men and women to the great Helper and Savior of souls.

EDITORIAL NOTES

Out of the abundance of the heart the mouth speaketh (Matt. 12:34).

Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer (Psa. 19:14).

Let us guard well our thoughts; they are known of God, and hence a good and holy life depends upon our having good and pure thoughts.

Bro. David Dirks, son of Elder H. Dirks of Russia, is preparing himself at Rotterdam, So. Holland, as a worker for the foreign mission field, to assist Missionary J. Thiesen at Pakanin, Sumatra.—[The Mennonite.]

The November Bulletin of Goshen College contains a full program of the Bible school which is to begin Nov. 26 and closes Dec. 24, and of the Bible Conference, beginning Dec. 26 and closing Jan. 1, 1908. Copies of the Bulletin may be had by addressing the Business Manager, Goshen College, Goshen, Ind.

Bishop Ordained.—At the meeting appointed at the Yellow Creek M. H. for the ordination of a bishop in Bro. D. Burkholder's district in Elkhart Co., Ind., the lot fell on Bro. J. K. Bixler, who was accordingly ordained. May the Lord fill him with wisdom and understanding to faithfully and fearlessly perform the solemn duties of the sacred office.

The religion that we have in books and sermons is very good, and in our day there is an abundance of it, but till it gets into our hearts and into the actual practice of real life, like electricity that is carried a long distance on wires to the place where it is to do the work, loses much of its virtue and sometimes becomes so weak that its power is no longer seen or felt.

In accordance with the requirements of the post office department we have counted up a weekly output of 3,093 packages of mail matter from our regular periodicals or 160,836 packages annually. This count does not include book packages sent through the mails, neither does it include lesson helps and miscellaneous matter. These 3,093 packages weekly are made up of over 16,000 copies of the different papers and periodicals, making a total number of about 1,000,000 copies sent out during the year.

Pres. John E. Borntrager of near Middlebury, Ind., has prepared the manuscript copy for a brief history of the first settlements of the Amish brethren in the state of Indiana, and also an explanation of the causes that led to the achievement of the Amish church. It will be which occurred in the Amish church. It will be printed in a small pamphlet in the German language and will be ready for sale in a few weeks.

This issue contains the last of the series of interesting articles on the India mission stations and work, by Bro. M. C. Lehman. His excellent descriptions give the reader a more comprehensive idea of the geography of the mission stations and their surroundings, as well as the conditions at present existing. Balaodghawan was no doubt a wise purchase, and we join in the hope that it may become the two-fold blessing of providing a place for the activities of the grown-up orphans who wish to farm, and of becoming a source of support for the mission work.

The temperance question has been before the public for many years, but of late it seems somewhat more of an impetus, and temperance workers everywhere are on the alert, or Sunday school teachers, both secular and religious, are advocating and encouraging the temperance cause.

And last but not least, many of our Mennonite preachers and the correspondents of our church papers are beginning to be taken with the inspiration, and it is well; we are glad to see and to hear that the temperance cause meets the approval of our people and that they are assuming their position on the right side.

"Too much co-operation with near neighbors is a dangerous thing." So writes the author of a recent new book just issued. While this book was sent to us for review, we want to say that, although there are many good things in it, we should be far from recommending it as an edifying book for young Christians to read. There is no doubt would be money in selling it; but we people say, "It is a good book," we want the people to find just what we said. We want the people to know that it is a wise and truthful saying and harmonizes with the words of Solomon when he says (Prov. 25:17), "Withdraw thy foot from thy neighbor's house; lest he be weary of thee and so hate thee."

President Roosevelt has issued a proclamation appointing Thursday, Nov. 28, as a day of thanksgiving and prayer. We trust our Mennonite people throughout the land will have regard for our chief ruler and show submission to the proclamation of the president of our country by appointing religious services on that day, and meeting together for the good things God has permitted us to enjoy during the past year. Especially do we hope that in our prayers we may not forget to pray for our president and all the officers of government or us. The Word tells us to pray for all in authority.

and we know that to a very large extent this admonition is neglected or forgotten among our Mennonite people.

The harvest is past, the summer is ended. Winter is at the door, and the work that has been neglected during the proper season will remain neglected work forever. So in our spiritual life the neglected duties will, unless we repent and make amends for them, stand against us as neglected work in the day of judgment, and how awaked the thought expressed by the prophet in the words of the verse (Jer. 8:20), "The harvest is past; the summer is ended and our souls are not saved." The words of the poet are expressive in this line of thought:

Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but thou hast all
Seasons for thine own, O death!

"Work while it is day, for the night cometh when no man can work." "Now is the accepted time, now is the day of salvation."

PERSONAL MENTION.

Pre. Joseph Ruth of the Line Lexington congregation preached at the Franconia meeting-house on Sunday, Oct. 27.

Pre. Samuel Gindlesberger of Somerset Co., Pa., spent several days recently attending a Sunday school conference in Milford county.

Bro. J. S. Lehman, after spending some time in the vicinity of Elkhart on business, returned to Lancaster, Pa., about the 25th of October.

Pre. Daniel Shenk of Warwick Co., Va., has recently made an evangelistic trip to Pennsylvania. May the Lord bless his efforts and give him many souls for his hire.

Pre. Warren Bean and Dea. Benjamin Wismer of Shippenburg, Montgomery Co., Pa., paid a visit to the Blooming Glen congregation in Bucks county on Sunday, Oct. 27, 1907.

Pre. J. S. Gerig and wife of Wayne Co., Ohio, with a number of others who were visiting with the brotherhood in Warwick Co., Va., returned to their homes two weeks ago.

Bro. John F. Funk was with the brotherhood at the Barker Street M. H. near Vistula, Ind., on Sunday, Nov. 3, and preached to the people there in the German language.

Bro. Jacob K. Bixler was called to Cullum, Ill., where he officiated at the marriage of Bro. W. M. Grove of Virginia and Sister Amelia G. Hirstein. Bro. Bixler is a busy worker in the Lord's vineyard.

Bro. H. G. Anglemeyer of the Blooming Glen congregation in Bucks Co., Pa., conducted services at the Mennonite Mission, corner of Dauphin and Amber streets, Philadelphia, on Sunday afternoon and evening.

Bro. M. B. Fast, our German editor, returned from his Western trip and is busy at work again, preparing matter for the weekly Rundschau. He had a pleasant trip and gathered in a number of new subscriptions for the Rundschau and Jugendfreund.

Bro. A. C. Kolb, who has been spending the summer in the vicinity of Herbert, Sask., Canada, expects to return to Elkhart in a few weeks. His sojourn in that climate has caused him to miss the

annual attack of hay fever, of which he has been a severe sufferer during the latter part of the summer for some years.

Sister Susan Brunk of Rockingham Co., Va., mother of Bro. John D. Brunk of Goshen, Ind., who has been spending some weeks in Indiana visiting with her son and also with relatives and friends, has been in Elkhart for some days visiting her relatives there. The editors and their families were glad to have her spend a day at their homes.

Bro. M. S. Steiner attended the conference of the brethren held in the Isaac Peters congregation near Henderson, Neb., and while there preached to the people that a number were led to confess Christ and submit themselves to the service of the Lord. From there he went to Adams Co., Neb., where he also labored with the brotherhood at Roseland a number of days.

Pre. Joseph Boll of Lancaster Co., Pa., with several others visited in Bucks Co., Pa., during the past two weeks. Appointments were made for him at the Blooming Glen M. H. on Nov. 6, at Deep Run on Nov. 7, at Doylestown on the 8th, and at Line Lexington on the 9th. Our brethren in the East are active in the Lord's work and we pray that heaven's richest blessings may abide upon their efforts.

Ero. Levi Welty, wife and two children of Hubbard, Oregon, arrived in Nappanee, Ind., two weeks ago and expect to spend their time in this vicinity until about Dec. 1, visiting with Bro. Welty's parents, brothers and sisters and other friends and relatives. They were in Elkhart on the 31st of October and visited with Bro. and Sister Michael Landis. Mrs. Landis is a sister to Bro. Welty. Bro. Welty has been away from Elkhart for fifteen years. His visit was appreciated.

For the Herald of Truth.

CHRISTIAN UNITY.

By John F. Funk.

Unity is one of the essential principles of Christian fellowship, but Christian fellowship can exist only where there is unity, and hence we understand that Christian fellowship is an outgrowth of Christian unity rather than that Christian unity is a result of Christian fellowship.

I suppose almost every interpreter of Bible doctrine would tell us that the foundation of Christian unity and Christian fellowship is charity, and when they discover that there is no Christian fellowship because there is no Christian unity, they would tell us that such a condition exists because there is too great a lack of charity.

It is true that charity too often is the great desideratum which brings the want of Christian unity and the consequent want of Christian sympathy and Christian fellowship, and there is no question that if our Christian charity were broad enough and possessed a sufficient degree of elasticity, so that it could cover the multitude of sins, and could literally bear and endure all things and never fail, then under those conditions there never would be any need nor any chance for a lack of faith or Christian unity and Christian fellowship.

Of course, if this condition were universal, and every professor of the religion of Jesus were just what he ought to be and what Christ would have him be—perfect in walk and mind and spirit—we might have a perfect harmony, a perfect unity and a perfect Christian fellowship.

But such a condition never existed in the church and never will as long as men and women are human, imperfect and fallible creatures.

Now comes the important and vital question, Where shall I strike the line of forbearance and charity? Where shall I place my standard of right and wrong? How far shall I make my charity reach, and how far shall my brother and sister make their charity reach, if we stop short of absolute perfection or of charity unlimited?

HERALD OF TRUTH.

Inasmuch then as we are all imperfect, in this imperfection of knowledge and judgment, it may be possible that I may feel that I am hearing all things so far as the word of God demands it of me, and my brother, under the same cloud of imperfection, may feel that he is in charity bearing all things as far as the Word demands, and yet our standard of "bearing all things" does not reach the point of meeting. How then shall we cover and close up the uncovered gap between my standard of bearing all things and his, or how shall we provide for this desideratum?

Supposing my brother is a weak brother and I am strong and I have a standard of charity that reaches two-thirds of the way between us, and his charity is so narrow that it does not reach to meet mine, what is to be done? Or, reverse the proposition and say that I am the weak brother and he the strong one, and my charity reaches over one-third of the distance and his charity also covers only one-third the distance, leaving again an uncovered gap between us, and each one is sure that his charity has extended itself to the limit of the Word, this being all we can give, and yet it is not enough, how shall we be able to extend our charity to the point of meeting? And how shall we be able to get together and have harmony and peace between us? How shall unity and fellowship and brotherly love be brought about? And how shall the church maintain itself in one mind, in love and peace and harmony? This is indeed a most important question under such conditions.

We will make another proposition. Suppose I am a good, faithful brother and possess an unlimited degree of charity and forbearance; and my brother is an easy-going, careless, worldly man, inclined to avarice, self-graice, self-exaltation, waywardness, overbearing and selfish, and because he is headstrong and unwilling to make any concessions whatever it will be necessary, for peace's sake, for me to yield to him and make my charity reach all the way to him. Or it may be demanded of me that I bear and forbear, that I exercise charity toward him, while he refuses to exercise charity toward me. Will it then be my duty to make my charity reach far enough to cover all his selfishness, all his waywardness and all his sins, and be left to have his own way and follow his own willful and uncured desires? Does the word of God demand of us to deal with brethren in this way?

Did he not promise in a solemn covenant with God, on bended knees, before many witnesses, as well as myself, to renounce sin, Satan, the world, self and all the works of darkness, and submit himself to Jesus and his word, and he faithful in the same until death? Has he not taken upon himself with all other members the same obligations, the same duties, the same commandments? Certainly. Are we not all brethren under the same obligations to submit ourselves one to another? Are we not all to love our brethren as ourselves? Certainly. How then shall it be required of me to exercise all this charity and be left to his sinful, disobedient and unrighteous course and still be a brother in good standing in the church, notwithstanding his disregard for the plain teachings of the Word?

The Bible teaches that wrong is wrong by whomsoever it may be committed. Sin is sin, no matter who is the author of it. When Moses disregarded the word of God, he met the penalty, though he was one of the noblest and grandest characters the world ever knew. When David sinned, God brought upon him also the punishments due to his crimes, though of David it is said that he was a man after God's own heart. And so instance upon instance might be produced to prove the eternal justice of God and that he does not look upon any sin with any degree of favor, and the apostle Paul tells us that "the wages of sin" (unless repented of and atoned for) "is death."

In the administration of divine justice there is no favor, no partiality. "The soul that sinneth shall die." The father shall not suffer for the sins of the children, neither the children for the sins of the parents; each one shall answer for his own sins; and in the church, the family of God, we have a rule given us in the eighteenth chapter of Matthew for the proper, brotherly adjustment of misunderstandings or offenses, and this rule applies with equal force to every brother and sister. If the difficulty comes up with one not in the church, the matter is different, because over him we as a church have no control. But if among the brotherhood we accept and practice Matt. 18 in all sincerity and without partiality, God will accept us as his faithful children.

For the Herald of Truth.

DEATH OF MOSES.

By C. R. Friable.

"So Moses, the servant of the Lord, died there in the land of Moab, according to the word of the Lord." He died, yet his eye was not dim, nor one is sure that his charity has extended itself to the limit of the Word, this being all we can give, and yet it is not enough, how shall we be able to extend our charity to the point of meeting? And how shall we be able to get together and have harmony and peace between us? How shall unity and fellowship and brotherly love be brought about? And how shall the church maintain itself in one mind, in love and peace and harmony? This is indeed a most important question under such conditions.

Moses had completed his work, gave his parting blessing and admonition to all Israel—then, perhaps with a sad heart, climbed to the top of Mount Pisgah, where Jehovah met him and showed him the land of Gilead, all Nabathai, Ephraim, Manasse and Judah and the beautiful city of Jericho, with its groves of palm trees. As far as the undimmed eye could see he beheld the possessions of his people, the land that flowed with milk and honey, beautiful vineyards and everything to make the heart rejoice; but Moses was not to pass over to enjoy its blessings.

God said, "I have caused thee to see it with thine eyes, but thou shalt not go over thither." Then Moses looked backward over his life, and thought of the time when Jehovah had told him to speak to the rock and instead he smote it and thus displeased Jehovah, who told him that he should not pass over to the land.

From a human standpoint it seems like a small offense and one that finite man could readily look over; but God has said that he could not look upon sin with the least degree of allowance and that he would be honored and obeyed by all mankind. If the great leader by one act of disobedience was shut out of the land of promise, how will it be with those who daily slight God's mercy and let at naught his holy laws? Moses was not permitted to enter the land of Canaan, but was more highly honored than any living man, for God, the Maker of earth and sky, who plants his footstep on the sea and rides upon the storm, when he had showed him all, kissed his faithful servant on the cheek, took his spirit to the realms of glory and laid the earthly part of his servant Moses to rest in the valley of Moab, where none could disturb the slumber of the once babe of the Nile.

No man ever came so near to God as did Moses. God was his companion for forty days while receiving the Ten commandments; he talked with Jehovah face to face in the cleft of the rock, was permitted to get a glimpse of God as he passed, came in person to talk with Christ on the Mount of Transfiguration, and in death had angels for passbearers and the Father of life, love, light and power to cover him over with the dust of the valley. The writer of Deuteronomy says, "There has never since arisen a prophet in Israel like unto Moses." His faith in God was unwavering,

November 7,

1907.

and in all those years in the wilderness he proved himself the greatest general, the finest leader of armies that ever trod the footstep of God. Through Jehovah he baffles the plans of Egypt's king, sweetens the bitter waters of Marah, causes the rock to gush forth pure water, supplies the people with manna and quail, pleads with God to have Aaron and Miriam cleansed from leprosy, raises the brazen serpent for the healing of the people and leads the twelve tribes safely to the crossing of Jordan, and then tells them that he cannot go over, but that they should be strong, fear God and obey their new leader, Joshua. Although shut out of the land of milk and honey, he murmured not, for he knew that the gates stood open to admit him into the presence of God and the holy angels.

If God was exacting with Moses, will he be more lenient with us? Will he allow us to violate his laws and let us go unpunished? He says, "If ye love me, keep my commandments." "Seek and ye shall find." "Be faithful until death, and ye shall receive a crown of life." Let us, like Moses, walk so near Jehovah that we may feel his presence, merit his love and have his smile resting upon us day by day as we journey on to our land of Canaan.

Lagrange, Ind.

For the Herald of Truth.

CONVICTION.

By A. K. Kurtz.

We find that in the beginning "God formed man of the dust of the earth, and breathed into his nostrils the breath of life, and man became a living soul" (Gen. 2:7). This soul we understand to be that living principle, that God-life that never dies, but is eternal as God himself.

In the fall of man this God-life was so far extinguished that but very few of the antediluvians are lived a godly life. So awfully depraved had our first parents by their disobedience become that their firstborn became a murderer, and every child born into the world since that time has that curse resting upon him until fully saved and cleansed by the blood of our dear Savior.

This breath of life, this never-dying principle in the breast of men, which we call conscience, was not totally extinguished in the fall of man, but there is still a germ of that life there, although it lies dormant until it pleases God some time when we arrive at the years of accountability to quicken this germ and we for the first time become conscious that we are sinners. This we call conviction, and it is a call from God to repent of our sins. Here then is where the words of John are verified when speaking of Christ, that "he was the true light that lighteth every man that cometh into the world" (John 1:9). This light persuades and assures us of our sins, and the first call to repentance is always the best. Many a Christian to-day has regrets for not yielding to the first call. God always knows when our best time is to repent.

God's message to the antediluvian world was that his Spirit will not always strive with man, and it is the same to-day. God is long-suffering, patient and, above all, so loving that he will plead long and lovingly with the unsaved in order to win them to himself, but finally when there is no more hope of winning them to himself they are all left to their own destruction, and their doom is fixed forever. Conviction is the first step toward the kingdom, and happy that soul that yields to that still small voice and repents.

People may have conviction deep and pungent and not understand what the trouble is and have no one to lead them out by explaining to them the leadings of the Spirit. Others again are conscious of what the Lord requires of them, but are not willing to yield and forsake some net sin that they are persuaded they must forsake in order to obtain peace, and the mind is exercised beyond its power of perception and often the result is suicide or a life spent in the asylum. God is not

HERALD OF TRUTH.

mocked, therefore it is always best to obey the Spirit's call whether in the faint light of conviction or in the fuller light of a sanctified life.

Careless Christian professors are a great hindrance to those under conviction. The soul under conviction generally has some conception of what the Christ-life is or should be, and when he sees older professing Christians living far below his ideals he is very likely to lose his convictions, and in this way we may lead a soul to ruin instead of eternal life. Let us who profess Christianity remember that we cannot be too carefully ought to live such lives that would convict sinners and bring them to repentance instead of drowning conviction in them. May we by the Lord's help be able to live such lives.

Smithville, Ohio.

For the Herald of Truth.

BETTER THUS.

By Frank Monroe Beverly.

If you're inclined to grumble, dear, When things don't suit your whim, Just take a lesson from this tale, And trust your fate with Him.

'Twas once upon a rainy time, When floods grew fiercely wild, A little Dane would cross the stream, A solitary child.

She found the boat moored to the shore, But were her hopes belied, In that the oars were carried off, And nought to scull beside.

She stood upon that hated shore, Bemoaning fate's decree, For had the boat been winged with oars, She'd manned it gallantly.

A curve within the river's bend, The bosage thick kept hid— A gorge of timbers rushing past, Appeared the stream amid.

Each monster loomed, as if in strife, Made bold to push its way— The Danish lass saw clearly why The oars were gone that day.

Freeling, Va.

For the Herald of Truth.

REPORT.

Of the Second Annual Sunday School Conference for the Pacific Coast District, held at Albany, Ore., Oct. 21, 22, 1907.

Monday evening session opened with singing and prayer, after which Bro. J. P. Bontrager gave the address of welcome and Bro. E. Stahly responded.

Organization as follows: Moderator, B. B. King; assistant moderator, J. P. Bontrager; treasurer, C. R. Wilmer; choristers, M. H. Hostetter and Fannie Schrage.

Closing song and prayer.

TUESDAY MORNING.

Opening exercises and prayer by Bro. David Hilty.

Reports were given from the following Sunday schools: Antioch and Nampa Mission, Idaho; Albany, Hopewell and Dry Land Schoolhouse, Ore. Many were opened by essays from Bro. M. D. subject was Sister Rachel Burck. The need is great. Many are starving for the bread of life. If people will not come to us, we must go to them, which is the gospel principle. Not essential to wait for large numbers before opening a Sunday school. "Where two or three are gathered in my name, there am I in the midst of them" (Matt. 18:20). The love of God is the only motive which should prompt us to open any Sunday school. If more effort were put forth to establish Sunday schools, less young people would be enjoying the pleasures of the world.

"How Win Those who do not Attend Sunday School." Opened by Simon Miller; essay by Elfric Yoder. In the first place be sure the Sunday

school is conducted in Christ's name. Under no other conditions have we any right to invite or try to win those who do not attend. Win them with love. The love of God in the heart will draw. Be sociable; live so they can trust you. Meet hindrances if there are any. Pray for them.

"Inducement to Thorough Preparation of Lesson." Opened by B. B. King, essay by Lillie Schrage. If we want pupils to prepare their lesson, the teacher must first have a thorough preparation. 2 Tim. 2:15 gives one inducement—"Study to show thyself approved unto God." Impress the thought on pupils that they study and prepare the lesson at home, so when they come together each one may be prepared to help the other. Each one should go with the purpose to give help as well as to receive.

AFTERNOON SESSION.

Opened with song service. Prayer by Harry West. Children's meeting was conducted by Sisters Katie Wilmer and Fannie Schrage.

"Officers of the Sunday School and Their Work." (1) "Superintendent." By E. Stahly. The superintendent must be a man of God. His influence must be such that will prove he is a man of God. His every-day life must correspond with his profession. He must be prompt; should see that every class has a suitable teacher; should be one who can put life into the Sunday school.

(2) "Secretary." Essay by Kate Blosser. By all means the secretary should be a Christian, honest, regular and prompt in attendance; neat and accurate in counting. Should keep account of each class, collections given, sum totals, etc., that God's work may be carried on systematically and in order.

(3) "Treasurer." By J. M. Mishler. Must also be a Christian; honest and able to keep accurate account of all money received and spent.

(4) "Chorister." By M. H. Hostetter; essay by Florence Burck. The chorister is necessary and his office very important, because by song we lighten or deepen interest. Singing brings life and power when accompanied by the Holy Spirit. Singing which has power to deepen is that which draws and is lifeline.

(5) "Teachers." By Harry West. Every teacher should be a Christian, a student of the Bible, a man of prayer for himself and his pupils. He should be punctual, sociable, free from filthy habits, dressed in modest apparel, and thoroughly prepared on the lesson at all times.

"Teachers' Meeting." By D. B. Shelley. The teachers' meeting is essential in unifying teachers both in the lesson and other things of importance. The teachers may confer with each other as to the best methods for conducting different classes. May confer about difficulties that may arise in one of the classes.

"Unity of Workers." A general discussion. Cooperation necessary between the superintendent and ministers, between the superintendent and teachers. Each one should know and realize that we are only one or a part of the whole. In unity there is power. Therefore the greater the unity the greater the power. Let the Spirit of God unify.

Closing prayer by J. P. Bontrager.

EVENING SESSION.

Song service and question box. Prayer by J. M. Mishler.

"The Ideal Sunday School." J. P. Bontrager. Jesus, our crucified Savior, the true ideal. If we want the Sunday school to be ideal we must have ideal superintendents and teachers, such as have the true ideal as their model. Ideal Sunday school when superintendents, teachers, pupils and all officers are present and are on time, seasons all well prepared and the Spirit of God ruling in the hearts of each one. The ideal Sunday school is a soul saving factor.

Closing prayer by Bro. E. Stahly.

SECRETARIES.

Use diligently what you have already, and you shall have still more light and grace (Matt. 13:12).

(Continued on page 418.)

(Continued on page 418.)

When this delegation reported the result of its visit at a conference of the ministry, a division

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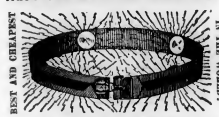
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Published Weekly.

ELKHART, IND., THURSDAY, NOVEMBER 14, 1907.

Vol. XLIV. No. 45.

NOTICE.—All matter intended for publication should be addressed **HERALD OF TRUTH**. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed **MENNONITE PUBLISHING CO., ELKHART, IND.**

EDITORIAL NOTES

Communion services were held in the A. M. Forks congregation in Elkhart Co., Ind., on Oct. 27, on which occasion a large number of brethren and sisters were assembled.

Change of Address.—Bro. Daniel Rose changed his address from Elkton to Johnstown. His friends will please address him: Corner of Bedford and Cedar Streets, Johnstown, Pa.

A Bible Conference will be held in the Amish congregation in Fulton Co., Ohio, Dec. 16-20. The brethren D. D. Miller and Levi Miller will be the instructors. The Lord bless the work to his glory and our good.

Minister Ordained.—In the A. M. congregation, in the vicinity of Mylo, Rolette Co., N. D., a minister was ordained recently. The lot fell on Bro. Jacob Graber. May the Lord bless the brother in the solemn duties following upon him.

It must have been an unusual sight to see a Russian general, dressed in the regalia of his high office, in the pulpit of a plain Mennonite meeting-house addressing the vast crowds of people, and to hear him, in the name of the Czar, pleading with the people to remain in their adopted country, as described in this issue by Bro. Isaac Peters, whose article is another bit of historical literature that should be preserved for future generations.

To do the Lord's work well we need to give heed to ourselves that we do not bring to the Lord an offering that the Lord will not accept. Our bodies, our minds and hearts must be kept in a good, pure and vigorous condition if we would do the Lord's work well. Israel was not permitted to bring a lamb for an offering that had a blemish—it must under all circumstances be a perfect, faultless lamb to make an acceptable offering unto the Lord. This teaches us that in our devotion we must give to God the best we have, an offering that is given with an eye single to the glory of God.

The man who has made a success in any of the adventures of this world is considered a wise man. The man who fails is considered a fool. But the man whose fields brought forth plentifully and who had to break down his barns and build them larger so that he might have room to store all his goods, was so elated over his success that he said, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry." But the Lord said to him, "Thou and thy goods, this night shall thy soul be required of thee; then whose shall these things be which thou hast so carefully laid up?" So is he that layeth up treasure for himself and is not rich toward God. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added to you."

Religion is that which we believe and do to worship and glorify God. It embraces a belief in God as the creator and preserver of heaven and earth and all visible and invisible things—it embraces a belief in God in accordance with the teachings of the Bible. It accepts the Bible as the word of truth, the word of God, the book given of God as a lamp to our feet and a light unto our path. It accepts Jesus as the author and finisher of our faith; it accepts him as the Savior and Redeemer of the world. It accepts the Bible, including the Old and New Testaments, as a complete rule of life and action, and accepts also the forgiveness of sins, the living of a righteous life, the resurrection of the dead, the final judgment, the eternal reward of the righteous and the eternal punishment of the wicked.

Our General Conference.—The present week will be one fraught with momentous issues for the Mennonite church. No one can calculate on one side the blessings that will come by pursuing a line of action in harmony with the Word and the will of God in a conference such as is being held by our brethren during the present week; and by our other side, no one can estimate the harm that may be done by the same body when they deviate from God's ways and with selfish motives in the vicinity of Mylo, Rolette Co., N. D., a minister was ordained recently. The lot fell on Bro. Jacob Graber. May the Lord bless the brother in the solemn duties following upon him.

Practical Religion.—There are many persons who misinterpret the true meaning of practical Christianity or practical Christian piety. They somehow get the idea that true Christianity consists in making long prayers, preaching long sermons, giving long talks on unimportant and uninteresting subjects, making a great profession, relating wonderful experiences and creating a commotion of excitement among the people. The ordinary, quiet course of religion which so many of the pious people of the land enjoy is to them a very dull thing. Let us see what the word of God teaches on this important subject.

Jesus says (John 4:23): "The hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him. God is a Spirit, and they that worship him must worship him in spirit and in truth." We may worship God in spirit and in truth, but worship, in all we do, in the strict sense of the word, means that we have within our hearts a holy reverence and a sincere desire to praise, adore and glorify him. God said to Abraham, "I am the almighty God; walk before me and be thou perfect." In true worship we need to consider ourselves very unworthy and God very high and great; ourselves impure, and God pure and holy in the highest sense; ourselves very weak, but God almighty; God our only helper, our Savior, our Lord, our leader and guide, and as he said to Abraham, "Our exceeding great reward."

PERSONAL MENTION.

Bro. A. B. Kolb, editor of the Herald, is on a trip to the South, which demands his absence from home for at least a fortnight.

Bro. J. M. Eby of Shellburg, Pa., with his wife and a number of friends, in the recent past visited in Norfolk Co., Va., and purchased a farm there.

Pre. Simon Herschberger of Woods Co., Okla., left home on a two weeks' visit with friends in McPherson Co., Kan. He was accompanied by his wife.

Bro. B. Hamilton, after an absence of several years, has returned to Jackson Co., Minn., where he is again engaged in the ministerial work at that place.

Bish. Jonathan Kurtz, of the Haw Patch congregation in Lagrange Co., Ind., held communion services with the A. M. congregation in Allen Co., Ind., on Oct. 29.

Bro. J. S. Shoemaker of Freeport, Ill., was at Goshen, Ind., last week, engaged with the publishing committee, arranging for the purchasing of the publishing interests of the church.

Pre. Christian Garber of Jackson Co., Minn., will make a visit to Indiana and Michigan in the future and hold a series of meetings in the Barker Street congregation some time during the present month.

Bish. A. J. Mast of Arthur, Ill., and Pre. A. B. Miller of Reno Co., Kan., visited with the A. M. brotherhood in Anderson county and conducted a number of edifying meetings with the brethren there.

Bish. Moses A. Mast of Walnut Creek, Holmes Co., Ohio, spent Sunday, Nov. 3, with the little congregation near Kent and commemorated with them the sufferings of the Lord Jesus Christ in the emblems of the broken body and the shed blood of the Savior.

The investigating committee appointed by the last General Conference, composed of Bish. David Burkholder of Nappanee, Ind., Bish. Jonathan Kurtz of Topeka, Ind., and Pre. Noah Stauffer of Berlin, Ont., spent last week in the discharge of their duties, investigating these several institutions.

Pre. Noah Stauffer of Waterloo Co., Ont., came to Elkhart Co., Ind., last week to participate in the duties of the committee appointed by the last General Conference to investigate the several benevolent and educational institutions of the Mennonite church, including also the publishing plants, preparatory to the meeting of the General Conference near Kokomo, Ind., on Nov. 13.

Pre. J. D. Brunk, who spent the past six months with the congregation near Peabody, Kan., has returned with his family to Goshen. Bro. Brunk spent Sunday, Nov. 3, with the congregation at Elkhart, and preached an encouraging sermon in the morning and also gave an interesting talk on consecration in the young people's meeting in the evening. This meeting was especially interesting. The subject was, "The Simple Life—A Call for True Devotion."

Bro. Emanuel Stanley of Corning, Cal., accompanied by his father, Henry H. Stanley of Napa, Ind., spent a day in Elkhart last week and made a pleasant visit at the Publishing House. Bro. Emanuel is well pleased with his home in California. One other family has purchased in the

same vicinity and there is a prospect of others of our faith settling in the same locality. A few families more settling there would form the nucleus of a congregation.

For the Herald of Truth.
JESUS, OUR BEST FRIEND.

We should at all times be thankful to God for his great mercy toward us, especially that he "gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

Let us stop and think how much Jesus loved us. He left his beautiful home in heaven and came down into this wicked, sinful world, just because he loved us. But how sad it is that so many people go through life altogether unconcerned about the salvation of their souls! Perhaps they never think what Jesus did for them, and were it not for his great love to world-to-day not have the privilege of enjoying Christian life as we now have. We would then indeed be in a very unhappy condition.

We may have good, kind fathers and mothers, or brothers and sisters or friends who, we think, are kind and true in every way and who would do nothing to displease us; but with all this we can never find one who is as faithful, as true and ready to help as Jesus. He is ever ready to help us if we ask him; he is indeed a very present help in every time of trouble. Besides there is none in all the world who is able to take away our sins, aside from Jesus, and cleanse us from all impurity, and take away every stain of pollution we may have, every stain that has been brought upon us by the lust of the eye, the lust of the flesh, and the pride of life.

Let us then strive to live for him. He suffered and died for us, and hence we ought to love him very dearly. He came into the world as a helpless child, and even while an infant, King Herod sought his life. He sent out his soldiers to slay all the little children under two years old in and around Bethlehem, the place where Jesus was born. No doubt, Herod thought that in this way he would be sure to destroy the life of the infant Savior, but God cared for Jesus and sent him and his father and mother into Egypt, and his life was preserved. It was not God's will that his life should be destroyed in this way. And after the death of Herod the angel of the Lord again appeared unto Joseph in Egypt and said, "Arise and take the young child and his mother and go into the land of Israel." And Joseph did as he was commanded.

Thus we can see that God's ways are indeed wonderful, if we obey his call.

Remember, my dear friends and readers of the Herald, there is a beautiful home above awaiting each and every one who is willing to deny himself and follow Him.

We can make no mistake by giving ourselves to Christ and following his teachings and the leadings of his Spirit, for God has declared that he will not cast out any one that cometh to him with a sincere and truthful heart. But it is a great and fatal mistake to refuse to accept and serve Jesus.

If we have Jesus with us we are safe—be stick-ether closer than a brother. Do you ever think what a joyful gathering it will be for the righteous when they shall be all gathered together around the throne, where we shall see Jesus as he is, even in all his glory?

Let us then strive that we may be among the righteous when they shall be gathered home, a great multitude which no man can number from all kindreds and nations and tongues, and praise God throughout all the endless ages of eternity.

Dalton, Ohio.

The most agreeable of women is one who loves life, and understands the use of it; obliging, alike, at all hours; above all, of a golden temper, and steadfast as an anchor. Such a woman will make home happy, and be a blessing to all her friends.

THE TEACHER AND INFLUENCE.

By Charles E. Reed.

Influence is the sum total of the activity of any life. We all have some influence, and all are influenced by a personality greater than our own. There are a thousand influences that come to us every day from a thousand points of the compass of life. It has been said that we are a part of everybody we meet and of everything with which we come in contact. This is true to the extent of openness and receptivity of the mind.

Many people stumble along blindly in life and never realize the matchless beauties of nature as they are wrought by the Creator on every hand. They care little for its deeper meanings or its revelation of the invisible. They do not see its lessons of life kindred to ours, or feel its harmonious and sublime benedictions. Many people attend public gatherings and care very little as to the vital things that transpire there. Still others absolutely refuse to be concerned about the problems that shape life's destiny into the proper channels.

On the other hand, we have characters who are open and wide awake. They delve into the realm of the natural and spiritual world; solve its mysteries and learn its lessons, to the extent of their ability, and thus the human race makes progress. They throw open the windows of their soul and search for truth everywhere, consequently they are not dull, morose, uninteresting, but free, happy, joyous beings. This, however, is only true of those who take a hopeful, unbiased attitude toward the truth for which they are searching. Some see only confusion in nature's laws. For them God is continually sending the wrong kind of weather. Some either see only an endless confusion of details in mental processes and decide that it is too laborious to develop the powers of the soul; or think it an improper use of time to waste of time to know the thoughts of the great men and women who have lived nobly in the past. But regardless of the attitude one may take the fact still remains that truth is lasting, permanent and eternal. Hence its worth and influence upon life. Hence the obligation to search for it anywhere, everywhere, and furthermore Christ has promised that it will make us free. The right kind of influence depends upon knowing the truth and living it. Many know enough but are afraid to live the same. Instead of having the convictions to live the real truth, they live it perverted. An example of this is a man who smokes tobacco or practices any other evil habit. He knows the results, yet proceeds regardless of them. The truth that such a one lives reaches his associates perverted, and consequently his influence is of the wrong kind. The class most susceptible to this perverted truth is the youth of our land. Hence we need to be very careful about our influence, and we ought to try to get the very best possible methods of directing it; not only because of its importance, but because of its lasting effect.

Daniel Webster upon one occasion expressed a thought something like this: "You can be a master architect and build great buildings, but they will crumble to the earth; you can be a skillful machinist and work in precious metals, but they will corrode and rust; you can be an artist in chiseling marble, yet time will efface it; but you can work upon immortal minds in such a way that they will brighten to all eternity." Thus we see that influence exists not only for time, but for immortality and that the teacher's work is of especial importance.

Now, then, if we are going to have influence and of the right kind in directing the lives of the young people we must work in accordance with psychological principles. That is, we need to know how the mind works and how it develops and grows. We need to know how the devil tears down a soul and how God builds it up; especially in this age when Satan is trying to use the most

superior methods. And if we don't get methods that are fully equal to or yet more superior than his, we will be defeated. The psychological principles which I give here are those used and endorsed by Martin Lawrence who has been one of the most successful Sunday school men in America. Some of these I have changed somewhat and used other illustrations. Some apply mostly to boys.

First.—Believe in boys. Have faith that their good qualities will finally dominate over the evil ones. Every boy has some good elements in his character, and those are the ones that we should make a special effort to develop. We should discriminate between the boisterousness and malice; between animal life and meanness; between what tends toward evil and that which is desperately wicked.

The reason that some boys are called bad in nearly every community is, because we make them bad by calling them so continually and by not giving them the due amount of kind, considerate attention in the home, that they really deserve. If the youth does not find something of vital interest in the home, there will be other doors which he will naturally enter that open into rooms of vice and evil.

Second.—Be interested in the same things in which your pupils take an interest. By so doing you establish unity between yourself and the class, which is very essential.

A teacher who was late to his class found them busily engaged in discussing the score of the baseball game which occurred the day before. He abruptly, in a sarcastic manner, quieted it by saying that Sunday school was not a place to play baseball. One boy said to his neighbor, "All right, if he don't want to hear baseball, we don't want to hear Bible, and that settles it." His teaching that day was a failure. He missed the point of contact; but if he would have used the baseball as a bridge to get over to his Bible, and as a ladder from a boy's playful desires to some higher spiritual vibrations, then he would have been successful. Boys' and girls' everyday interests are not always surface currents of life; but they quite often flow deep and any attempt to abruptly change them even into a channel that seems proper to us will result in a wreck. We must do our work quietly by degrees and then we can expect results. The capture of Jericho did not require clamor and raptures, but silence and waiting. A little girl of one of Michigan's normal schools rushed into the superintendent's office one day and said, "There is a boy out here on the playground who has a revolver." He was called in by the superintendent and asked how many revolvers he had, whereupon he displayed two. He was next asked if he had any more weapons and he then drew from his trousers a dirk. The superintendent asked several more questions and found out that between August of one year and April of the next he had read over one hundred five-cent novels and cheap detective stories. The superintendent then asked if he might not select some books for him to read, and the honest little fellow, who meant no serious harm by his previous action, at once agreed. Did the superintendent give him the story of the Bible at once, like some would have done? Oh, no! He gave him that which was nearest to what he had been reading, yet a little better. First, the life of Daniel Boone, then Kipling's Jungle Stories, and so on up the scale until he had him where he could appreciate high-class literature and the Bible.

Third.—The pupils of any class need individual attention. They are not all alike. Each has his own peculiarities and individual characteristics. One process may do for one, but not for another. Some may need more encouragement than others. One may desire to ask questions, another to have an argument; and still another may need help in grasping the truth from the printed page. Study each pupil and find his greatest need and dominant interest. A mother who had raised several boys was asked to give her method. "Why," said she, "I had seven methods."

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Fourth.—Sympathize enough and criticize as little as possible. Pupils need sympathy. They have problems and difficulties peculiar to themselves. They are mankind in the making. Many teachers and older people do not realize the difficulties of a growing soul which daily fights its Waterloo and sometimes conquers and sometimes does not. And the reason that some fail is because no one would help or sympathize with them; or perhaps some harsh criticism was given out of place, which only made things worse. The right kind and the right amount of criticism at the right time is in order; but otherwise it may crush out some of the finer qualities of life's capital. Benjamin West, the great painter, when a small child drew a crude picture upon the floor, marking the embryo artist and his boy for making mother would have scolded her boy for making the floor in that fashion; but his mother saw the commendation in his drawing. Many years afterward the great painter said, "My mother's kiss made me a painter."

Fifth.—Have a sincere, burning love for the growing soul. God has plenty of it to give away. If the youth could not be separated from it, Why Paul says he could not be separated from it, we get a large measure of it into our lives and use it!

Dr. Charles M. Sheldon says, "There is nothing in this world that will not yield if you put love enough into it." While the growing soul has many difficult problems and the heart may be frozen up in the northwest corner, there is after all a bright, sunny, warm side where pupils do not enter through the door of love. Pupils do not want the goody-goody kind either, but real, genuine, positive love that manifests itself by showing a strong, helpful and appreciative interest in the many various phases of life.

These are some of the psychological principles and methods that many have used in successful teaching. I find that Jesus Christ, the Master Teacher, worked in accordance with psychological principles. He began with what was already in the people's minds and led out to some of the most profound truths.

Some of us have been criticized very severely. With some he sympathized and wept. To others he spoke kindly. He used a large number of illustrations and parables. He pictured the truths in a powerful way. You will find his methods in the New Testament if you search deep enough. Yet a knowledge of these things is not all that is necessary. A certain writer has said that "what we have learned is of great importance, but what we can do, what we are, and what we will become is of vastly more significance."

Would you be like a bright, shining star in God's universe, shedding its radiant beams into the darkness? Would you be like a sweet, beautiful flower, giving fragrance to the earth? Would you be like the sturdy oak, strong and powerful, blazing the way in the forest of thought? Would you be a servant of the Most High and labor for the final consummation of that one, first, last and fundamental purpose: the establishment of God's kingdom over all the earth?

THE GRANDEUR OF THE BIBLE AND BIBLE TEACHINGS.

By William H. Milburn, D. D.

No man of his time filled a larger space in the public eye of his country than John Randolph of Roanoke. His eccentricities, audacity and brilliancy—his pride of birth and race, fearlessness and self-assertion—his incisive and intrenchant speeches set off with sparkling wit, keen satire, fierce invective, clothed in perfect English, and uttered with the style of a master, his sharp criticism of the faults and shortcomings of his fellow congressmen, which gained for him the title, "schoolmaster of congress," together with his political consistency and firmness of temper, invested all his movements and sayings with a peculiar charm for the people.

In his earliest years he had been carefully taught

HERALD OF TRUTH.

by his beautiful mother, the Creed, the Lord's Prayer, the Ten Commandments, and many parts of God's word, until he had them by heart, and in his haughty youth and early manhood he strove to set at naught these teachings; furnished himself with a "whole body of infidelity," as he styled his collection of the writings of Voltaire and other French authors, as well as British, who strove to abolish the Bible, and for many years it seemed at once his pride and delight to wield the weapons drawn from these arsenals against life, and truths which make men wise unto eternal life, and to jeer with flout and scoff at all he had learned from his mother's lips.

But later on he confessed, with heart-breaking sobs and bitter tears, that with all his arrogance and insolence, his stern resolve to become and continue a deist, he had never been able to put aside for a single day or night the lessons taught him by his mother, and that the hallowed forms of sound words, learned on her lap or at her knee, had dwelt with him, and were ever present in his ears, to admonish, counsel and reprove.

There have been few more pathetic scenes than that in which Randolph came to die; a gaunt old man, old before his time; worn out by misery, shriveled and haggard, sitting upright in his bed, covered by a blanket, even his head enveloped and his hat on top of it; unutterable despair looking out at his eyes, his pinched lips and quaking voice uttering, "Let me see it; get a dictionary; voice uttering, 'Let me see it; get a dictionary; and me the word Remorse.' A dictionary could not be found. 'Write it; I must see it,' he almost shrieked with falling voice. The word was written on his visiting card below his name; he demanded that it should be written above as well. The card was handed to him. 'Remorse, John Randolph of Roanoke, Remorse.' With horror in his face and that card in his hand, his eyes staring at the word, he breathed his last. From that moment death-bed seemed to come floating the solemn words, 'Take fast hold of instruction; keep her; let her not go, for she is thy life,' and 'He that slincheth against wisdom wrought his own soul.'

Long centuries ago, a young man of aristocratic birth, handsome person, polished manners, brilliant and highly cultivated intellect, was walking, one day, in the reign of Emperor Julian, by the bank of the river Orontes, not far from the city of Antioch, the Paris of that age—saw something floating in the stream. The bank of a tree enabled him to drag it ashore; it proved to be a copy of the sacred Scriptures; Julian, the mad master of the world, had issued an edict, annexed to which were heavy penalties, that all copies of that book should be destroyed. The young man who drew the manuscript to shore had been taught the lessons of that volume from a child, by his pious mother, Antusa; but he had thrown off the yoke of his mother's faith; had become a devotee of heathen philosophy, poetry and rhetoric, and at the same time steeped himself in the licentious pleasures and dissipations of the Grove of Daphne, the Hippodrome and Theatre, and resolved that "the Man Christ Jesus should not reign over him." He opened the parchment, saw some words on the page caught his eye; they were familiar, yet shone with a new light; he was armed with irresistible power; he read on; his mother's prayers were answered; he embraced the truth, bowed his neck to the yoke he had forsaken, and the volume he rescued from the flood became a treasure-trove for the world—through fifteen centuries alike in the east and west—that man has been known as John Chrysostom, the "Mouth of Gold," one of the most saintly and eloquent preachers, whose life, genius, suffering and death for conscience's sake adorned the history of mankind.

Not far from the same time, a young man bathed in tears lay writhing in agony under a fig tree in the garden of his house at Milan. His devout mother, Monica, in their Numidian home, had taught him the way of life written in God's word; but as he grew to manhood he strove to shake off the influence and authority of her instruction; became a libertine, reached forth to grasp the

crowns of heathen eloquence and learning, and for more than ten years wrought steadily to undo the sacred work his mother had performed for him as a child. But the lesson she had taught him lay deeper than his surging passions, imperious intellect, and haughty will, and because of their power over him he could find no rest night or day. He journeyed to Carthage, Rome, Milan, and chief cities of the western world, to study art and eloquence, to drench his soul with the pleasures of sense and lay the ghost of his disquiet; but in vain. It, his anguish, under the fig tree, he heard, or seemed to hear, again and again, "Take it up and read." Springing to his feet, he ran to a friend near by who was reading the Word. Seizing the volume, his eyes rested on the words, "Let us walk honestly as in the day; not in rioting and vain words, as in chambering and wantonness, drunkenness, not in strife and envying. But put ye on the Lord Jesus Christ and make no provisions for the flesh, to fulfill the lusts thereof." The birth-pangs of his conversion were ended; he found peace in believing; and that incident makes an era in the history of the world, for that man was none other than Augustine, the influence of whose writings has swayed, with more might than that of an imperial sceptre, the destinies of western Christendom for ages. "Therefore, whosoever heareth these sayings of mine and doeth them," saith the Lord, "I will liken him unto a wise man which built his house upon a rock; and the rain descended, and the floods came, and the winds blew and beat upon that house; and it fell not, for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man which built his house upon the sand; and the rain built, and the floods came, and the winds blew and beat upon that house and it fell, and great was the fall of it." 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TIDINGS FROM THE CHURCH AT HOME AND ABROAD

FOREIGN MISSIONS.

India.—American Mennonite Mission, Dhamtari, C. P., India. Stations: Sundarganj, Rudri, Leper Asylum, Baloghgan. J. A. Ressler, Supt.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill. A. H. Leaman, Supt.
Chicago.—Mennonite Gospel Mission, Emerald Ave. and 29th Street, Chicago, Ill.
Chicago.—Hoyne Avenue Mission, Cor. 33d Street and Hoyne Avenue.
Toronto, Canada.—Home Mission, 461 King Street, E. Toronto. Samuel Honderich, Supt.
Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4. Noah H. Mack, Supt.
Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa.
Wayne.—209 St. Mary's Ave., Ft. Wayne, Ind. J. M. Hartzler, Supt.
Lancaster.—462 Rockland Street, Lancaster, Pa. Canton.—Mission Home, 1924 East Eighth Street, Canton, Ohio. P. R. Lantz, Supt.
Kansas City.—200 S. Seventh St., Kansas City, Kan. J. D. Charles, Supt.
Argentina, Kan.

BENEVOLENT AND OTHER INSTITUTIONS.

Orphan Home.—West Liberty, Ohio. A. Metzler, Supt.
Old People's Home.—Marshallville, Ohio. R. F. D. J. D. Minsinger, Supt.
Old People's Home.—Oreville, Pa. A. K. Diener, Supt.
La Junta Sanitarium.—La Junta, Colo. D. S. Weaver, Supt.

Shore, Ind., Nov. 7, 1907.—On Oct. 27 Bro. L. A. Blough and wife and Sister Wenger of Johnston, Pa., came into our midst. While visiting with friends Bro. Blough preached six interesting sermons, after which they left for Howard county, to attend the General Conference to be held there. May the Lord bless him and sister in their labor. We are glad to have more of our ministering brethren to stop with us. Y. C. MILLER.

From Strassburg, Franklin Co., Pa.—We have great reasons to rejoice that souls are being gathered into the fold of Christ. On Oct. 22 a Sunday school meeting was held at the Marion meeting-house, after which Bro. S. G. Shetter remained and labored with the congregation at that place until Nov. 1. He also preached one sermon for us at the Strassburg M. H. As the fruits of his labor eighteen souls made the wise choice of serving Christ rather than the world and some have come since. On Nov. 17 we expect to hold our communion service, at which time five of the converts will be received by water baptism and one from another denomination. The rest will be received in the Chambersburg and Marion congregations. We feel glad to see so many turn to the Lord, but "yet there is room." Pray for us that we may let our lights shine brighter and that many more precious souls may be brought to Christ before it is eternally too late. A. C. L.

Fulda, Bee Co., Texas, Nov. 1, 1907.—Greeting in the Master's name. We are getting along nicely and enjoying the sunny South. We certainly have a lovely climate and our church is prospering as well as can be expected. We have a fair congregation, manifesting a good interest. I think this is a fine place to spend the winter. I could write articles more frequently for the Herald, but I feel somewhat timid, as some think the place here might turn out as it did with some of the other localities where Mennonite settlements in the South were started.

But I must say that we have a fine climate, which with the fertility of the soil and the healthfulness of the climate, makes it an ideal place to live in. We also have a nice little town started with a number of our brethren residing there. We have a postoffice now, and must say that we have felt the guiding hand of God. Pray for us

and the work here at this place that it may prosper. We would be pleased to have a visit from any of you in the near future; I believe it would do us good. With love and best wishes to all I close. May God bless you all.

PETER UNZICKER

Bro. Daniel Rose of Johnston, Pa., writes us the following account of his physical condition and the life he is living:

"I like to read the Herald. It is a welcome guest in my home, as I am a cripple and do not get to church very often, and when I read the Herald I can still learn what is going on in church in the different places.

"I was crippled with rheumatism eighteen years ago. I have to sit or lie all the time. I cannot walk a step and am drawn together by the disease. I am a poor man in this world, but I have the hope that when I shall be called home I shall go where there is no more pain nor sorrow.

"I am thirty-six years old and weigh eighty-eight pounds. I carve a great many things out of wood with my pen-knife. I have a great many things that I have made in this way. I have a Noah's Ark in a bottle; I have fifty animals, thirty-six birds and eight people in it. I have twenty different bottles. I wish you could see my work."

May God bless our infirm brother and give many blessings to comfort him in his sad affliction.

Shipshewana, Ind., Nov. 4, 1907.—To the Readers of the Herald of Truth:—Greeting. On Sunday, Nov. 3, 1907, in the congregation of the Old Order Amish Mennonites a minister was chosen and ordained. The selection was made by lot and Bro. Moses M. Miller was chosen and ordained. May the Lord bless him that he may be an active member in his vineyard, be instrumental in maintaining the true doctrines of the church and its practices as a faithful steward in the Lord's house.

COR.

From Fulton Co., Ohio, Oct. 31, 1907.—Bro. Benjamin Gerig of Smithville, Ohio, and Bro. David Plank of Logan county have been with the Amish congregation in Fulton Co., Ohio, for about a week and while here richly admonished them in the way of life. Now, if the Lord will, communion services will be held in this congregation on Nov. 3. May God bless us all that we may be partakers of the true spiritual life with Jesus Christ our Lord. Bro. David Plank will be with us through our communion season on Sunday. My earnest prayer and desire is that God's blessing may be with us in all our services and all our efforts for the Master's kingdom.

COR.

Windom, Kan., Oct. 31, 1907.—To the Editors of the Herald of Truth. Dear Brethren:—I have just returned from the German Mennonite Western District Conference held in the Johannesthal meeting-house, north of Hillsboro, Kan. A goodly number of delegates were present; some from Nebraska and other states.

We were especially glad to see Bro. Vogt again, who for many years has been teaching the gospel among the Indians, and with whom we at times had correspondence. He is not engaged in that work now and lives at Newton, Kan.

I will here give three topics that were presented to this conference:

1. The difference between swearing an oath and affirming.

2. A resolution was adopted to instruct and ordain deaconsess at the hospital now being built at Newton, Kan., so that as soon as expedient to do so and when requested, they may be able to supply all the churches or congregations where such help is needed, with deaconesses. One hundred years ago the Mennonites in general ceased

from ordaining this class of workers in the church, as is recorded in "Goldes Geschichten."

3. In the year 1908 they (the representatives of this conference) hope to hold a conference at Beatrice, Neb., where all the American and foreign Mennonites are requested to be represented and assist in forming a unity of feeling between all the different branches of the Mennonite people; so that all may teach the same thing with the same intent and purpose and with the same result, remembering John 11:52. Jesus died that all the children of God who are scattered abroad might be gathered together in one, and according to Jesus' prayer (John 17:20-22), all be one as he and the Father are one.

R. J. HEATWOLE.

Fort Wayne, Ind., Nov. 1, 1907.—Dear Herald Readers:—Amid all joys and blessings the Lord sometimes brings sorrow to his people, but he knows best, so we willingly submit and say, "Thy will be done."

Death came into our midst and robbed us of a precious jewel. A faithful Sunday school pupil, a smiling classmate at school, a beloved daughter in the home has now gone to be with Jesus, the One whom she loved and talked so much about.

Zella May Porter was born March 27, 1895, and died Oct. 28, 1907, aged 12 Y., 7 M., 1 D. Funeral was held in the home, Oct. 30. Services were conducted by Bro. J. M. Hartzler, from Psal. 39:4.

Zella was a happy, smiling little girl until she took sick with typhoid fever, from which she suffered six weeks till her heavenly Father called her home. She will be missed in the Sunday school and in the home, but we believe she is happy.

Her brother Lawrence even now is very sick, but it is thought he may recover.

Yours with love, NETTIE CULP.

Blair, Ont., Oct. 25, 1907.—To the Mennonite Publishing Co.—Greeting. I have been reading the Herald of Truth for thirty-seven years, and am always glad when it makes its appearance in my house. So I will subscribe for the Herald for two years. I also want the picture "Golgotha" and 50 cents' worth of Almanacs, three German and the balance in English. A greeting of love to the Mennonite Publishing Co. in Jesus' name.

COR.

Freeport, Ill., Nov. 6, 1907.—To the Readers of the Herald of Truth:—Greeting. A few lines from here may be of interest to you. We had our communion Oct. 27, at which time Blah. John Nice of Morrison, Ill., was with us to officiate. Bro. J. S. Shoemaker was with his home congregation on Sunday, Nov. 3, and in the evening gave Bible instruction from the subject, "Signs of the Times."

The programs are out for the Bible conference to be held here from Dec. 3 to 10 inclusive. All who are interested in Bible study are cordially invited to be with us. The brethren L. J. Miller of Garden City, Mo., and I. R. Detweiler of Goshen, Ind., are the instructors. Bro. Miller expects to be here to commence a series of meetings on Nov. 23, which we expect to be continued during the conference. May God bless these meetings to the strengthening of the church and to the saving of precious souls.

COR.

Surrey, N. D., Nov. 4, 1907.—Dear Readers of the Herald:—Greeting. The congregation at this place held examination meeting some time ago and peace was expressed throughout, for which we were made to rejoice. On the 27th of October we held our communion, of which all present partook; a few were absent on account of sickness or were otherwise detained. Bro. D. D. Zook of Newton, Kan., came into our midst on Oct. 24. He held a few meetings and also assisted in the communion services. He preached a very edifying sermon. Bro. Levi Bontrager of Trenton, N. D., also came to be with us at the communion and visit with the brotherhood. They much enjoyed

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the communion services. There is no congregation where they are, and they are thinking some of locating here by another year.

Our Sunday evening meetings are still continued with good interest. Bro. S. G. Gluck expects to leave this week for his former home in Pennsylvania, where he expects to spend the winter. Bro. Zook left for Baden on Nov. 1, to hold communion with the brotherhood there. All are well at this time, the weather is fine and there is plenty of work. Threshing is not all done yet. Pray for us that we may be a light to the world at this place. Yours in Christian love. COR.

For the Herald of Truth.

REPORT

Of the Kansas-Nebraska Mennonite Conference, held at the East Holbrook M. H., Otero Co., Colo., Oct. 17-19, 1907.

Conference was called to order by the moderator, Bro. T. M. Erb. Devotional exercises were conducted by Bro. C. D. Yoder.

The brethren J. M. Brunk, J. A. Heatwole and C. D. Yoder were appointed committee on resolutions. The brethren C. Snyder, E. D. Hess and Jonathan Zook were chosen choristers. Bro. D. G. Lapp was chosen query manager, and Bro. Oliver King was appointed assistant secretary.

Bro. J. M. Nunemaker gave the address of welcome and Bro. D. G. Lapp responded.

Blah. David Garber preached the conference sermon. Texts, Neh. 8:10; Matt. 28:19, 20. After the sermon the bishops, ministers and deacons present bore testimony.

THURSDAY AFTERNOON.

Devotional exercises were conducted by Bro. D. S. Brunk, who read 2 Cor. 6.

The reports of the various churches of the conference district were read.

The following questions were discussed and resolutions adopted:

Question 1.—What are the benefits derived from a church library? How should it be conducted, and what steps should be taken to secure one?

Resolved, That it is the sense of this conference that a well-selected church library is a benefit and that any congregation desiring one shall appoint a competent committee to secure and conduct it systematically and orderly.

Afternoon session closed by song and prayer.

FRIDAY FORENOON.

Bro. J. F. Brunk conducted the devotional exercises, reading the 37th psalm.

Question 2. What "custom" is spoken of in 1 Cor. 11:16?

Answer: The custom of a woman praying or prophesying with her head uncovered or a man with his head covered.

Question 3. What means should be taken to rid our beloved Mennonite church of the worldliness that is fast creeping in, in the way of dress and otherwise?

Since we are not to be conformed to the world in any way (Rom. 12:2), therefore be it

Resolved, That we teach by precept and example against all forms of worldliness; first, in our homes (Eph. 6:4; Prov. 22:6); second, by all ministers in public and private (1 Thess. 5:14; 1 Tim. 6:17, 18); third, and to deal with the guilty with patience and brotherly love (Luke 13:8), but if not convinced, to deal with them according to Luke 13:9 and 2 Thess. 3:6.

Question 4. What steps should be taken to open and develop outside points for evangelistic work?

Resolved, That this matter be referred to the Kansas-Nebraska Mennonite Conference Discipline (pages 2 and 4, sections 3 and 5), and former resolutions.

After song and prayer forenoon session closed.

FRIDAY AFTERNOON.

Bro. M. E. Horst led the devotional exercises. Neh. 4 was the Scripture read.

Question 5. What method does this conference recommend to conduct our inquiry or council meetings?

HERALD OF TRUTH.

Resolved, That this question be also referred to Conference Discipline (page 10, article 4), and that open council and previous official visiting be recommended.

Question 6. Would it advance the cause of Christ to establish a school somewhere in the West in which Bible work be made a specialty?

Resolved, That this conference believes that the cause of Christ would be advanced by establishing such a school with a consecrated faculty strictly in the order of the church, and that we request the Mennonite Board of Education to take steps to establish such a school somewhere in the West. Session closed with song and prayer.

SATURDAY FORENOON.

Devotional exercises conducted by Bro. Geo. B. Landis, who read John 15:1-12.

Conference business occupied the entire forenoon session.

Since this conference has already taken action in favor of church ownership of the publishing interests, therefore be it

Resolved, That we again put ourselves on record favoring such actions and that we appoint a brother to represent us conjointly with such brethren that are already appointed by sister conference, to take up the matter with regard to the publishing interests.

Bro. David Garber was appointed.

The church at Protection, Kan., was received and welcomed into this conference.

The request made by the churches in Colorado to ordain a deacon for the La Junta congregation was granted.

Bro. T. M. Erb and Bro. J. B. Brunk were re-elected trustees of the Kansas City Mission.

Bro. T. M. Erb was re-elected director on the Mennonite Board of Education.

Bro. Daniel Burkhardt was re-elected director on the Mennonite Board of Missions and Charities.

The brethren J. A. Heatwole, J. C. Driver and D. S. Brunk were appointed delegates to the General Conference.

On motion it was decided to hold the next conference at Peabody, Kan.

Bro. David Garber was elected moderator for the next conference, and Bro. Geo. R. Brunk assistant moderator.

Forenoon session closed by song and prayer.

SATURDAY AFTERNOON.

Devotional exercises conducted by Bro. J. A. Heatwole.

The brethren L. L. Beck, J. B. Brunk and Oliver King were appointed as a committee to arrange next program.

The conference decided to have full report of conference proceedings printed for distribution among the churches of the conference district.

The question relating to insurance left over from last conference was taken up and discussed. A motion was made and carried that the question and resolution be taken off the record.

The conference closed with song and prayer.

The following bishops, ministers and deacons were present at conference:

Bishops.—S. C. Miller, T. M. Erb, David Garber. Ministers.—J. M. Nunemaker, J. A. Heatwole, D. S. Brunk, Geo. Rose, J. C. Driver, J. F. Brunk, D. G. Lapp, M. E. Horst, C. D. Yoder, Geo. B. Landis, R. M. Weaver, C. Reiff, Oliver King.

Deacons.—J. B. Erb, Samuel Lapp, L. L. Beck, J. G. Wenger, C. Snyder, Jacob Zimmerman, Philip Zimmerman, J. M. Brunk.

R. M. WEAVER, Sec.

For the Herald of Truth.

REPORT

Of the Sunday School Conference, held at the East Holbrook M. H., Otero Co., Colo.

The Sunday schools of the Kansas-Nebraska Mennonite Conference District met at the East Holbrook M. H., Otero Co., Colo., Oct. 21, 22, 1907, in conference.

Organization resulted as follows: Bro. D. G. Lapp, moderator; Bro. T. M. Erb, assistant mod-

erator; the brethren John W. Hess and Oliver King, secretaries, and the brethren John Thut, R. M. Weaver and J. R. Ebersole, choristers.

The following subjects were discussed: "The Purposes of these Sunday School Conferences." To learn more of the work and how to overcome obstacles.

"The Sunday School." (a) "Its Past Achievements." No longer does the church need to look to middle-aged men for the ministry, but through the work of the Sunday school our young men can teach the way of salvation to sinners and exhort Christians.

(b) "Its Present Opportunities." The primary classes present the greater opportunity. Here we have the first chance of training them for future workers. To implant the mission spirit and establish mission Sunday schools.

(c) "Its Future Possibilities." The child is fit for glory; why not keep it so? Turn more attention to the children. It is possible for us to gather thousands into the Sunday school during the next year.

MONDAY AFTERNOON.

"Practical Christianity." (a) "In the Home." If our Christianity is not practical we do not have much of it; if not practical it will be of little value. Practical Christianity makes us very meritorious to everything. We will be sociable and will not turn strangers away.

(b) "In the Church." Giving the visitors a hearty welcome. Regular attendance at all services. It is not practical to get out of Christian work.

(c) "In the World." We need not show to the world that we are Christians; if we are born of God it will manifest itself. The thing we need to do is not to try to keep our light from shining. "Character versus Reputation." Character is a result of our evil propensities or of our Christian graces, as mentioned in 2 Pet. 1:5-8. "Talent may be developed in solitude, but character in the stream of life."

MONDAY EVENING.

A children's meeting was conducted by Sister Annie Erb, during which talks were made to the children by Bro. and Sister Hess of the Kansas City Mission.

A service, written by Sister Fannie Landis, was read; subject, "The Bible Inspired."

Sermon by Bro. C. Reiff; text, John 2:5. At close of sermon six volunteered for active Christian work also several made the good confession.

TUESDAY FORENOON.

"Saying Yes to What God Says." We either say "Yes" or "No" to the Holy Spirit every day in our life. Whenever we say "No," right there we stop in our Christian growth.

"Ideal and Attainment." (a) "The Young Man." We should have a purpose in life. Our ideal is continually before us, continually above us (2 Cor. 3:18).

(b) "The Young Woman." A woman's worth is to be estimated by the real goodness of her heart and the greatness of her soul, and the purity and sweetness of her character. The mother of Christ is a model mother.

TUESDAY AFTERNOON.

"Rescuing the Lost." (a) At Home. (b) Abroad. "Gleaning for Christ." Personal work has the mark. It will prevail where other methods fail.

"Giving Liberally and Reaping Bountifully." The Lord requires only a portion, but if that is not paid the whole is due him.

"What Thou Doest Do Quickly." Do quickly Give liberally. Get out the worldliness which is fast coming into the church. Saving the lost.

EVENING SESSION.

A query box was conducted by Bro. T. M. Erb. Missionary sermon by Bro. J. A. Heatwole. Text, Rom. 12:1. At close of sermon several more made the good confession; also one volunteered for active Christian work. The missionary collection amounted to \$143.15.

SECRETARIES

YOUNG PEOPLE'S BIBLE-MEETING PAGE

TOPIC: THANKSGIVING AND THANKSLIVING. Psalm 107: 1-22. November 24, 1907

EDITED BY A. B. RUTT.

THE LESSON MOTTO.

Lord, help me to think of thy mercies, and, thinking of them, I will thank thee for them, for when I begin to truly think, I begin to truly thank, not with my lips only, but with my life.

DAILY READINGS.

November, 1907.
18. M.—The Pharisee's thanks. Luke 18:9-14.
19. T.—Thanking God always. Eph. 5:20.
20. W.—Thankfulness commanded. 1 Thess. 5:18.
21. T.—The thankless nine. Luke 17:11-19.
22. F.—Paul's admonition. 2 Cor. 9:15.
23. S.—Thanksgiving. 2 Cor. 8:1-16.
24. S.—Thanksgiving and Thanksliving. Psal. 107: 1-22.

A SPECIAL MESSAGE.

Thankless people are godless people, actual or prospective, for we cannot long forget or neglect to thank God until we are without God, and what is that but being godless? Many people would be deeply insulted if they would be called godless, and yet is not that their condition? Another fact: do thankfulness and happiness. Count your blessings and you will be thankful and happy. This being true, then humility and happiness are sisters, each having hold of either hand of Thankfulness. How few understand this! One of the great delusions of this world is that you cannot be truly happy and truly humble. Nevertheless one cannot be truly happy unless truly humble. Think of it and you will be convinced. Thirdly, we cannot be truly thankful unless we give of these gifts to others. That is thanksgiving and there is far more thanksgiving in giving than there is in the mere saying of words. The giving, in gratitude to God, is the works of which James speaks so strongly. But how about thanking God for blessings received, and then growling about his wealth, his rain, his clouds, his frosts, his storms, etc.? Are they not his? Does he not rule over them all? Why growl, grumble and find fault? What he does is well done. And is it thanksgiving to criticize his gifts just like some people sit down and criticize a fellow-man's effort, even the action of a preacher in the pulpit? "In everything give thanks." That includes "the living and the giving; the doing and the eschewing."

BIBLE HINTS.

Psalm 107:1. What better reason than in heaven could we have for giving thanks? Think of all his mercies. They include John 3:16.
Psalm 107:2. Are we redeemed? Are we cleansed? To such David appeals. Surely our redemption is worth continual thanksgiving.
Psalm 107:3. What a happy family the redeemed of the Lord are! East, west, north and south they are all thankful, all happy. The true Israel of God is composed of all who have been redeemed and led out of trouble into the rest of Matt. 11:29.
Psalm 107:22. A catalogue that should be learned by heart. Note especially 17-20. Let us join David and say, "Oh, that men would praise the Lord for his wonderful works to the children of men!"

ILLUSTRATIONS.

Let the leader assign this part of the subject beforehand and have the speakers tell of some case of which they know where real gratitude was shown for blessings received. You will find that so far as real gratitude in human relations goes, the gratitude was always shown by action more

than by words. Draw out the fact that it is a poor religion that is full of grumble and empty of thankful words and grateful deeds. Let the hymns selected be full of the theme of praise and thanks. Let the prayers be full of gratitude. Enumerate some blessings that are so common and so general that many take them as a matter of fact and forget to thank the Giver—the air we breathe, the water we drink, the sunshine, rain, etc., the ability to make even a sound, to hear, to speak, to sing, to enjoy eating, or anything for which God has given us a taste or capacity. Show that as the capacity is given, so are we not only under obligation to God for the enjoyment of it, but also for the right use of it, for his glory. "Whether therefore ye eat or drink or whatsoever ye do, do all to the honor of God." This will form subject-matter for a number of short talks, and hence we omit the assignment of special subjects for talks or essays. Show that while the appointment of a day of thanksgiving by the higher authorities is a cause of gratitude, yet our giving of thanks should be according to the Bible—daily—rather than according to civil appointment or command—once a year.

ANGEL FACES.

Angel faces! We have seen them:
Baby faces, pure and fair,
Brightening life's dusty way-side,
Buds of Eden smiling there;
Rays of Bethlehem's glory beaming
From their eyes, so clear and mild;
Lips that hardly yet can prattle,
Speaking of the heavenly Child.

Angel faces! We have seen them,
Mother faces, strangely sweet,
Where self-sacrifice and rapture,
Holy hopes and longings meet;
Angel faces, brooding over us,
As we tread our busy ways,
Luring us to nobler efforts,
Still murmurs, waking praise.

Angel faces! We have seen them,
Bearing records of the years,
Where the hand of Time has written
Lines of sorrow, toil and fears;
But the mellow light of evening
Like a golden halo seems,
And the peace of God is beauty,
Fairer than youth's rosy dreams.

—(Wellspring.)

A SYRIAN SUPERSTITION.

Benhadad, king of Syria, and thirty-two other kings with their large armies laid siege to Samaria, intending to conquer Israel and enrich themselves with the spoil. Israel was ill prepared to withstand such an enemy, but God fought for them, and so they won the victory. After the defeat of these combined forces, the servants of Benhadad said to him, "The Lord is God of the hills, not of the valleys; therefore they were stronger than we. Now let us fight against Israel in the plain, and surely we shall be stronger than they." And so Benhadad with his vast army encamped near Aphek, on the plains, and Israel's men, few in number, were ready to defend themselves; and again God gave Israel the victory, and the fleeing Syrians were convinced that he was God of the valleys as well as a God of the hills. And yet that superstition abides to this hour.

We are awed by the mountain peaks, the thunder-storm and the roar of the breakers, but God's power is seen just as truly in the dew-drop, the green blade of grass and the frost pictures on our windows. We readily worship a God who works miracles. The people asked Jesus to perform some miracle for them. His journeying

through their streets, blessing their children and comforting the broken-hearted, made little impression upon them, but when he made the blind to see, the lame to walk and brought their dead to life, then all men sought him. When Naaman was told to dip himself seven times into the Jordan, he would gladly journey to some almost inaccessible river, far away, but the Jordan river at his door, that made him angry. He, too, thought that our God was a God of the hills.

Ephraim Pearson wanted to feel again the thrill of emotion that he felt when God called him; it is not likely that he will have his desire. There are many who like to experience great emotion at religious meetings—a powerful passion, a large crowd and the tender words of soul-stirring hymns complete their ideal of religious fervor. But these are mountain-top experiences; they may come but once into our lives to be enjoyed and treasured, while our home is in the valley and God will be with us there just as truly as his presence glorifies the mountain peak. How much religion do we have for the six working days of the week? The inspiring meetings are a preparation for the weekday temptation, drudgery and trials. An everyday religion that keeps us strong when others are weak, gentle when fretting cares chafe us, loving and sweet amid the worries of the home, patient and forgiving even to our enemies, may not give us the thrill and inspiration felt at the crowded meeting, but it is acceptable unto God, for he is a God of the valleys. Not a sparrow falleth without his notice, even the bundles of grass ready for the oxen and the lilies growing in the valley have a new meaning since he noticed them. How pitiful it would be if the old Syrian superstition were true and we could say, our Lord is God of the hills and not of the valleys; his blessings are for a few highly favored ones, he does not care for the common people, for then how few of us could find the hills, how many of us must always remain on the plains! The short and simple annals of the poor are well known to him. The mother in the cabin prays for her children. The laborer and the harassed man of business call upon God for help, for they have learned that

"The path that leads to a loaf of bread
Winds through the swamps of toil,
And the path that leads to a suit of clothes
Goes through a flowerless soil.
And the path that leads to the loaf of bread
And the suit of clothes are hard to tread."

But God comes very near to those who seek him. It is wonderful how the love that passeth understanding glorifies everyday duties. The kitchen and the workshop are his domain; he comes to us there when we are tired and discontented and gives us rest and peace and new strength for our work. If one star should fall to shine some night, its light would be missed. If but one of us, however humble, fails in our duty, the hungry ones miss the food we should give them, the sorrowing ones miss the comfort they should have received, and these in darkness miss the light which is not shining, and Christ will miss us, and grieve over our forgetfulness, our waywardness. Christ himself made doors and stools for the people of Nazareth; so our daily work, of which we sometimes complain, is one of the enduring joys of life. Every one of the apostles knew what it was to toil for their scanty bread. Let us do our work cheerfully and well, as unto the Lord.

"Just where thou art lift up thy voice
And sing the song that stirs thy heart;
Reach forth thy strong and eager hand
To lift, to save, just where thou art."
—[Selected.]

Young People's Department

For the Herald of Truth.

AN ACCOUNT OF THE CAUSE AND PURPOSE THAT LED TO THE EMIGRATION OF THE MENNONITES FROM RUSSIA TO AMERICA.

By Isaac Peters.

II.

When the delegation returned from America bringing the good news that there was again prospect of enjoying religious liberty here, arrangements were at once made to dispose of the real estate and other property in the old home and prepare for emigration, even though the government had, by deferring for ten years the abrogation of the law under which we had enjoyed religious liberty, given us ample time, and applications for passes for free emigration began to pour into the government offices. These requests were not at once complied with, for when the rumor of his contemplated emigration reached the ears of his Majesty he regretted the prospect of losing so large a number of his most thrifty and prosperous agricultural people and sent General von Todleben to our colonies to try to dissuade them from their intended purpose and to induce them to remain in Russia. He spoke to a vast concourse of people, assembled by special announcement, at the Halbstadt Mennonite M. H. in the Molotschna Valley. At his suggestion twelve of the most prominent men in the ministry and twelve of the most influential men among the farmers were appointed to represent these two classes. In the name of the Czar he promised us to arrange for a service for us in the new military law that we could accept without violating our conscientious scruples, and thus remain in the country. He also held a similar meeting in the Alexanderwohl M. H., which congregation had decided almost unanimously to emigrate, and where in his address he promised to make the difficulties and hardships connected with the long journey and the ships connected with the settlement in America. "There," said he, "you will first have to clear the land of stumps and stones." Although a number had already disposed of their property, they were told that if they remained, everything should be returned to them.

But all his efforts seemed vain. The prospective emigrants solicited his aid in securing the passes already applied for, and which he promised to give, and the passes were soon forthcoming, and in June, 1874, occurred the first general "breaking up," preparatory to emigrating to the United States of North America from the Molotschna. From other localities small groups, which were living outside of the colonies, had already started in favor of the new world. The majority of the people, in a memorial to General von Todleben and his Majesty the Czar, promised to accept the provisions and exceptions of the proposed military law in favor of their sons and descendants. This provision, however, as it finally appeared, was as follows: "The Mennonites who shall be called out for military service shall be assigned to duty only at other places than at the front, as in hospitals, and in military works and similar establishments, and are exempted from bearing arms. This provision, however, shall not include such Mennonites who shall unite with the church after the new military law shall have come into force, or such as shall come into the Russian empire from any foreign country."

Pursuant to promulgation of this decree, the Mennonites selected forestry service as the part of the military service in which their sons should engage. But with this change of law in regard to military service the future was not only provided for, but we were deprived of all the privileges and prerogatives vouchsafed us by the government when our forefathers came into the empire, and placed on a level with all other nations,

HERALD OF TRUTH.

and it is unnecessary to say that this included the acceptance of or subjection to many things to which we could not subscribe and remain true to our confession.

Although the forestry service in and of itself embodied nothing that can be called contrary to the Scriptures, it nevertheless always means or stands for military service on the statute books and is not consistent with our non-resistant confession, since this always implies alliance or connection with military life and affairs, where the soldier is taken and trained and is subject to the army officials—yoked together with them and the profession they represent. Besides this, the forestry service is for the present limited to twenty years, and thus the government keeps the hack door open for the introduction of new things at any time, and perhaps assign the soldiers at any time to service in any of the branches named in the provisory clauses of the new military law, all of which are designed to foster war.

It is true, Paul teaches us to be subject to the higher powers (Rom. 13), but nowhere does he teach us to serve the temporal authorities in military affairs, but rather the contrary. The words of Paul, "Whosoever therefore resisteth the power, resisteth the ordinance of God," have reference to active, and not passive or subjective resistance. Paul himself, as well as other apostles, are examples of the latter kind (Acts 4:19; 5:29; 16:20-24). Christ says, "No man can serve two masters." We cannot render effectual allegiance to two supreme Masters. If one full allegiance to Christ can also find room in the heart which we owe to Christ can also find room in the heart. He who loves the one cannot love the other and very opposite, but must forsake him (Matt. 10:37; John 14:15, 21). As a soldier, moreover, one is continually in the service of that over, one is continually in the service of that which means or makes for war, even though one does not take up arms, for in military service many men are used who bear no arms, but whose work is auxiliary to the bearing of arms and to warfare, and thus, in accepting or entering military service one is continually in the society of those who favor, foster and carry on war, and is formally enlisted with them, as is the case in every annual levying or recruiting day, and in all the world there is no more unfruitful work of darkness than war is, and of which Paul writes: "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11). And in this unfruitful work the soldier is used as a helper and promoter, and a partaker in another's guilt.

Mohammedans and heathen do not believe it is consistent for a Christian to engage in war. They say: "You want to convert us to your faith, but do not show by your actions that you have that to believe what you teach!" The Jews tell us Christians that the wars which the Christians wage are evidence that Christ, the Prince of Peace, has not yet come, and that hence mission work meets with little success.

(Conclusion follows.)

For the Herald of Truth.

THE YOUNG MAN AND THE SALOON.

By M. S. N.

The outlook for a young man who is given to the use of intoxicating liquor is indeed a dark one. He is walking in the very shadow of death. What can he hope for? Unless he reforms he can only look forward to a ruined life and a drunkard's grave, and saddest of all, no drunkard can ard the blessedness of heaven unless he repents and lives a life of temperance and purity.

It is ignorance and a failure to realize consequences that causes many to fall into this awful snare of evil. They are invited to take a social glass, or they are led to follow the example of some influential men, who are moderate drinkers, and in this members, but who are gradually led into the evil way and way they are gradually led into the evil way and by and by they will join the number that make

the great army of 100,000 men who take the place of the 100,000 who every year go down to a drunkard's grave.

Who is to blame for this work of horror and death? Man, we say, is a free moral agent, but on this path of destruction he is led on by some individual moral thing stronger than his own individual moral strength, and unless he looks to the Lord and often falls before him he will fall. The weak brother asks for divine help he will fall. The weak brother does not make any effort to help him when he is not able to help himself.

The law does not compel any one to drink, but it does give to men the right to sell and offer for sale that which will ultimately bring ruin and destruction to him who allows himself to be led in that way. The point I wish to present is this: That customs, habits and the law are more responsible for the wholesale destruction of our young men than the drunkard himself.

Instead of shunning the young man who is already fallen into this snare of sin, we should go to him, encourage him and help him to a better place and into a better condition. Christ came to save sinners, and he can save these unfortunate ones also, if they will turn to him and reform, and it is our duty to tell them of Jesus and his love to fallen souls.

I am afraid there are too many respecters of person who, like the priest when he saw the half-dead man by the roadside, will pass by on the other side and thus avoid those who are in great need. I believe it behooves every child of God to help the weak and fallen in every possible way. If all church-going people would demand it, and the law of the land gave its sanction, the temptation at least, which is so strong a factor in this work of evil, could to a large degree be put away.

Watch and pray that ye enter not into temptation. The Lord preserve our young men from all the influences of evil and especially from that of drunkenness.

For the Herald of Truth.

CHRISTIAN HABITS.

Many things which we undertake to do we find difficult at first, but with a little training we learn to do them easily, and soon we begin to do them unconsciously and are really in the habit of it.

The Scripture says, "Bless them which persecute you, bless and curse not" (Rom. 12:14), and also, "Not rendering evil for evil, or railing for railing, but contrivance blessing, knowing that ye are thereunto called that ye should inherit a blessing, for he that will love life and see good days, let him refrain his tongue from evil and his lips that they speak no guile" (1 Pet. 3:9, 11).

My subject is an expression of the acts of the noblest human beings. As our lives are largely composed of habits, when we speak of Christian habits we refer to the life or conduct of a Christian.

Since habits are so easily formed and so hard to be broken off, let us strive to form good habits, that our lives may be pleasing to God.

In childhood the character is molded for future life. As the child grows and becomes strong physically, his habits become more fixed. If good habits have been formed he can go on enjoying the service of the Master. If bad habits have been formed it is then difficult to discontinue them. In many instances we find persons clinging to bad habits at the expense of home and friends and financial, physical and spiritual blessings.

Our first aim should be to do God's will. He has taught us to be kind, merciful, meek, humble, long-suffering, forbearing and of a forgiving spirit. Which is the bond of perfectness? Have we done this? When we read our charity chapter, we are made to think: Surely, charity is perfection. Not one evil act is found in charity. Charity even thinketh no evil. Can we ever get so good that no evil thought will come to us? Perhaps not. But we can drive away those evil thoughts when



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Published Weekly.

ELKHART, IND., THURSDAY, NOVEMBER 21, 1907.

Vol. XLIV. No. 47.

NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

EDITORIAL NOTES

At an auction held recently in the city of Reading, Pa., an old Huguenot Bible, printed in the French language in 1669, was sold for the sum of \$185.00.—[Exchange.]

The following apt declaration of an indispensible fact is given in the writings of Emanuel Swedenborg, and is worthy of careful consideration and application: "To will and not to do, when there is opportunity, is in reality not to will."

The first snow of the season in the vicinity of Elkhart, Ind., fell on Sunday, Nov. 10. On Monday morning, Nov. 11, the ground was covered with two inches of snow, and buildings, trees and fences were covered with the pure, white mantle in a way that to the lover of natural scenery a most beautiful sight was presented. "Praise the Lord, O Jerusalem; praise thy God, O Zion. * * * He giveth snow like wool; he scattereth the hoar frost like ashes."

The old and well-established Family Almanac published by the Mennonite Publishing Co. for nearly forty years, has again been published for the year 1908, and is now for sale at the office of the Publishing Co., at Elkhart, Ind. For prices, see last page of this paper. One of our Eastern distributing points is with John G. Stauffer, Quakertown, Pa. This almanac has an enviable reputation for good, clean and interesting reading matter above all almanacs published. Be sure that you secure a copy before the new year begins.

The Educational Committee, chosen by the several District Conferences, met at Goshen on the 7th of November. After spending there two days, they came to Elkhart and spent the 9th in the Publishing-house at Elkhart, in looking over the Publishing-house and discussing matters connected with the consolidating of the publishing interest of the church, and the formation of a Publishing-house owned and controlled by the church. On Sunday Bro. David Garber and Bro. Emanuel Stahly went to Nappanee, Bro. S. G. Lapp preached at the Olive and visited his father-in-law and family, Bro. Ehmke, Bro. Ahm. Metzler of Blair Co., Pa., spent Sunday at Goshen and Bro. J. S. Shoemaker, S. H. Miller and Alvin K. Ropp remained at Elkhart over Sunday.

Disowned.—Dr. John H. Kellogg, Elder Geo. C. Tenny and six other brethren of the Seventh-Day Adventists Brotherhood, at Battle Creek, Mich., have been expelled from the fellowship of their lost interest, both religiously and financially in the church and the same being true also of Elder Tenny. Dr. Kellogg has been a faithful representative of the church for many years, in fact has grown old in the service of his church. We are interested in this matter only on the general principles of truth, righteousness and justice. Tenny when given a chance to speak, denied some of the

charges that were brought against him, but his defense was not listened to, and the fact that these men were turned out of church fellowship in a secret session of the representatives of the church, looks very suspicious. A man charged with a misdemeanor should have the opportunity of proving his innocence, if he is not guilty, and witnesses who testify in a trial of this kind should be required to do it in the presence of the accused, and in the presence of his representatives. Justice almost always suffers when men seek to administer it under the cover of secrecy. The Savior says, Let your light shine before men, so that they may see your good works and glorify your Father in heaven.

Our General Conference.—In accordance with previous announcements the General Conference of our people assembled in the meeting-house of the Howard and Miami county congregation on Wednesday, Nov. 13, 1907, with an attendance of over three hundred brethren and sisters, and delegates from eleven or twelve district conferences.

The arrangements for the conference were well ordered and also well carried out, especially when we consider that the meeting was from six to seven miles from the nearest railroad stations, and the brethren there desired great credit for the efficient service rendered. The arrangements for meals and lodging were especially well ordered for the comfort and convenience of our guests. Daily mail communication had been arranged for and a telephone placed in the ante-room of the meeting-house, all of which served an excellent purpose.

The conference opened at nine o'clock on Wednesday morning and after the organization the conference sermon was preached by Bro. Geo. R. Brunk of Kansas, which was well received and was replete with practical gospel teaching and doctrine.

The conference throughout, speaking in a general way, was good and worthy of commendation. Whatever defects may have been noticed or whatever criticisms any one might feel inclined to make, we believe that all must concur in the statement that the conference made a good impression and that the proceedings were beneficial and uplifting to a high degree and that of all who were there none went away without the conviction that they had gained knowledge (if they came with and maintained while there a sincere and unprejudiced mind) that they were benefited and blessed in being there. This, however, is not saying that the conference is above any criticism, or that it is altogether an ideal conference and that there is not yet room for further advancement or improvement. We do not wish to be understood in that way; but we do want to say that we were greatly pleased with the spirit of the conference and especially were we pleased to see the swinging back of the pendulum that had in the years gone by swung to a considerable degree in the wrong direction. We were glad to notice a number of marked and commendable forward and upward steps in the tendencies and aims of some of the leaders of the conference, and on this side of the General Conference question this session was truly an effort deserving the support and commendation of the church at large. The influence of this conference for good will surely not be soon forgotten.

"Behold, I stand at the door and knock." These words were spoken not by man to man, nor by God to an individual man, but by Christ to the church at Laodicea. Here is presented the strange, sad picture of the church on the inside and Christ on the outside, knocking for admission to his own. The passage reveals the condition of Laodicea, and we wonder if there is a Laodicean condition in the Christian church to-day. What of all the material comfort, the feeling of ease, rest, comfort, satisfaction, social prestige, and general welfare on the inside of such an exclusive church that is on the inside with the door locked and Jesus on the outside. We read that the disciples of our Lord were gathered in a certain place one evening with the doors shut for fear of the Jews, and that Jesus was suddenly in the midst of them. How different. Where he has a known welcome, where the doors are shut against worldly dangers and evils, there Jesus enters without knocking, but where the doors are shut for fear of the entrance of the humble and sincere, the lowly and poor, the contrite sinner or the fearless preacher of a pure gospel of repentance and contrition, of heart regeneration and true crossbearing, there Jesus cannot enter though he may knock for admission. The Laodicean condition is a startling one, and it is, sad to say, probably not an uncommon one. The name of Jesus may be spoken on the inside of the church, the forms, types and symbols may be there, the shell may give the outward appearance of reality, but the kernel, the Christ, is lacking; and Jesus is on the outside. What, then, is a sign of the Laodicean condition? When the church is satisfied with her effort, when the church becomes boastful of what she has accomplished, when the plain commands of Christ are indulgently smiled away as belonging to an inferior age or condition of civilization, when the poor are considered undesirable as church members, when special efforts are made to gain the rich or socially influential for the sake of their money or social condition, when people want to live so as to be known as "reasonable" Christians in "gentle" (better say "Gentile") society, etc. To attain to such a condition the church has to shut eyes and ears to truth, still conscience, quench the Spirit, despise prophesying, rich for novelties, be very exclusive, love the pleasures of this world and seek the good things of life, while maintaining a form of godliness in the matter of church-going. These and other things contribute to the Laodicean church. At such church doors the Savior stands and knocks. But the knocking will not be for always, and then comes judgement. Laodicea will be spewed out, and those who are in Laodicea will, with all their self-righteousness, all their pride, all their lukewarmness, be cast into the Gehenna of everlasting woe.

PERSONAL MENTION.

Bro. J. F. Funk attended the General Conference near Kokomo, Ind., last week and returned with a number of others on Friday.

We regret to learn that Bish. L. J. Heatwole of Rockingham Co., Va., was compelled to give up his school on account of ill health.

Bro. S. F. Coffman came to Elkhart from the General Conference to visit his mother and family, and conducted the services in Elkhart on Sunday.

John H. Moseman of Lancaster, Pa., will begin a series of meetings at the Yellow Creek meeting-

None are more ready to find fault than those who have a good share themselves. "There is no love among Christians," cries the man who is destitute of true charity. "Zeal has vanished," exclaims the idle talker. "Oh, for more consistency!" groans the hypocrite. "We want vital godliness," protests the false pretender. In the old legend, the wolf protests against stealing, so very many hunt down those sinners others which they gladly shelter in themselves.

YOUNG PEOPLE'S BIBLE-MEETING PAGE

TOPIC: All Things are Lawful, but are they Expedient? 1 Cor. 10:23-33. (Consecration Meeting.) December 1, 1907

EDITED BY A. B. RUTT.

THE LESSON MOTTO.

Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

DAILY READINGS.

November, 1907.

25. M.—Obeying the higher law. 1 Cor. 6:12-20.
26. T.—Pleasing others. Rom. 15:1-3.
27. W.—Our inter-relationship. Col. 3:12-17.
28. T.—Keeping others from failing. Rom. 14:14-23.
29. F.—A warning and an example. 1 Cor. 8:9-13.
30. S.—For those who know and do not care.
1 Cor. 8:1-3.

December, 1907.

1. S.—All things are lawful, but are they expedient? 1 Cor. 10:23-33. (Consecration meeting.)

A SPECIAL MESSAGE.

Our topic points us to a matter of great importance to the spiritual well-being of the church to-day. It reveals the intimate relationship which we as co-workers in the Lord's vineyard sustain toward one another, and how the welfare of others is dependent upon our example. In a general way we are better critics than examples. Nevertheless our very example should be the strongest criticism of the conduct of others. That to those who do not live in the world, Exemplary conduct is the strongest proof to wrongdoing in others. Criticism, or rather faultfinding, is mostly done when the one criticised is absent. Such criticism has the tendency to provoke ill-feeling in the end. But the blameless life is a walking criticism and reproof of all wrongdoing and speaks to the heart and conscience of the wrongdoer, and thus has the tendency to provoke not to wrath, but to repentance, and is therefore not to be despised with apostolic teaching. Living for self is purely human, and it often amounts to dying for self, for men become so insanely selfish that they will, in order to satisfy self, shorten their days in the pursuit of selfish gratification. In this mad pursuit they care not, heed not, how many unfortunates are run over and left maimed or dead along life's highway. But the giving and giving for others is the way to even dying for others. The superhuman—it is divine (John 3:16). The giving, living, denying and dying does not purpose to cultivate or indulge or increase the weaknesses of others who may be offended very easily, or who may be watching for chances to be offended, but it is intended for the sake of those who are sincere, and sensitive, who may lack in comprehension or who, by what they do, what they honestly say, or by what they are doing, what they honestly believe to be less blamable (and which yet may be really wrong in itself) in another thing. It is a topic on which fine distinctions must be made between the chronic faultfinder whose stomach as well as his heart may be sour, and the person who is unable to discern between right and wrong and wrong in certain things and may be led wrong by our example. The right examples. The topics for right self-examination, and for the exercise of true charity, and charity calls for self-denial. So long as values are reckoned on the basis of dollars, so long will charity and self-denial be misunderstood and underrated. When the value of true fraternity, the wealth that comes from true friendship and the pleasure that comes from being useful and uplifting to others, are properly understood and appreciated, then the practice of self-denial will take more prominent place in human affairs, and the world will be more speedily won to Christ.

BIBLE HINTS.

1 Cor. 10:23. Since God has made all things, and has withdrawn the restriction (to Peter) regarding the use of meats, I may lawfully eat what is good for my body, but if by eating I cause another to lose his hold on Christ or his standing in the church, then I should not eat. I may have better knowledge than my brother, but if I use that knowledge with due discretion, remembering my brother's position, weakness and need, that knowledge may only serve to puff me up and put my brother down.

1 Cor. 10: 13. Faith is a faculty capable of great development and expansion, but in essence it must always remain the same. The man whose sight had been restored had faith, although he could say only, "One thing I know." Faith and sight went together. Paul whose faith had grown with his knowledge of things would have been a dangerous teacher had not his comprehension of his brother's condition and his brother's danger of being equal to his faith and knowledge. Paul was enjoying the liberty that man has when he is free—free of self—and he thought of his brother, Knowledge without the corresponding charity is a dangerous thing, and there can be no real charity without conscience. The exercise of those graces which spiritually benefit others is pleasant business and brings great returns.

ne 1 Cor. 10:25. A little explanation of the text is necessary. The Corinthians lived in a heathen city. Many of them were converts from the heathendom around them. They understood the idolatrous worship. We do not. One part of the sacrifice offered to idols was sold on the altar of the idol, the second part was dressed as meat; the sacrifice; the third part belonged to the priest who often sold it in the shamblers or meat market. The second part was then clearly a part of a religious service in idol worship and it was clearly wrong for a Christian to eat of it, because it was part of an idolatrous service. Verse 28. However, if the food was sold in the shamblers, no further questions were asked or no statement was made that it had been offered to an idol. Here lies one of the fine distinctions. The offering to the idol did not taint the meat or make it less valuable in any way as a food for the Christian, but for the sake of avoiding any appearance of evil, the Christians were to abstain from the worship of idols and the worship of idols, the Christians were to abstain, since it might cause some weak brother to fall to discern between the Lord's body and the worship of idols, and cause him to stumble. Hence the eating, though lawful, might not be expedient nor to the glory of God. There are many such cases for which we are to abstain, and which may be forbidden by law or gospel, and yet for Christ's sake we abstain, because it may cause a weak, ignorant brother to fall into error.

1 Cor. 13:23. This money has been gained at the cost of a life, of a reputation, of a character, etc. What are you going to do if it is offered to you? Is the money value any less to you than brother may get for it? Will it and may feel justified in doing that which will bring him such money if I use money that has been gained by such ways. The Christian world needs teaching here. But if that money has gone into general circulation it is the same to you as any other money.

1 Cor. 10:29. Put yourself into your brother's place, and the difficulty of liberty is not so easily seen. Nevertheless, so far as actual wrongdoing is concerned, if we partake of that which is part of God's provision for our sustenance, and which the gospel has not forbidden.

and we give thanks for the blessing, no man has a legal or gospel right to condemn us in the eating. This verse seems to be a caution to those who are inclined to over-scrupulousness, and rashness in giving offense by unreasonable criticism, and in taking offense for insufficient reasons.

1 Cor. 10:31. One maxim covers all cases where no specific rules can be laid down, and of this the Christian must not lose sight. It will keep our eating, drinking, talking, thinking, our doing and our eschewing along proper lines. It will regulate a man's conscience and practice in all things not specially commanded nor forbidden.

1 Cor. 10:32. Here is the secret. Give no offense to God or the converts from Jews and Gentiles who make up the church of God.

1 Cor. 10:33. Forget self and selfish interests and labor that others may be saved. You can gain them sooner by your love and evident concern for their spiritual welfare than you can by your indifference or apparent antagonism of their scruples. Let us seriously consider what parts of this lesson apply specially to ourselves.

ILLUSTRATIONS.

An English ship once touched at one of the ports of the Sandwich islands, when the captain gave a dinner to the royal family and several of the chiefs. The table was spread upon the quarter-deck, and loaded with viands and delicacies of all kinds. After the company were seated and everything was ready, the islanders seemed unwilling to begin. The captain could not understand them, and thought the hesitation arose from a fear to partake of such entertainment. He assured them that it was such as they might enjoy, but still they refused to begin. A pious steward, guessing the cause of the delay, whispered, "They are waiting for the blessing." "Ask it then," said the captain. The steward did so in a very simple and earnest manner. No sooner was this done, than the royal party, and the chiefs did ample justice to the feast and thus taught the English Christians (?) a lesson how to eat to the glory of God.

A Good Example.

[illegible]

SUBJECTS FOR TALKS OR ESSAYS.

1. Abstaining for the sake of others.
2. The power of example.
3. Am I my brother's keeper?
4. The benefit of self-denial.

1907.

Young People's Department

Many people bewail the fact that Satan fell, that Adam and Eve transgressed, that there is sin and death in the world, or rather, I suspect, that there is death and woe as punishment for sin. Yet the world is full of those who do just the same on earth as Satan did in heaven, and who are transgressing God's known command just as Adam and Eve did, and they do it too, in the light of all that that the history of Satan, and Adam and Eve teaches us. Who then is worse? Does not utterly condemn some women why God does not utterly condemn some men? There would be so many children left that his removal would not be noticed in the amount of evil work in the world (John 8:38-45).

I overheard a man on the train say the other day, "I never allow anything to come in my way unless it is something good." He seemed to be of a very sunny disposition, made friends with everybody, and when he was gone several spoke of his genial disposition, his failure to get in to his office, and how much easier it is to step on his fellow-men.

How much the bad things pass by than to get in their way when getting in the way does no good, but only harm! To be hussy fussing and worrying and tussling with the bad things puts us out of condition to see or get into the way of the many good things that come our way. Let us properly appreciate them as we have them. I heard the man had a good motto and pass it along for others.

Along this line of thought I remember a man who is widely known, being accosted by another and, as sometimes happens, the space for passing was limited and the two men tried to dodge one way and then another till both stood still, the well-known man smiling, the other frowning and, as he pushed forward, said, "I never step out of the way of a fool!" "I always do," said the well-known man politely enough, as he quickly stepped aside. And we all say he had the best of the argument.

Watch.—The Savior says unto all, "Watch." There are many things that need to be watched, and one has but a little time for watching any one but himself. Some one has said that the reason we do not succeed who mind their own business is because they have so little competition. It is significant that in watching, the Savior has special reference to us, each man for himself. What are we to watch? It seems to me that the letters of the word form the key to the situation. Let us take the first letter as the initial for "words." Let us watch our words.

"A little word in kindness spoken,
A motion or a tear,
May soothe the full many a heart that broken
And make a friend sincere."

Our words are messages of love, peace, hope, joy, help; or they are the missiles of destruction, despair, sorrow, anguish or hatred.

"Oh, many a shaft at random sent
Finds mark that archer little meant;
And many a word at random spoken
May soothe or wound a heart that's broken."

So our words are powerful factors in the happiness or the sorrow of this world, and if so, it is of vital importance that we watch our words. The letter "A" suggests actions. It is even louder than watch them, for they are the actions we face. And our actions may prove us untrue or hypocritical. The actions betray the motives, the inclinations, the desires, as words cannot. Our actions are the record of our lives. In the representation of the great judgment day we shall be shown that the Lord will judge men by their actions and the purposes that lie behind them. Hence let us watch our actions. The letter "T" suggests the word "Thoughts." Would you like your thoughts known? Do you say you cannot control

HERALD OF TRUTH.

your thoughts? Do you mean to acknowledge mental weakness? You cannot avoid thought suggestions, so long as you have the senses of taste, sight, smell, hearing, etc., but you can control the trend of your thoughts. God does not ask impossibilities of us, and yet he says, "Let the wicked man forsake his ways, and the unrighteous man his thoughts." Hence he expects us to control our thoughts. Nor does he simply command, but as with every command, he gives us the power to do it, and as with every promise, he gives us the promise, saying, "I will return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Hence we see that our relation to our Lord and God depends really and primarily upon our thoughts and our ways, which include our actions and words. We remember the strong article written not long ago by Mrs. Flora Williams Ward, "The Thought Forces." And she says, "Thoughts are the forces for good or evil in our thoughts that we may not realize. Let the next letter stand for 'Character.' Who is not watchful of his character? Some indeed care more for reputation than they do for character, but there is a lack of character in those who do so. Men know us by our reputation, God knows us by our character, and when we are judged by the latter, our names are as the wind, and he is a spiritual as well as a moral bankrupt, with tremendous liabilities. He is not worth a cent on the dollar. Nothing but the blood of Jesus can restore character. See that you watch so precious a gift as your good character. The last letter suggests 'Heart.' Watch well your heart. The heart is the seat of the affections. It is the pure in heart, they shall see God." It is the vehicle of our thoughts, words and actions, and decides our character. Let us watch our hearts, since so much depends upon it. The heart is the seat of the affections. "Where your heart is, there will be your treasure also." "As a man thinketh in his heart, so is he." Only those who are "pure in heart" can see God. Let us have a clean heart, unto the hill of the Lord. Then let us keep watch over a pure heart, and let us keep watch over our heart, with all diligence, and pray as David did, "Create in me a pure heart, O God; and renew a right spirit within me." And again, "Search me, O God, and know my heart; try me and know my thoughts, and see if there are any wicked ways in me, and lead me in the way everlasting." Hence we watch all along the line, and we will find such profitable work to do that we as young people especially will have little time to meddle into the watching business for others.

prohibitions given in the Scriptures, and that these latter have no reference to our conduct as members or subjects of a civil government. Jesus says, "If ye continue in my word, then are ye my disciples **indeed**; and ye shall know the truth, and the truth shall make you free" (John 8:31, 32). "If the Son therefore shall make you free, ye shall be free indeed" (V. 36). What needs to be proven is whether or not Christianity absolves whole nations from a duty which it imposes upon individual persons, as for example in Christ's Sermon on the Mount (Matt. 5). But this cannot be proven.

he prove. Then ask ourselves how the primitive Christians looked upon war, we can learn from the writers of the first two centuries that not one of the Christians of that time makes any statement justifying or defending carnal warfare of any kind for Christians; and Dr. Clarkson states that it was not until Christianity had degenerated and become corrupt that Christians began to fight soldiers. Not only did the Christians refuse to become soldiers, but even when they became soldiers, after having joined the army they left it no matter how great the coat or the danger. Marcellus, captain of a Trojan legion, became a Christian, and, believing that it was not lawful or becoming for a Christian to fight, threw down his scabbard in front of the legion and openly declared that he had become a Christian and could no longer serve in the army. He was therefore no longer served faithful to his new profession. It is not right, said he, for a Christian to be the sword. Because of his faith he was executed and died as a martyr for the evangelical truth. Through his steadfastness another soldier, named Cassian, an officer of the same legion, was likewise moved to lay down his office and declare himself of the same faith as Marcellus and was likewise delivered over to the executioner. Julian, called the Apostate, said, "I am a Christian, and I cannot fight." Another, called Heliodorus, said, "I have led a warlike life, and I am a Roman, but now that I have become a Christian, I have forsaken the business of the soldier."

Justin the Martyr, and Tatian, in their writings speak of soldiers and Christians as belonging to two entirely different classes of people. Tertullian, writing in the second or third century, says plainly when speaking of the Roman legions that not one Christian was to be found among them. On this subject John Dymond says in his investigations on the incompatibility of war with Christianity: "Christians, however, afterward became soldiers.—And when? When their general fidelity to Christianity became relaxed; when, in other respects, they violated its principles of true Christianity. In a word, they became soldiers when they had ceased to be Christians."

This departure from first fidelity, or first love, as Rev. 2:4 has it, never takes place suddenly, but gradually, like all moral corruption; which goes from one transgression or disobedience of a command to another. Thus it was and is in the case of military service. At first there is only an indirect or remote connection with military affairs. Then the sword, but it has always gradually changed and developed until later—sometimes long afterward—it developed into direct participation, and with the sword, and there are today to be found many regiments composed exclusively of so-called Christians.

It is, moreover, evident from the church histories of the "good times" that the early Christians, who were so zealous for the principles and testimony, understood the prophecies to point to the time that with the advent of Christ in the flesh the time should be ushered in when there would be a kingdom of peace, when swords should be beaten into plowshares and spears into pruning hooks (Isa. 2:1-5; Micah 4:1-7); and that the prophet who wrote about A.D. 70, felt that this prophecy was being fulfilled inasmuch as the persecutions of his day had actually changed the swords and lances into useful implements of peace "and do not know how to fight." The

For the Herald of Truth.
AN ACCOUNT OF THE CAUSE AND PURPOSE
THAT LED TO THE EMIGRATION
OF THE MENNONITES FROM
RUSSIA TO AMERICA.

By Isaac Peters.

111.

It has always been the case that when true Christians were forced into the army ranks they refused to bear arms, because their living faith forbade their using carnal weapons. This has been the case with Mennonites in Germany as well as in Russia, but the governments have come so wise, according to Luke 23:23, and have learned so much by the experience that they are satisfied with a military service without bearing arms. Well knowing that by and by those who are in any kind of military service will become so cold and lax in their faith, that they will eventually enter the regular service and bear arms, as has actually come to pass in many Mennonite congregations in Europe. As was the case in Germany, so will it be with the Mennonites in Russia. From this it is evident that a distinction must be made between the precepts and commandments that apply to us as subjects of a king or ruler, and the peace-bringing commands of Christ in his Sermon on the Mount, and all like commands and

HERALD OF TRUTH

Thursday, November 21, 1907.

J. F. FUNK AND A. S. KOLB, Editors.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price

The Herald of Truth, one dollar per year; Russia and Herod, one dollar a year. Both papers sent to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas and Nebraska.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada.
17. Pacific Coast District.

Christendom of the present day believes this age or era of peace as prophesied to be in the future, at the end of the world. Justin Martyr, a contemporary of Irenaeus, likewise writes that these prophecies had come into fulfillment, "and hence thou hast good reason to believe that we who once killed one another now no longer fight with our enemies." Tertullian says among other things: "Thou must confess that this prophecy has been fulfilled, and has reference to every person to which it is applicable, for when Christ disarmed Peter, he disarmed every soldier." I repeat, that during the first two centuries history does not mention a single Christian as a soldier.

In the third century when Christianity had become number increased with the ever-increasing worldliness among soldiers without hesitation or compunction became soldiers under the emperor Constantine with his whole military host united with the Christian church! Since that time it has come to pass that not only have Christians become soldiers, but whole armies on both sides of a battle were comprised of so-called Christians, and this in defiance of the direct command of Christ, "Love your enemies," etc. (Matt. 5:43-48). In the recent war Russia is said to have lost, in the 173 days the war lasted, a daily average of 2,400 men, and all of these soldiers were so-called Christians!

Although here and there a church father "raised the centuries that led to the 'Dark Ages,'" raised the voice in protest against it and testified for the evangelical truth and the reign of peace; yet, when they had not moved away, the principle that was in wrong and that the kingdom of Christ is already here in the time of grace a kingdom of peace, according to prophecy (Isa. 9:1-7; Psa. 72:3, 7; Rom. 10:15), passed out of sight and mind.

The question arises whether the theologians of the present day, who justify and allow military service, are more under the influence of the Holy Spirit than were those early Christians of the first Christian church?

Taking all these things into careful consideration, the first emigrants could not agree to accept military service, even without the sword, for themselves or their posterity, and thus, like their forefathers of martyr times, they were moved to take the wanderer's staff, and seek for themselves a land where they could without molestation, far from temptation worship God according to the dictates of their conscience, and they have never yet had cause to regret the step they took.

Henderson, Neb.

HERALD OF TRUTH.

For the Herald of Truth.
THE CHORIST.

Essay read before Sunday School Convention at Albany, Ore., by Florence B. Burck.

Singing in the Sunday school is an art which has been greatly neglected the world over. I believe the music in the Sunday schools of today in general is non-spirited; it is dormant, as it were, and we need to enliven it with a spirit and energy that will create an interest within the pupils of the Sunday school.

If it were not that the music of the Sunday school was dormant the world would be more school was dormant the world would be more effective. In order to produce this effect there should be a regular chorister in every Sunday school. The chorister should be much interested in singing and should also try to make it interesting for others. He should be prepared at all times to lead the songs as soon as the selection is given, and also be prepared with selections, so that no time be lost in waiting.

The gift of music is a precious talent which God has given to most persons to a greater or less degree, and all who do possess it should use it to the glory of God as much as God gives them grace and ability.

The singing in a Sunday school should be sacred and of such a nature that the children can take an active part, because it is in the learning of music that many a youthful heart has learned to love the Giver of this great and wonderful gift.

The chorister should be very careful not to start the songs too high, so all the little ones may be able to take an active part. They should also be well supplied with books, and when they see that we are taking an interest in them they will also be more interested in the Sunday school work.

In 1 Cor. 14:15 the apostle says, "I will sing with the spirit and I will sing with the understanding also."

This does not mean for us to sing praises to our heavenly Father and think of something else, but let us sing with the spirit and understanding. If God has given us this great talent, why then should we not use it to his honor and glory?

Let us then as God's dear children try to use this talent more to his eternal glory.

Albany, Ore.

MARRIED.

Denlinger-Eby.—On Nov. 6, 1907, at the home of the bride's parents near Kinross, Lancaster Co., Pa., by Bish. Isaac Eby, John M. Denlinger of New Holland, and Lillian, daughter of Bro. and Sister John M. Eby, of the above mentioned place. The young couple went on a trip to Buffalo, Niagara Falls and other places.

Leaman-Landis.—On Nov. 5, 1907, at the home of near Eden, by Bish. Isaac Eby, Daniel R. Leaman and Anna L. Landis were united in marriage. The wedding the young couple took a trip to Washington, D. C., and Virginia.

DEATHS.

Sudden Death of Rev. Joseph Wenger. On the 6th of Nov., 1907, as Pres. Joseph Wenger, an aged and beloved minister of the Mennonite church in Lancaster Co., Pa., was returning home from a funeral and crossing the Downingtown & Lancaster Railroad at Caldwell's crossing, he was struck by a train and instantly killed. He was about 72 years of age and had been in the ministry for many years.

During the day he had attended the funeral of M. Weaver, near Ball and was on his way home when the accident happened. He was alone in his buggy and evidently was not aware of the approaching train until he heard the whistle. He brought the buggy directly in front of the train, and pulling the lines, backed the horse which it struck him and he was, as above stated, instantly killed. The horse, however, escaped unhurt. He was 72 years of age and had been in the ministry forty years. His wife died some years ago. His only child is the daughter with whom he lived. He was buried at the Groffdale

Mennonite M. H. where an immense concourse

of people attended the burial. Weaver.—On the 2d of November, 1907, near Spring Grove, East Earl Twp., Lancaster Co., Pa., of inflammation of the bladder, after an illness of about ten days, Bro. G. W. Weaver, aged 64 years, buried on the 6th at Weaverland. Funeral services by John M. Sauder and I. B. Good. Bro. Weaver was a builder and contractor, and he and his wife were widely known and respected. He leaves three sons and two daughters, also brothers and sister and many friends.

Hess.—On Oct. 14, 1907, at his late home in Boyersville, Lancaster Co., Pa., John H. Hess, aged 57 y., 7 m., 2 d. He was born on March 12, 1850. He was a staunch and faithful brother in the Mennonite church. The Lord bless the surviving friends in the hour of their affliction.

Hoover.—On Nov. 7, 1907, in West Earl Twp., Lancaster Co., Pa., of apoplexy, Henry Hoover, aged 66 years. His wife and a number of children survive him. Buried at Groffdale on the 9th.

Moyer.—On the 31st of Oct., 1907, at the home of her parents, W. E. Messner, in Lancaster, Pa., of a complication of diseases, Katie, wife of Alfred Moyer, aged 24 y., 6 m., 3 d. She leaves her husband, one child, her parents, four sisters and three brothers to mourn her loss. Funeral services by A. D. Wenger and S. S. Switzer. Buried on the 5th of November, and later at Muddy Creek M. H., where interment took place. Funeral services by A. D. Wenger and S. S. Switzer.

Kaufman.—Fanny Byler was born in Milfin Co., Pa., April 16, 1832; died at the home of her daughter, Mrs. Rudy Detweiler, in West Liberty, W. Va., Nov. 4, 1907, aged 75 y., 4 m., 9 d. She was married in January, 1852, to Levi Kaufman. They were born nine children, four sons and five daughters. The husband, one of the sons, died in 1890. She was united with the Amish Mennonite church in her youth. She was a devoted mother and a faithful worker in the church. She was buried on the 10th of November, and later at Muddy Creek M. H., where interment took place. Funeral services by A. D. Wenger and S. S. Switzer.

Riehl.—Katie Riehl was born in Milfin Co., Pa., Nov. 5, 1828; died in Union Co., Pa., Nov. 5, 1907, aged 81 y., 6 d. She died at the home of her nephew and niece, Samuel, John and Annie. She suffered about eight weeks, of a complication of diseases, and was buried on the 10th of November, and later at Muddy Creek M. H., where interment took place. Funeral services by A. D. Wenger and S. S. Switzer.

Kaufman.—Sister Ellen, wife of Bro. Albert Kaufman, died at her home near Millersville, Pa., Oct. 31, 1907, aged 44 y., 1 m., 14 d. Her husband, three daughters, an aged mother, four brothers and three sisters mourn her departure. She suffered severe pains almost constantly for about eight months from a swollen, cancerous limb. On account of not being able to straighten it she was obliged to sit day and night. Many sympathizing friends visited her and were always met with a smile. When God said, "Enough," she quietly fell asleep. Funeral services were conducted at the Masonville M. H. Nov. 3, by Bish. Abram Herr and Bro. Henry Havestrich. Texts, Rev. 14:12, 13 and 2 Tim. 4:6-8. The body was buried in the cemetery where the young couple took a trip to Washington, D. C., and Virginia.

Risser.—On Nov. 4, 1907, in Mount Joy Twp., Lancaster Co., Pa., at the home of her son Gabriel, Fannie S. Risser, aged 72 y., 2 m., 20 d. She had been confined to the bed for a number of years. She bore her affliction patiently, gladly waiting for the Master's call. She was the wife of John S. Risser, who died in 1891. She was the mother of Barbara Kreider, who with her husband, Daniel S. Kreider, and four of their children were murdered in North Dakota in July, 1892. Two of her other daughters preceded her to the spirit world. She is survived by three brothers, three sons and one daughter. She was buried on Nov. 5, at Risser's M. H. by Pres. Samuel L. Oberholzer, Bish. John Herschler and Bish. Jacob N. Brubacher. Text, 2 Cor. 5:1-8. She was a consistent member of the Mennonite church for a good many years.

Schwartz.—Sister Mary, wife of John M. Schwartz of Franconia, Montgomery Co., Pa., died on Friday, Oct. 25, 1907, of apoplexy, aged 68 y., 8 m., 7 d. She leaves a husband, three sons and two daughters. Funeral on Thursday. She was buried at the Franconia Mennonite burying-ground.

BARGAINS IN BOOKS

if ordered soon.

The following list of books is made up of such as have been in the store for some time, and as we have just received a large assortment of new books we wish to close out these, in order to make room for new ones, and therefore offer them at a reduced price. This is a rare chance for all to secure good books at a very small outlay of money. They are all valuable and good books, some of them slightly worn, but in all of them you will receive good value for the money. In ordering, make a second and third choice, so that if your first or second choice is sold you will still be able to get your third choice. These books Price, new, 30 cents; bargain price, 10 cents. This will all be sent prepaid. We hope to hear from our friends who desire to purchase. Address, Mennonite Publishing Co., Elkhart, Ind.

	Reg. Sale	Price
3 Helpful Hints on Music	\$0.50
Jesus is Coming	50
2 Traps for the Young	1.00
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2 Christ our Creator, paper	25
1 Names of Children	40
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1 Advice for Seckers	50
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NEFF'S CORNER

I want to introduce myself to the readers of the Herald. My name is Neff—James M. Neff. I am a minister of the Dunker Brethren church. I had charge of the Brethren church in Kansas City, where we were pleasantly associated with a number of Mennonite brethren. Our people worked in their mission and they helped in ours. Falling health compelled me to leave the city and I came to the high altitude of New Mexico, where fresh air is cheap and there is plenty of God's outdoors. Now my health seems very much better and my attention has been attracted by the many opportunities here for securing cheap homes and for the profitable investment of capital, and I want to tell you about it. Even if you are not considering a change of location, you will be interested in some of the New Mexico investments. I have bought lots and built houses for a number of Eastern people and the rental income received by these investors has been as high as 33 per cent. There is now a ready demand for properties here at \$10 per month that you can get, all complete, for \$450, and I believe rents will still go higher. I will tell you more later. I have asked the publishers of the Herald to set apart a corner for me and I will try to be here each week to tell you something. I want you to form the habit of looking for Neff's Corner every time you get the paper.
James M. Neff, Clovis, New Mexico.

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Published Weekly.

ELKHART, IND., THURSDAY, NOVEMBER 28, 1907.

Vol. XLIV. No. 48.

NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

EDITORIAL NOTES

In everything give thanks.

Our thanks are like blank cartridges if our hands are empty toward the poor while our pockets are full of God's bounties.

The movement begun last month by The Delinctor of New York City to bring the homeless child and the childless home together is bringing very desirable results. Within a few weeks after the plan was stated nearly three hundred homes had been opened for the reception of God's little homeless ones. God bless such efforts for the permanent betterment of God's creatures whom humanity has seemingly forgotten.

Bro. J. S. Shoemaker writes us under date of Nov. 18 from Orrville, Ohio, near which place he is engaged as instructor in a Bible conference, that on Friday after General Conference (Nov. 15) the Publication Committee met and the brethren L. J. Buchwalter, Abram Metzler, E. S. Hallman and J. S. Shoemaker were appointed to decide as to what part of the books, etc., of the stock of the Mennonite Publishing Co. the church can use.

Sister Rose Lambert, who had been asked if the disturbances between Turkey and Persia had affected the country round about Hadjin, replies that it was not even known there that there had been any sort of clash between the two countries, and that such news does not readily reach the interior. She states that there is great want among the poor on account of short crops. No doubt the winter will bring much suffering even with the best efforts the missionaries can make to alleviate distress.

A Sad Death.—Henry Kronk, a citizen of Wakarusa, Ind., met with a sad and sudden death while engaged in felling trees in the woods about six miles south of Elkhart last Monday (Nov. 18). Two men were cutting at a tree when Kronk was felling his saw near by. The vibration of the tree caused a limb to fall, which struck the unfortunate man on the head and neck, killing him instantly. He leaves a wife and three sons to mourn his death. Truly in the midst of life we are in death. How many times might men truly say with David, "There is but a step between me and death!" (1 Sam. 20:3).

Correction.—In the issue of the Herald of Truth for Nov. 21 the article on page 435, "Our Relation One to Another" is credited to Sister Nancy Kulp. This was an error. The article was written by Sister Ella Wenger and came into our hands without the name of the writer, and as Sister Kulp had some time ago promised us an article for the Herald we assumed that this was the one and accordingly added her name. So much for guesswork on our part. We, however, kindly ask all our correspondents to add their names to articles

intended for publication. We have now articles that could be used if the writers had given their names. We regret the above mistake and ask the forbearance of our kind contributors.

Some months ago our aged brother, Bish. Isaac Peters of Henderson, Neb., incidentally mentioned in an article that Sunday schools were a common thing with our forefathers centuries ago, and that general indifference together with several other factors caused them to be gradually discontinued. This week he brings us the first installment of an article on this subject. Bro. Peters' long life as a teacher, as a close student of the history of our church, and as a faithful minister and shepherd of the flock qualifies him well for the treatment of such subjects, and we are sure his article will be read with pleasure and profit.

Georgia's western neighbor, Alabama, has decreed that after Dec. 31, 1908, the sale of liquor within the state shall be unlawful. The city of Mobile is so far behind the age that the corporation threatens to secede from the rest of the state for the sake of maintaining that feature of "personal liberty" which finds expression in the saloon. Mobile has the most important harbor on the gulf coast of Alabama, and saloons and vice thrive at the expense of the sailor element. Oklahoma, which was a few weeks ago admitted as a state, is the first of all the states to come into the Union as a "dry" state. The present temperance movement is stripped of all politics and is receiving the support of the best element irrespective of creed or politics.

One of our Sunday schools in the West, which, after using the Words of Cheer, was induced to change and sent for another Sunday school paper, sends us the following complimentary notice of our popular Sunday school paper, the Words of Cheer: "Our Sunday school decided to have the secretary write to the Mennonite Publishing Co. and ask if you would not send us the Words of Cheer the rest of this quarter, beginning as soon as this reaches you, as we do not like the — so well, and thought we could not wait until next year for the Words of Cheer. So please send them to us from this time on, for which you will find enclosed," etc.

Thanks. We shall comply with your request with pleasure, and feel confident that you will be pleased to have your former friend make his visits in your school again.

A Sunday school meeting will be held at the Holdeman M. H. on Thanksgiving Day. An interesting program has been arranged, and it will be an all-day meeting. All are invited. We commend the arrangement. If meetings of this kind during the year, that are spent foolishly even by many of the so-called church people, it would go a long way among this class, at least, in keeping them from indulging in things that are vain, worldly and often downright wicked and that far more promote the things the world loves and practices than the glory of God, and God's people, we believe, would provide themselves with a mighty lever to suppress sinfulness, and lift up God's people to a higher plane of spiritual life and to a purer walk than by any other means so ready at hand. It would give influence and strength in

favor of gospel work and a pure Christianity beyond our best expectations, and add largely to the practical working machinery of the church. We believe this idea is worthy of prayerful consideration.

We are requested by the treasurer of the Mennonite Board of Missions and Charities to state that since the recent flurry in the financial condition of the country the banks no longer take checks from other localities at par, but charge ten cents for collection of all checks less than one hundred dollars and for checks above that amount ten cents for each additional hundred dollars or fractional part thereof, which entails a considerable expense on the Mission Board, especially when the amounts are small. Therefore Bro. Bender asks that those who send collections or contributions for the Mission Board or any benevolent cause, will kindly not send checks, but drafts, postal money orders or express orders, which can be cashed in any part of the country at par.

The Mennonite Publishing Co. kindly asks of its numerous patrons the same favor.

Max Matuskiewicz, former foreman of the Mennonite Publishing Company's composing room and for a number of years editor of the Mennonitische Rundschau, now of Los Angeles, Cal., and who in company with his brother visited his native home in Austria, Europe, and other places, traveling in the course of his trip 22,000 miles, recently returned to California. Having sold out his printing establishment and by reason of the conditions of the sale being prevented from following his former calling, he is about to take up the real estate business in California and sell farming lands. In a letter to the senior editor he says: "Thousands of Eastern farmers are desirous on account of health to settle in the land of sunshine and enjoy life in a climate free from the discomforts of the continental winters and summers, and it is with this class of people that I wish to come in touch through the columns of the Rundschau. In the success of which I had such a long and sincere interest."

We hope Mr. Matuskiewicz may succeed in his new calling. We have been acquainted with him for many years, and can speak for him as an honest, fair-dealing gentleman. Those interested may address him in the name at the beginning of this article, at No. 415, H. W. Wellman Building, Los Angeles, California.

Thanksgiving to God is in accordance with his will concerning us (1 Thess. 5:8). Everything we enjoy should be viewed as coming from the liberal hand of God. All was forfeited by sin; what we receive is of grace. The providence that supplies us is the wisdom, benevolence, and power of God in operation for us, as expressive of his infinite love and unmerited grace. Talents to provide supplies, opportunities to obtain, and ability to enjoy are alike from the Lord. Every mercy in our lives is a gift from God, and deepens our debt, erases our obligation, and deepens our debt. Thanksgiving is the ordinance that God has appointed, that we may express our gratitude and acknowledge our obligation, and our thanksgivings are pleasing and acceptable in his sight. Thanksgiving is never out of season, for we have always much to be thankful for. In everything we should give thanks, and to that end we should

REPORT

Of Mission Meeting Held near Kokomo, Indiana, Nov. 12, 1907.

The meeting was opened by I. J. Buchwalter, who read a portion of Scripture and led in prayer. Organization resulted as follows: Moderators, J. S. Shoemaker and D. D. Miller; secretaries, D. H. Bender, J. S. Hartzler, I. W. Royer; treasurer, B. F. Troyer.

Daniel Kaufman preached the mission sermon based on the last three verses of the book of Matthew.

Reports were given from the following missions: Chicago by A. H. Leaman; Ft. Wayne by J. M. Hartzler; Canton, P. R. Lantz; Kansas City, J. F. Brunk; Lancaster City, Elizabeth Jummer; Philadelphia, Edward Neff; Welsh Mountain, N. H. Mack. Bro. J. D. Mininger gave a short report of the Old People's Home.

The following subjects were discussed: How Best Interest the Home Church in Missions. Opened by S. G. Shetler. Superiority of the Christian Religion. Opened by I. W. Royer. Qualification of the Volunteer: (1) Intellectual, N. E. Byers; (2) Spiritual, N. H. Mack. Giving, D. H. Bender. A Missionary's Experience, Mary Burkhard. India, I. R. Detweiler. Open Doors, J. E. Hartzler. Relation of the Volunteer to the Missions Board, M. S. Steiner. A. H. Leaman of Chicago conducted open conference.

Many important truths were stated and the congregation was thrilled and often moved to tears while this great subject of missions was discussed in its various phases. A contribution amounting to over \$150 was given. All things considered, it may be said that this was one of the most edifying and impressive mission meetings held in the church for a long time.

Following are a few of the many good things said at this meeting.

Our first duty is to know the whole Gospel and obey the same. Our second duty is to do all we can to have other people know and do the same.

Some people think it impossible to keep all the commands of God, but the right position to take is the one of Paul, "I can do all things through Christ, which strengtheneth me."

The first congregation did more toward the evangelization of the world than any seven churches have done since. The secret lay in the fact that they took Jesus at his word and made use of the power.

Real mission work is to teach all nations to observe all things which our Savior commanded.

There has not been a single generation since the advent of Christ in which the whole world could not have been evangelized had each Christian professor said in truth, "I know that my Redeemer liveth."

As Christ spent his life to bring salvation to all men, even so we should be willing to sacrifice all things that the Gospel of salvation may be brought to all the world.

I hope to see the day when the Mennonite church will have the banner of the Gospel planted in every nation on the face of the globe.

If we by the grace of God go faithfully on in the service of the Master we shall also go triumphantly through.

The ordinances of the Gospel are as hard to keep in the city as in any other place, but when faithfully kept they bring great results.

The question, Does it pay? confronts all missionaries at times. In the three years that the Canton Mission has been organized thirty-one have been received into the church. We conclude that it pays.

We are not so responsible for the conversion of souls as we are for the bringing of the Word to them.

While we are trying to be of help to others we find the work a help to us.

When we get to the place where we lose ourselves and give up, then the Lord can work through us.

We should not only give the Indian heads when a mission collection is taken but also let the eagles pass into the basket.

Two of the greatest needs of a missionary are secret prayer and Bible study.

The Christian religion is superior to all other religions because of its simplicity.

The heathen is quick to see the inconsistencies in the missionary's life.

Spirit without intellect can do nothing, and likewise the intellect without the Spirit can do nothing; the one is useless without the other.

The missionary is a teacher sent by God. He expects me to so direct my life that it may be as effective for him as it can be made.

If we enter the smaller doors that are open to us the larger doors will open also.

The open door means the need, the possibility of meeting that need, and a definite call from God to enter the field and supply the need.

One-third of the population of America is foreign.

Peru has five million people and five missionaries. Argentina has six hundred cities in which are no missionaries.

The life of the church rests in her missionary work.

If the Lord has a place for us in the missionary field he will see that we get into that place.

There is a sacredness about working for God and trusting him for support that you cannot get from the tangle of the dollar around you.

Our missionary efforts are often tested by our care of the poor and needy.

The losing of spiritual power is possible if not the greatest care is exercised, even in the mission field.

"Character is not changed by crossing salt water."—Hessler.

The work that I do in my strength shall be burned, but what I do in his strength shall stand. That is the "gold and silver."

The foundation of the spiritual life is the new birth and every missionary before going out into the field ought to have experienced a thorough conversion.

The field is the Lord's, the work is the Lord's, the people are the Lord's, the door is open, and no one to enter.—Someone is not in his place. Who is it?

SECRETARIES.

For the Herald of Truth.

SOME OF THE MOST THREATENING EVILS CONFRONTING THE CHURCH AND HOW TO COUNTERACT THEM.

By S. G. Shetler.

Everywhere the congregations of our beloved church are seeing and fearing some great evils which are gradually destroying souls. These precious souls are children from our own homes. Discussing this subject, of course, is looking at the dark side, and I do not want to depress or discourage any one. Let no one say that these evils will overcome us anyhow, and we might as well give up.

In a series of articles we shall discuss some of these evils, and suggest some remedies for them.

1. Chronic Ills.—By this we mean the little ills, aches and ailments found in every congregation.

The first thing an evangelist meets in a new field of labor is the chronic diseases. Let us mention a few examples. One brother (7) has been spiritually sick for eleven years, because his brother mistreated him in business.

A certain brother (7) has been ailing for seventeen years, because his neighbor's house did not suit him.

The longest standing disease that I now recall was that of twenty-three years. Thinking of this man's children being born and becoming of age during father's spiritual sickness.

In a few cases, whole congregations have been sick.

These ills are generally fully discussed before the children, with every visiting minister, and all

other visitors, and instead of curing the ills they become worse. Some of our souls conclude that there is no use to unite with such a church, and either unite nowhere or with some other church.

2. Thinking Too Lightly of Existing Evils.—This can come about in several ways. Some people get so wrapped up with the world that they actually do not see existing evils, or if they do, they pass them by lightly. Others are so little concerned about the welfare of the church, and about lost souls, that they rest easy when even some of their own children are being engulfed by some monster evil.

Then, again, there are others, including some church officials, who are not courageous and firm enough to fight a great battle for the Lord.

People who are guilty of this second evil generally console themselves by thinking and saying, "Oh, I believe it will go better after awhile." They are afraid of hurting some one's feelings, and frequently sanction an evil by their silence.

3. Unscriptural Doctrines Pressed Upon Our People.—Any one who has observed Dowleism has noticed the strong effort made at one time to force their doctrine into some of our congregations. In a few instances, they have succeeded in robbing us of a few souls.

Seems to me I hear some one say that they only get the weak ones. While that is quite true, the Bible commands us to support the weak. What if that weak one were your own child?

There is a wave of unscriptural doctrine that I fear more, and that is these "Non-Hellites." Busy and bold seems to be one of their mottos. Already they have taken from us a few of our members, and have persuaded others.

When we look at the infidelity of some nations, we wonder whether some doctrine like the one referred to might some day sweep our nation from shore to shore into darkness.

These are just a few of the unscriptural doctrines that have been forced into some of our congregations and taught in some of our homes.

Johnstown, Pa. (To be continued.)

A TEST OF STRENGTH FOR GOD AND MAN.

For Sunday School Lesson, Dec. 1, 1907.

Seven years ago in China, the Boxer devotees of Confucius and all the false gods of the Celestial Empire thought to make sport of the Christian missionaries and their native converts. The odds seemed to be all in favor of the Boxers. They gathered in large numbers, armed themselves with huge knives and other weapons, and descended on the Christians to make havoc of them. They took them to the temples, made sport of the weakness of their victims, and laughed at their agony. It seemed that the demon gods had triumphed. But when the testing time came, the missionaries and their friends prayed to Jehovah, and the whole Empire of China was shaken to its foundations.

Samson was indeed a mighty man—physically—but in character he was a weakling. A wicked woman could twist him around her little finger. The boy or girl who is weakest in body may be stronger than this Jewish Hercules (Prov. 16:32).

A missionary in Japan tells of a boy in Nagasaki, who was apparently the only Christian among over one hundred and fifty schoolmates and teachers. He was not ashamed of his faith, even though the other boys took many opportunities to persecute him. When they saw him bow his head and ask God's blessing before eating his luncheon, they reported to the master that he was making use of magic. The master asked the lad to explain, and he did so, wondering what would be the consequences. To his astonishment, the master bowed his own head in confusion and shame and said with emotion: "My boy, I too am a Christian, but was afraid to say so. You are stronger than I, but hereafter, with God's help, I will live as a Christian should." Which was the stronger, this boy or Samson? The secret of true strength and courage is always the same (Dan. 1:32).—[D. L. Pierson, in S. S. Times.]

strongholds of the Mennonite people and also the land where our forefathers in the faith suffered severe persecutions.

Bish. John E. Kauffman and Dea. Enoch Zook and wife of Mifflin Co., Pa., in their recent trip to Virginia preached to the A. M. congregation in Warwick Co., Va., and held communion services with them. The church there seems to be in a prosperous condition.

Bish. Jonas Bontrager and wife, and Pre. Jacob Petersheim and wife of Kansas spent some time with the brotherhood in Somerset Co., Pa., and preached to a large congregation at the home of Daniel Yoder on Nov. 8. They also visited congregations in Maryland and other places.

Harry Glinett, a Mennonite minister, residing near Springs, Somerset Co., Pa., it is reported in one of our exchanges, had the misfortune on Nov. 14 of getting his arm caught in a saw-mill and having it sawed off below the elbow. This is indeed a very sad affliction for Bro. Glinett.

Bish. Jos. Schlegel of Hydro, during the early part of November visited the A. M. congregation in the vicinity of Selden, Kan., where he held a number of meetings. He also served the congregation with communion. The congregation there was much encouraged and edified by these zealous efforts on the part of Bro. Schlegel.

Bro. Abram Metzler of Blair Co., Pa., is holding a series of meetings at the Salem M. H. in Elk-hart Co., Ind. He commenced his meetings on the 17th. Meetings are also in progress in the vicinity of Yellow Creek by Bro. D. N. Lehman, and at Olive congregations by Bro. J. H. Moesman. Both these brethren are from Lancaster, Pa. May God richly bless all these efforts.

Bro. Elam Horst and wife of Wellersville, Wayne Co., Ohio, after spending several days at Goshen, Ind., came to Elkhardt on the 20th of November and while here were the guests of Bro. H. A. Mumaw and Bro. John Mumaw. Bro. Elam, in company with Bro. C. K. Hostetter of Goshen, visited the Pullingburg House, Bro. Horst and wife returned home on the 21st. They are also contemplating a visit to the South to spend the winter.

For the Herald of Truth.

THANKSGIVING.

By Carrie O. Whitman.

Father above, we thank thee
That thou hast let us live,
And so on this glad morning
Our thanks to thee we give.

We thank thee for the blessings
Of home and loved ones dear;
We thank thee for the loving smile,
We thank thee for the tear.

We thank thee for the joy days,
Thou sorrow often fall;
To thee, our heavenly Father,
We would give thanks for all.

And trusting thee, dear Father,
To guide us in thy way,
We let our praise ascend to thee
On this Thanksgiving Day.

For the Herald of Truth.

GLEANING.

"So she gleaned in the field until even, and beat out that she had gleaned; and it was about an ephah of barley" (Ruth. 2:17).

In olden times when people harvested their grain they had reapers to cut and gather it. Then they had gleaners to follow the reapers and gather what was left.

When the children of Israel were in the land of Canaan, God told them not to gather the gleanings which the reapers had left. "And when ye reap the harvest of thy land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor, and the stranger" (Lev.

19:9, 10). And after they had beaten their olive trees to gather the fruit, they were told not to go over the boughs again, but to leave it for the strangers, the fatherless, and the widows, who had a perfect right to go into the fields and pick up what was left.

God always has a way of caring for those who trust him. When the Israelites were oppressed in Egypt he freed them from bondage and brought them into a land "flowing with milk and honey." They had plenty to eat and were free, but in remembrance of what God had done for them they were commanded to be kind and generous to the poor. There shall always be unfortunate people in the world, but God's plan is that those who have plenty should help the others. "For the poor shall never cease out of thy land. Therefore I command thee, saying, Thou shalt open thy hand wide unto thy brother, to thy poor, and to thy needy in thy land" (Deut. 15:11).

Now we come to the story of Ruth, the Moabitess. She was a widow who left her own country and kinsmen to live with her mother-in-law and serve the God of Israel. According to the law she had a right to go into the harvest fields and glean that which the reapers had left. She was picking up barley in the field of Boaz, who told his servants to let some of the grain fall purposely for her to gather.

"So she gleaned in the field until even, and beat out that she had, and it was about an ephah (eight gallons) of barley." If Ruth had gleaned only until the heat of the day she would not have had much barley to heat out, but she labored faithfully all day long; then she had enough to share with her mother-in-law.

It was not all grain that she picked up. The greater part of it was straw, and she had to heat out the little grains of barley. This is a true illustration of the way God prepares his people. He has to do a great deal of beating and threshing and sifting in order to make us what he wants and to be, and when he gets through with us there is very little left, but it is all pure, for it all belongs to him.

God, speaking through the prophet Amos, said that he would sift Israel "like corn is sifted through a sieve," yet shall not the least of it fall to the earth, or go to waste. When we consecrate ourselves to God, he sifts us and makes our lives a blessing to others. Nothing that we do in his name and to his glory shall be done in vain. We can reap grain only in certain seasons of the year, but it is not so spiritually. Jesus said, "Lift up your eyes, and look on the fields, for they are white already to harvest."

He did not mean the barley harvest, for that was yet four months in the future, but he was thinking and speaking of the great harvest of souls. We need but to look, and we can see that it is ripe and ready to be gathered in. The Lord has reapers to work in his field, and they do the greater part of the work, but he cannot do without the gleaners.

The reapers may be taken as a type of preachers and missionaries who are greatly used of God in the salvation of souls, while the gleaners are those who faithfully pick along in hidden places where those who stay with the flock after the evangelist has gone. God uses them in many ways to help and encourage others along. If some poor, ignorant soul does not understand the gospel message as it is given, these faithful gleaners can lead them to Jesus.

We may not all be reapers, but thank God for the privilege of being of real use somewhere and gleaming what others have left for us to do. Let us labor, watch and pray as never before. By and by God will justly reward both reaper and gleaner.

"Tis the harvest time, 'tis the harvest time,
To the fields I must away;
I cannot be idle, I can hear the sheaves away.

Gleaning on the hillside,
Gleaning on the plain,
Working for the Master
'Mong the golden grain."

PERSONAL MENTION.

Our Business Manager, Jas. A. Bell, gave a highly interesting and instructive address to the Elkhardt High School on the 20th inst.

Pre. Chr. Allebach of the Townsdown congregation, Montgomery Co., Pa., preached in the chapel at Harleysville last Sunday evening.

Pre. A. O. Hiestand of the Doylestown congregation in Bucks Co., Pa., preached in the Townsdown M. H. to an attentive congregation on Sunday, Nov. 17.

Bish. Moses A. Mast of Walnut Creek, Holmes Co., Ohio, held communion services with the congregation in Portage Co., Ohio, on the first Sunday in November. May the Lord bless the work in this locality.

Bish. H. S. Rosenberger, and wife of the Blooming Glen congregation in Bucks Co., Pa., spent Sunday, Nov. 17, with the brotherhood in the Franconia congregation, visiting with Pre. Henry Bower and wife and others.

Pre. J. M. R. Weaver, formerly of McPherson Co., Kan., now of Tuleta, Texas, spoke at the Bible reading on Sunday evening, Nov. 10, 1907, on the subject of sanctification, which was listened to with good attention.

Pre. Peter Zimmerman, with several brethren from Woodford Co., Ill., recently visited with the brotherhood in Shelby Co., Ill., and the people greatly appreciated the efforts of the brethren, declaring to them the gospel of eternal love and peace.

Bish. Aaron Loucks and Bish. Abram Metzler of the Southwestern Pennsylvania conference district conducted services at Goshen College on Sunday, Nov. 10, 1907. They attended the General Conference near Kokomo, Ind., during the following week.

Pre. Peter Klopfenstein, of Wayne Co., Ohio, expects to take a trip across the ocean in the near future and visit Switzerland, one of the former

TIDINGS FROM THE CHURCH AT HOME AND ABROAD

FOREIGN MISSIONS.

India.—American Mennonite Mission, Dhamtari, C. P., India. Stations: Sundargani, Rudri, Leper Asylum, Balodgabani. J. A. Resner, Supt.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill. A. H. Leaman, Supt.
Chicago.—Mennonite Gospel Mission, Emerald Ave. and 26th Street, Chicago, Ill.
Chicago.—Hoyne Avenue Mission, Cor. 33d Street and Hoyne Avenue.
Toronto, Canada.—Home Mission, 461 King Street, E. Toronto. Samuel Honderich, Supt.
Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa. R. F. D. No. 4. Noah H. Mack, Supt.
Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa.
Fl. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind. J. M. Hartzler, Supt.
Lancaster.—402 Rockland Street, Lancaster, Pa. Canton.—Mission Home, 834 East Eighth Street, Canton, Ohio. P. R. Lantz, Supt.
Kansas City.—209 S. Seventh St., Kansas City, Kan. J. D. Charles, Supt.
Argentine, Kan.

BENEVOLENT AND OTHER INSTITUTIONS.

Orphans' Home.—West Liberty, Ohio. A. Metzler, Supt.
Old People's Home.—Marshallville, Ohio. R. F. D. J. D. Mininger, Supt.
Old People's Home.—Oreville, Pa. A. K. Diener, Supt.
La Junta Sanitarium.—La Junta, Colo. D. S. Weaver, Supt.

Wakarusa, Ind., Nov. 16, 1907.—To the Readers of the Herald of Truth:—Greeting. On Sunday, Nov. 17, we were favored with a visit from the brethren H. H. Good of Wolf Trap, Va., and Alvin Ropp of Culm, Ill. Bro. Good preached for us in the morning from the text, Mark 16:15, 16. At this service Bro. Lloyd Yoder was received into church fellowship by water baptism, Bish. J. K. Bishler officiating. At the evening service Bro. Ropp preached from the text, Neh. 6:13. We wish the brethren Goodspeed as they continue their journey and their work. COR.

Baptismal services were held at Elizabethtown Pa., Nov. 16, on which occasion two precious souls were received into church fellowship by Bish. John Ebersole, assisted by Bish. Abram Herr of New Danville, Pa. The Lord bless and prosper them in the service of the Master.

Communion services were held at the same place on the day following, Nov. 17. A very large number of brethren and sisters partook of the sacred emblems of the broken body and the shed blood, which were given to us to observe in commemoration of the sufferings and death of our Lord. Bish. John Ebersole conducted the services, assisted by Bish. Benj. Weaver and Pre. Simeon Garber. COR.

Bareville, Lancaster Co., Pa., Nov. 16, 1907.—The brethren David L. Gehman and Jacob Rush of Bucks Co., Pa., accompanied by a number of brethren and sisters from the Deep Run congregation, are visiting the churches in Lancaster county during this week and are filling appointments at the following places: Bowmanville, Goodville, Weaverland, Ephrata, Litz, Petersburg, Erb's Manheim, Landisville, Risser's, Elizabethtown, Millersville, Lancaster and the Stone M. H. COR.

Dinuba, Cal., Nov. 13, 1907.—Dear Brethren:—Greeting in the worthy name of Jesus, who laid down his life to save us. Your letter came duly to hand and I had intended to write you sooner, but for some cause or other it was not done. I always liked to read the Herald, though occasionally it contained some things that we did not appreciate, but I have learned to give over to the

Lord the things I do not understand, for God knows and sees all things, and he will take care of his children. He is not only able, but he is willing and does take care of his own. When I think of the time when fire devoured all we had and much more, it looked rather dark to us, but giving all over into the Lord's hands and going forth trying to do what we could with the help of God, we feel as though we could never thank him enough for all the blessings we received from him. We always had enough to eat and to wear; we always had shelter and a home to stay, so that we want to give God all the glory for all we ever had and all we ever expect to have.

We realize that the enemy of souls is on our track, watching closely to catch us; neither does he care in what way he takes us, only so he can turn us into some net or trap to lead us into sin and wrongdoing. But thanks be to God, if we keep close to Jesus, Satan cannot hurt us. The Savior tells us to do good to those who hate us, to pray for them which despitefully use us and persecute us, so that we may grow in the grace and in the knowledge of the truth, and go on to perfection. I am glad that we can do what the Word tells us to do. If we keep humble and watch and pray, God will be with us, and if God be for us who can be against us? But if God be against us, who can help us? May the Lord be our helper and our leader. He makes no mistakes. He will always lead us into the paths of righteousness and truth. In the way to eternal glory and happiness, for which let us ever pray. L. A. WEAVER.

Birds Eye, Dubois Co., Ind., Nov. 10, 1907.—John F. Funk, Elkhart, Ind. Dear Brother:—It has been quite a while since I have heard from you, except through the Herald of Truth. I have been sick since last June, and am just getting so now that I can begin to do some work on the farm again. I had given up to die. I was so low that I have no recollection of what passed for a long time, but, thanks be to God, I am on my feet again, only I fear I shall never regain my strength as before I was sick. I am now sixty-two years old. However, the Lord spared me when I was almost anxious that I might not have to pass through such a hard trial of suffering again. ***

On Sept. 7 we had the most terrible hail storm that I ever known. The hail weighed from one-half a pound to two pounds, and some say that there were hailstones that weighed as much as four pounds. Hail went through the roof of my house and made holes four inches in diameter and smaller. We had to patch the roof the next day (Sunday) on account of the rain that came. We have a new roof now, and I am thankful that it was no worse. If it would have come a few days before harvest we would not have had any thing at all, but we have our wheat and oats, although the hail damaged the corn so that we had to carry it out of the field and feed it to the hogs we had and some we bought to feed it to. We have been gathering some that was left, but the ears are considerably rotten where the hail struck, so that we have only a very small amount that is entirely undamaged, still as we had plenty of rain we have a lot of corn left, though, as said, not much that is really good. I was sorry to learn that the book store and printing office suffered by fire. You have some books, my kind brother, that are damaged and no doubt some that are unsalable. Could you send me a few that have all the reading in, even if the backs are off, to read during the winter? I want, of course, books that have genuine, pure religious reading. I should appreciate the favor.

I am aware, my dear brother, that we are growing old. Many of the brethren whom I know have passed by their reward and our time on earth will not be long any more. I realized while I was sick that our time is short and eternally so long. That it is altogether beyond our comprehension, that it is a dear brother in Ohio once said, "If I can only gain an entrance into heaven, if it is only the lowest place, just so that I may be able to enter, I will be satisfied." Then all will be well. The Lord grant to all of us an inheritance in glory. Blessed be his name forever more. ANDREW CROOK.

Elizabethtown, Pa., Nov. 20, 1907.—To the Readers of the Herald of Truth:—Preparatory services were held here on Saturday afternoon, Nov. 16. At this time two young persons were baptized and received into the church. Bish. Abr. Herr of New Danville, Pa., assisted by the home brethren, conducted these services. The following day communion services were observed, when 192 persons partook of the sacred emblems. Bish. Benj. Weaver was with us on this occasion. The beautiful day brought many people. Every available seat was taken and many were standing in the aisles. We are much encouraged for the interest that is manifested. M. S.

Bish. S. F. Coffman, on his return from the General Conference, came to Elkhart to visit his mother and family. He conducted services in the Elkhart congregation on Sunday, Nov. 17, where he was greeted by a large and appreciative audience. He also preached in the Elkhart M. H. on Thursday evening of last week, and started for home, accompanied by his two children, on Friday, the 22d. He has just completed the Sunday school lessons for the first quarter in 1908, and they are now in the printers' hands and will be ready for distribution about the middle of December.

Salunga, Lancaster Co., Pa., Nov. 21, 1907.—To the Readers of the Herald:—Greeting. I wish to inform the readers of our paper that Pre. John B. Senger began a series of meetings at the Masonville meeting-house in this county on Nov. 12. On Sunday, Nov. 17, communion and feet-washing was observed in the Robertson congregation. Services were conducted by Bish. Abram Herr, our home bishop, assisted by Bish. Aaron Loucks of Scottsdale. Bro. Loucks also preached at the same place in the evening.

The same day in the afternoon baptismal services were held at Habecker's M. H., where three persons were baptized and one received from another denomination. The service was conducted by bishops Abram Herr and Aaron Loucks.

On Sunday, Nov. 24, communion services and feet-washing will be observed or held at the Mennonite Home, Oreville, near Lancaster. This service will be conducted by Bish. Benj. Zimmerman of Cumberland Co., Pa. COR.

Gospel Mission Home, Fort Wayne, Ind., Nov. 21, 1907.—Dear Readers:—The time of the year is again at hand when the earth has laid aside its summer garments and has decked herself with those of autumn, soon, however, to be changed again for those of winter.

With all these changes we see the fulfillment of God's word when he says: "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." We are thankful for God's word and the promises he gives us. Sometimes we feel slighted, but again as we read his word we are assured that God will never leave us nor forsake us.

Last week, after General Conference, Bro. Levi Glick from North Dakota was with us on Friday night and over Sunday. Bro. M. K. Smoker and wife from Pennsylvania and Bro. Eben Horst, wife and two boys from Ohio were with us. On Monday the brethren Moseman and Charles of Lancaster Co., Pa., stopped with us for a few hours.

Saturday evening, Nov. 23, Bro. Jonathan Kurtz of Topeka and Bro. David Burkholder of Napanee expect to be with us and effect a church

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organization for this place. Sunday following. God willing, we will have communion services.

The work at Fort Wayne at present keeps us busy. Along with the general mission work at this time we are building a wash-house and clothes-room. The local board gave their consent to this, because they know we need it. We have not enough funds yet to complete it, and since the report of the Slavey estate has been published, it appears that most of the people have the idea that the \$3,000 which was committed to the mission at Fort Wayne, is yet to be had. This, however, is not the case, as that contribution was used in putting up the building which we now occupy. We have written to several congregations for help and a few have responded, but not all, and probably for the reason that they thought the mission at Fort Wayne was well supplied, when it is not.

We know that calls are being made continually for help, yet we believe that if the congregations of Indiana and Michigan would give just a little we and others would be well supplied. Now we are not starving, by any means, but we do need some means to complete that building which will mean so much to us. God loveth a cheerful giver and those who give in that way shall receive the blessing.

We ask an interest in your prayers. Yours for the lost, J. M. HARTZLER.

Fentress, Va., Nov. 19, 1907.—Dear Herald Readers:—Greetings in His name. Truly the Lord is great and greatly to be praised. The little flock at this place is much encouraged by the meetings held here Oct. 13 to 20 by the brethren J. H. Moorman and D. N. Ginn. As a result three precious young souls confessed Christ. Others counted the cost. On Sunday forenoon, Nov. 17, four dear young souls (two from Warwick county) sealed their vow with water baptism and with two others from another denomination were received into fellowship. In the afternoon of the same day we had communion services and engaged in the ordinance of feet-washing. The brethren Bish. M. Shick and Dea. Benj. Breneman were with us. Bro. Shick officiating and Bro. Breneman assisting. Though few in number, yet it was a season of rejoicing long to be remembered. And let us pray for those dear souls that they may remain steadfast and that others may also come and be saved. We are always glad to have brethren and sisters visit us, especially fellow-ministers. Pray for us. God bless you all. Yours in His name, J. D. WERT.

For the Herald of Truth.
REPORT
Of the Second Church Conference for the Pacific Coast District, held at Albany, Ore., Oct. 23 and 24, 1907.

The conference was opened Wednesday morning by N. L. Herschberger reading the 100th Psalm and prayer.

Organization.—Moderators, B. B. King and J. P. Bontrager; secretaries, Kate Blosser and Harry West; choristers, M. H. Hostetler and Fanny Schragg.

Committee on resolutions: E. Stahley, D. Hilty and N. L. Herschberger.

Conference sermon by D. Hilty. Text, Phil. 1:27. A few thoughts from the sermon: The work of our conference is not a new thing, it having been instituted by the primitive church. We have need to come together from time to time to confer together on things that are hindered, and have them removed. He moved and carried that the matter of supplying the brethren at Dinuba, Calif., with a minister be investigated and supplied if possible.

Bishops, ministers, deacons and congregation testified to the sermon, proving that they were in harmony with it as given.

WEDNESDAY AFTERNOON SESSION.

Devotional exercises by J. D. Mishler.
Conference business. Minutes from last year read and adopted.

Reports of the various congregations as follows: Nampa, Idaho, 58; Hopewell, Ore., 72; Albany, Ore., 22.

Question 1.—Does this conference favor the election of a general mission board and examining committee to look after the mission interests and locate workers in the district?

Answer.—As the mission interest is increasing in the Pacific Coast district, be it.

Resolved, That the conference elect a general mission board and examining committee to take charge of missions and examine all workers who present themselves; be it further

Resolved, That the bishops and ministers of the Pacific Coast conference district act as examining committee.

2.—What is the sentiment of this conference with reference to the publishing interests being owned and controlled by the church?

Answer.—We, the Pacific Coast conference, are in favor of the Mennonite church owning its own publishing house. Therefore be it

Resolved, That we elect a member to meet with the general board at the General Conference, which meets in Howard Co., Ind., in November. E. M. Stahley was appointed as representative of this conference to act at the General Conference on church ownership of publication interests.

3.—Does this conference accept the control of the Nampa mission?

Resolved, That the general board of the conference district take control of the Nampa mission.

4.—Does this conference advise the board to pay the expenses of the evangelist when he goes without their consent?

Resolved, That if the general board sends our evangelist to a place to labor that the board pay the expenses.

5.—Does this conference advise the use of our own literature in the Sunday school and home?

Resolved, That we use our own literature in the church, Sunday school and homes of the Pacific Coast district.

MISCELLANEOUS BUSINESS.

1. D. Hilty, C. R. Widmer and Harry West were elected as general mission board.

2. L. J. Yoder, E. Stahley and N. L. Herschberger were chosen as delegates to the General Conference.

3. Bish. J. D. Mishler was appointed to preside over the Albany congregation.

4. Bish. D. Hilty was appointed to take charge of the work in California.

5. J. P. Bontrager and D. Hilty were appointed as district evangelists for the coming year.

6. J. D. Mishler, D. Hilty and J. P. Bontrager were elected to act as revising committee to revise the rules and discipline if they deem it necessary.

7. A plea was read from the brethren at Dinuba, Calif., asking that a minister be sent to them. Moved and carried that the matter of supplying the brethren at Dinuba, Calif., with a minister be investigated and supplied if possible.

8. A motion was made and carried that the time for the next conference be changed from October to the first of May.

9. It was then decided that the next conference be held at Hopewell, Ore.

10. The report of the mission board was read.

11. Evangelist's report read and accepted.

12. Moved and carried that the hired help, car fare and hotel bills be included when defraying the evangelist's expenses.

13. Moved and carried that the balance of the expenses of the evangelist be paid at once.

14. J. M. Mishler, John Hilty and J. P. Bontrager were elected as committee for arranging the program for the next Sunday school conference.

THURSDAY MORNING SESSION.

Devotional exercises by D. Hilty.

First topic: "Divine Origin and Mission of the Church," by B. B. King and J. D. Mishler. God is the originator through Christ. The beginning of the church was when Christ began to call his disciples. The purpose of a church upon earth was so that God might govern his people; also that he might give his children an opportunity to be handed together in unity and help each other to work against the great evil which are in the world. We should consider whether the church resembles and is in harmony with the divine church established by Christ. Let us have the church built upon the Rock, Christ Jesus, which will stand.

Second topic: "The work of the Holy Spirit," by E. Stahley and L. J. Yoder. The first work of the Holy Spirit is to convict the sinner; second, to comfort; third, to give power; fourth, to improve; fifth, to direct; sixth, to drive away malice and strife, and to create love.

Third topic: "Christian Courtesy," by M. H. Hostetler. We should be very courteous in our homes, Sunday school and Bible reading. We should be kind and speak to the children. Christian courtesy is one of the workings of the Holy Spirit and will extend a welcome to every one. The forenoon session closed with prayer by L. J. Yoder.

THURSDAY AFTERNOON SESSION.

Devotional exercises by N. L. Herschberger.

First topic: "Workers at Work,"—L. "Bishops," by D. Hilty and J. D. Mishler. Bishops should rule over the church, not as lords, but should be leaders and examples to the believers. They are to officiate at all the ordinances of the church, such as baptism, communion, etc. They are also to expel the unruly.

2. "Evangelists," by J. P. Bontrager. Their work is to go and win souls for Christ, to visit, encourage and preach the Word to all the congregations in the district.

3. "Ministers," by N. L. Herschberger. They should break the bread of life and be helpers to the bishop. They are to be examples and patterns.

4. "Deacons," by A. I. Miller. They should distribute to the necessity of the poor, examine the difficulties of the church and try and bring about peace, and assist the bishop in discharging various duties.

5. "Lay Members," by C. R. Widmer. They should be at their posts at all times and do all they can (Jas. 4:17); should help ministers along by encouragement and prayer.

Next topic: "Church Extension,"—L. "Rural Evangelization," by B. B. King. Not every one has the privilege of living in cities where the gospel is preached. Many people who live out in the rural districts are very anxious for the gospel. The need is very great. Our forces should be more scattered to these out-of-the-way places.

"City Evangelization," by J. P. Bontrager. Many people of the cities are hungering and thirsting for the simple gospel. We should not let the rural districts suffer; but we should also do all we can in the line of city evangelization.

Bishops present: J. D. Mishler, D. Hilty. Ministers: J. P. Bontrager, N. L. Herschberger, L. J. Yoder, B. B. King.

Deacons: A. I. Miller, E. Stahley.

SECRETARIES.

MAY I DANCE?

No! Because (1) an active Christian will not have time to dance. (2) A sensible Christian will find something better to do than to dance. (3) A loving Christian will feel that he cannot dance. (4) A spiritually-minded Christian will not have any desire to dance. If there are any other kinds of Christians in the church, they had better be out of than in it, and so their opinion of what Christians ought or ought not to do is of very little value.

YOUNG PEOPLE'S BIBLE-MEETING PAGE

TOPIC: The Christian at Work. John 1: 40-46. December 8, '07

EDITED BY A. B. RUTT.

THE LESSON MOTTO.

To be about my Father's business, not slothfully, but fervent in spirit, is my highest privilege and most pressing duty. It is my "previous engagement" to all other interests, but chiefly those of a trivial nature.

DAILY READINGS.

- December, 1907.
2. M.—Going forth weeping; returning rejoicing. Psa. 126:6.
3. T.—Workers and shirkers. Neh. 6:14; Matt. 21:28-31.
4. W.—A universal call. Matt. 28:19, 20.
5. T.—The worker's companion. 1 Cor. 3:1-10.
6. F.—Pulse activity. Matt. 25:44, 45.
7. S.—The worker's reward. 2 Tim. 4:7, 8.
8. S.—The Christian at work. John 1:40-46.

A SPECIAL MESSAGE.

God wants workers. All his providences are so planned that his children shall work. This provision is a purely benevolent one on the part of God. Idleness is not long a Christian. He cannot be, for he is not faithful to his Master. Remember the "wicked and slothful servant." He was cast into outer darkness. God has work for all. If we do not know what he wants us to do we should pray with Saul of Tarsus, "Lord, what wilt thou have me to do?" Paul found plenty to do everywhere, and he has his Andrews, Peters, Philips, Johns, Nathansels, not nearly always in the Jerusalem, but in the little Bethsalds, Nazareth, Bethlehem. The earth is the Lord's and the fulness thereof, and he wants us to worship him and not this or in this or that place.

THOUGHTS.

Work and Pray.—In this day of activity there is great danger, not of doing too much, but of praying too little for so much work. These two—work and prayer, action and contemplation—are twin sisters. Each pines without the other. We are ever tempted to cultivate one or the other disproportionately. Let us imitate Him who sought the mountain top as his refreshment after toil, but never left duties undone or sufferers unrelieved in pain. Lord, teach us to work; Lord, teach us to pray.—A. McLaren.

How Much Time Have We to Work?—Did you ever calculate that the number of working hours in the mature part of life is only 135,000? Rest a moment on that thought. Between twenty-five years, which pass in the early part of life without much fruit, and the seventieth year of life there are forty-five years of life that we call mature. Now, suppose that a man throw away in every year 65 days a year for vacation, illness and other interruptions, leaving him 300 days a year for work, that would be in 45 years give him 13,500 working days. Suppose he works an average of ten hours per day and he has 135,000 working hours. A man who is forty, has but 90,000 hours left; a man who is sixty has so few left that I don't want to shock you by mentioning their number. It is time we were at work.—Joseph Cook.

BIBLE HINTS.

John 1:40. It is the duty of Christ's followers to bring the world to him. Matt. 28:19, 20. It is God's plan, and he has provided no other means. "How shall they hear without a preacher?" How shall they preach unless they be sent? Does not this suggest co-operation? Does it not call for orderly arrangement of the working forces?
John 1:41. Our mission field often lies around

our own firesides. It is the most logical, most natural starting point for every true missionary. John 1:42. Little is said or read of Andrew, but through him the great Peter was brought to Christ. Through Peter's preaching thousands were brought to Christ, but it needed an Andrew to bring Peter. So today. Through the efforts of men of whom church and other history has no record men have been won for God who he came great husbandmen in God's vineyard. Andrew and Peter will rejoice together. So will many others.

John 1:43. What wonderful armies have been gathered for the cross from that first little recruiting station in Bethsaida! Recruits win recruits and so on down the ages, but Christ started it. He is the origin of it all, the soul of the whole movement, the center of all the activity, the great captain of our salvation. Hence all honor belongs to him. And as he was the Alpha of the work, so will he also be the Omega and all shall receive their final reward through and from him. He has started the work, and he has prepared the mansions.

John 1:44-46. Philip, the fisherman of Bethsaida, understood better what the law and the prophets taught than did the scribes and Pharisees of Jerusalem, or at least his knowledge was not hedged about by prejudice and pride. So the great are not always the best interpreters of great facts, but while the great are discussing problems the humble are solving them and making use of the results to God's glory and the salvation of mankind. Again, how easily some men mistake geography for religion! Can any good thing come out of Nazareth, out of Wiltmar, out of Goshen, Elkhart, Scottsdale, or a hundred other places against which minds may have been prejudiced by prejudiced minds? God has many souls, many sheep to be gathered into the fold everywhere, and he has his Andrews, Peters, Philips, Johns, Nathansels, not nearly always in the Jerusalem, but in the little Bethsalds, Nazareth, Bethlehem. The earth is the Lord's and the fulness thereof, and he wants us to worship him and not this or in this or that place.

Promptness Helpful.—There is much in obeying as our Lord did, "straightway." When the Lord gives his servants grace to follow out their convictions as soon as they feel them, then they act contrarily. First thoughts are best in the service of God; they are like Gideon's men that lapped. Second thoughts come up timorously and limpingly, and incite us to make provision for the flesh; they are like those men whom Gideon discarded because they went down on their knees to drink, they took things too leisurely to be fit for the Lord's battles.—Spurgeon.

Prayer and Activity.—A scholar at a boarding school was remarked for repeating her lessons so well. A school companion, who was idly inclined, said to her one day, "How is it that you always say your lessons so perfectly?" She replied, "I always pray that I may say my lessons well." "Do you?" replied the other, "then I'll pray too." But, alas! next morning she could not repeat one word of her lesson. Very much confounded, she ran to her friend. "I prayed," said she, "but I could not repeat a word of my lesson." "Perhaps," rejoined the other, "you took no pains to learn it." "Learn it! learn it!" answered the first, "I did not learn it at all. I didn't know I needed to learn it, when I prayed that I might say it." She loved her idleness, poor girl; and her praying was but a mockery.—Anon.

Working for Jesus.

"Work, for the night is coming,
Work through the morning hours,
Work while the dew is sparkling,
Work 'mid springing flowers,
Work when the day grows brighter,
Work in the glowing sun;
Work, for the night is coming,
When man's work is done."

SUBJECTS FOR TALKS OR ESSAYS.

1. The value of system.
2. The power of prayer with effort.
3. Keeping at it.
4. The joy of accomplishing.

For the Herald of Truth.

PEACE.

By William Cleave.

In mournful silence, Lord, I kneel,
As from a tree a fallen leaf
Descends helplessly, so I appeal
To thee, who'll soothe my silent grief.

By faith I cry unto thy throne,
That thou wilt me protect and guide;
My future years, Lord, I am prone
To give to thee, in peace abide.

In that sweet peace abide, O Lord,
Which soothes the rugged places o'er;
Which stills the storm (like oil when poured
On troubled seas) to rage no more.

That peace so placid and serene,
So rapturous and so sublime;
Which none can give, save thou Unseen,
That stands the ravages of time.

The harp gives forth melodious tones,
And song the soul vibrates and thrills;
But, Oh! when thou my heart enthronest,
My soul, sweet peace, divinely fills.

Yea, floods me o'er with perfect joy,
And carries me above this strife
Of notes discordant, where to die
Is but to live eternally.

My soul looks up to thee, O King!
Who mightily this world hath wrought;
And from its depths dost loudly sing
And praise thy name in word and thought.
Atlanta, Ga.

Young People's Department

For the Herald of Truth.

SOMETHING FROM THE GOOD OLD TIMES.

By Isaac Petrie.

The apostle teaches, "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16). Surely this means more than just holding services Sunday morning and listening to the sermon, and then letting the matter of the cause of Christ and the extension of his kingdom among us and in us suffice with this, as also, so many are doing who make the claim that they are doing as their fathers did, and in their prejudice stoutly oppose all innovations intended for the study of God's word and its practical application. Ministers are heard to complain that there are still those who are prejudiced against the Sunday school to the extent that while they let the children attend they do not attend themselves or take part, even though the school, where it has been in existence for some time for the benefit of both old and young, has proved a great blessing to both, and where even the old people would under no consideration consent to do without it.

Because of this fact I purpose to present something out of the "good old times," as I read it in the history of our forefathers, how, even in the time of the great Reformation they already had the Sunday school and other special meetings for Bible study beside the sermon, and that therefore neither Sunday school nor Bible conference or Bible study classes are new things, as some in their prejudice and honest ignorance claim them to be, but that they are simply the resuming of lines of church work which in the course of time had been neglected and abandoned. Does not therefore the word of prophecy appeal to us as a church with special force? "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein!" (Jer. 6:16). That is the way of the Israel of old did, and it is the way God's Israel of to-day is doing in taking up again the neglected work of edifying young and old in the church.

We read that in 1535, one year before our reformer Menno Simons (after whom our church family has been called) united with the quiet Baptists in the Netherlands, our forefathers, who had been accused before King Ferdinand as dangerous subjects, presented to the king the principles of their faith as contained in their catechisms from which they industriously and conscientiously imparted to their children and youths religious instruction on Sunday afternoons when they conducted schools for the children and endeavored to bring them up from childhood in a religious life. They laid special weight on the fact that every child could repeat the Lord's Prayer and the Ten Commandments by heart. Likewise in the same century they had Bible classes or Bible study classes in which they edited one another, according to 1 Thess. 5:11, where we read: "Wherefore comfort yourselves together, and edify one another, even as ye also do." (See also Heb. 10:23-25). Does this really mean simply listening to a sermon?

At a meeting for edification opportunity is given each one, according to 2 Pet. 3:16, to ask questions on passages of Scripture that are not plain and to discuss them. These meetings were called "colleges." And to these assemblies a Mennonite minister, Hans (John) de Ries, gratefully attributes his preparation for the work which later devoted upon him, thus proving a verification of the Scripture: "For the perfecting of the saints, for the work of the ministry, for the edifying of

the body of Christ" (Eph. 4:12). Even as late as 1825 a minister, G. J. Ryswyck, declared that he owed his preparation for the work to which he was called, to the meetings of the "Collegiants" in the Netherlands.

We unite in the Sunday school both these means of edification that young and old, divided into suitable classes according to age, may be properly instructed and benefited, according to their respective needs or their ability to comprehend, and thus we seek to lead our church back to the old evangelical and apostolic basis and method of work, from which she had departed since the Reformation, through the neglect of these means of mutual edification from the word of God.

If when uniting with the church we have by solemn vow obligated ourselves to accept the principles and precepts of the gospel of Jesus Christ as our guide in life and have sealed our vow in baptism, are we not committing a great wrong if we allow our prejudice to so far govern us as to believe that we are no longer in need of these means of grace and edification? Does not in such case the apostolic admonition appeal to us which says: "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobrates?" (2 Cor. 13:5). We should indeed not be indifferent toward innovations, but when ministers or others undertake to introduce innovations in religious work, we should take the Bible to hand and investigate and examine whether the undertaking is supported by God's word; and if so, we should encourage and support it as much as possible, even though it may not have been the custom among us heretofore in our lives.

(To be continued.)

For the Herald of Truth.

SOME PASSING THOUGHTS WE MIGHT DO WELL TO REMEMBER.

By Charles Doran.

The man who is afraid to tell a lie is no coward. Some men live in the past, some men in the present, and some men in the future. The man, however, who succeeds lives in all three. He makes the past remind him of the needs of the present, and the present fit him for the works of the future.

Some successful men owe their success to a successful failure, their preferred creditors having been Honesty and Integrity.

Some men try to look well, some men to act well; but the man who will think well will do both—look and act well.

It is not always the fertile field that makes the thrifty farmer.

"Guard your tongue and you will not have to draw your sword."

Tears may win you sympathizers, but smiles will win you more friends.

Never say farewell to work half finished.

Better be poor and sleep the sleep of the honest than wealthy and pass your nights in unrest.

It is better to die young and beloved than to live to be old and despised.

Learn to save, and want will be a stranger to you.

The world would have been better if some men had not lived quite as long as they did, or if some men had lived a little longer.

Smile. The world likes smiles, and it's brightens, not sadness, that keeps the face youthful.

Marry for love, for love is not affected by the passing of a pretty face nor the decline in securities. Love will remain kind to the changes that time brings to the face and fail to see the fading away of youth. It will make life appear as bright and full of meaning when the golden locks have turned silvery and the step is no longer quick and active. It will make the sunset of life as joyful as the sunrise, bringing in the place of the prom-

ises of the one, the sweet contentment of the other.

Resignation to God's will is submission to his purposes, patience in the working of what he ordains, and often contentment to the lot he has chosen for us to fill.

Be ready to live, then you are prepared to die. The battle should have no dreads to the soldier ready for the war.

Look after the minutes, and the hours will take care of themselves. Dread the coming of evening to the day ill spent, and you will not pass a day doing what will bring regret to you.

And be not afraid to proclaim God's truths, for a Christian coward is the worst of cowards.

Washington, D. C.

For the Herald of Truth.

THE NEED OF MORE SUNDAY SCHOOLS.

Essay read before the Sunday School Conference at Albany, Oregon, by Rachel Burck.

When we stop to consider this question we may think it not a very important question to write upon. But as we look the world over it brings to our minds the great need of more Sunday schools. We may not realize that there are so many places which God has intended for Sunday schools and the word of God he taught, but perhaps instead of that there are some worldly amusements being carried on to draw people's attention, instead of them having a place of worship.

When we think of the greatness and importance of Sunday school needs we feel that we are too weak, for of ourselves we can do nothing; but we have the promise of the Father that he will be a "very present help in every time of need."

Just think of the poor children and even of fathers and mothers who have never had the privilege of attending a Sunday school, and perhaps have never seen or heard of one. How happy they might be if they were to live in a land of Sunday schools and church privileges!

For this reason we think the need is great. Many children live so far from Sunday schools that they really are without any opportunities to learn of Christ. We would be astonished if we were to know of the many who have no Sunday schools within their reach where they can attend.

When we speak of the need of more Sunday schools, we are inclined to look away from home, perhaps into foreign lands or other places, before we look at home; or perhaps we think our home land is well supplied. Yet we feel sure there are many places where Sunday schools should be established, because the children have no place to learn about God and the salvation of their souls.

Whenever a Sunday school is being established, the workers of that place should be interested in the work so as to make it interesting for their pupils, that they may be encouraged to attend regular and work for the Master. We as workers should take our work as a privilege, not as a duty.

By attending Sunday school many hearts are made to accept their Savior and he brought into the fold. Are we doing all we can to help along this work? We believe one of the greatest hindrances to this work is that God's people are not willing to get to the place where God can use them and where he can endue them with his power.

The time to work for the Master is now, and as God has given each of us a talent he expects us to help.

Let us try to put forth our best efforts in all meekness and holiness that at the harvest time we may reap our sheaves laden with precious fruits.

We pray that more Sunday schools may be established and grow and become a power for good and for the salvation of souls.

Albany, Oregon.

HERALD OF TRUTH.

November 28, 1907.

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NEFF'S CORNER

It's interesting and encouraging to see things move here at Clovis. Work is now being pushed on the big coal chutes, clinder pit, shops, yards and the palatial concrete depot and it is said that forty business and other houses will be put up in the town at once. A number of houses are in process of construction all the time, new stores are being stocked with goods and the town is pushing forward at a lively rate. Besides a house and a tent house for ourselves, I have put up four buildings for rent since here and they are all rented at a good price and occupied. An Iowa brother has just arrived to stay; a Virginia brother came a few days ago, bought three lots, is thinking of having some houses built and is negotiating for the purchase of ten acres adjoining town. It does not take a man long to become convinced that this is the place to invest after he comes and looks for himself. If you have money to invest and would be interested in an income of 20 to 40 per cent., let me hear from you. Address,
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Published Weekly.

ELKHART, IND., THURSDAY, DECEMBER 5, 1907.

Vol. XLIV. No. 49.

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EDITORIAL NOTES

He who really loves God will manifest it in his love for his Word. David says (Psa. 119:97), "Oh, how I love thy law! It is my meditation all the day."

Thanksgiving services were held in the Hammer Creek M. H. on Nov. 28 in the forenoon, and in the evening services were held in Litz and also in Ephrata. Bish. A. S. Mack of Berks county preached in the German language at the latter place.

Communion services were held in the Pea Ridge congregation, near Palmyra, Mo., on Nov. 10, 1907. We are glad to hear that the congregation at that place feels encouraged and willing to go forward in the way that God would lead them. The Lord prosper them.

Now that Thanksgiving Day is again past, let us not forget what we have heard and learned about the giving of thanks. Let us throughout the whole year think of what the apostle tells in Eph. 5:20, "Giving thanks always for all things unto God and the Father of our Lord Jesus Christ."

One of the strongest tests that we are the accepted followers of the Lord Jesus Christ, is our love for those who are his true followers. The apostle John says, "We know that we have passed from death unto life because we love the brethren. He that loveth not his brother abideth in death."

Bible Conference.—The Bible conference appointed in the Hopewell M. H., Oregon, Nov. 18 to 23, was held as announced. Bro. B. B. King of Nampa, Idaho, formerly of the Fort Wayne Mission, and J. P. Bontrager of Albany were the instructors. We trust the influence of this conference may do much for the upbuilding of the cause of Christ in Oregon.

Weather prophets predict that while we will have considerably winterish weather from this time on, severe cold weather will not set in until after New Years, but after the holidays we will have some real old-fashioned winter weather, which will probably last until about Feb. 21. Whatever which date milder weather will set in. Whatever the weather may be, we are willing to leave it all in the hands of Him who knoweth best and who doeth all things well.

Minister Called Home.—Bro. Benjamin Lehman, an aged minister of Mt. Joy Twp., Lancaster Co., Pa., died on Saturday evening, Nov. 23, 1907, at the home of his son-in-law, Mennu Hess, at Milton Grove, of dropsy, with which he suffered some six weeks. Bro. Lehman was eighty-six years of age. His wife and the following children survive: Benjamin Jr., wife of Benj. Westebarger, and —, wife of Mennu Hess,

all of Mt. Joy township. Funeral was held on Wednesday at Resler's meeting-house. He served in the ministry for over sixty years.

The Mennonite Publishing Co., of Elkhart, Ind., has the best assortment of holiday goods, books suitable for Christmas presents, Sunday school reward cards and books, Bibles, etc., they ever had. Anything our customers may desire, if you write us for prices, description or catalogues we shall be glad to give you the information desired. Let us know what you wish and we shall use our best endeavors to fill your orders promptly, or give you such information as will enable you to order readily just what you wish. We will find our prices right. We desire to call especial attention to our assortment of Bibles.

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John Wesley, the eminent Christian preacher and writer says: "Humility alone unites patience with love, without which it is impossible to draw profit from suffering, or, indeed, to avoid complaint, especially when we think we have given no occasion for what men make us suffer. True humility is a kind of self-annihilation and this is the center of all virtues." Our hearing with men's arrogance and unkindness and suffering evils in weakness and silence is the sum of a Christian life. The above has the true ring of pure gospel metal. Some of the writings of God's servants in the centuries past are pure gold when compared with the foam and tinsel of much of our modern-day so-called Christian literature.

Fretz Family Reunion.—One of the oldest and most numerous families of the Mennonite people in Bucks Co., Pa., is the Fretz family. A large history of the family was published by the Mennonite Publishing Company, compiled by Pre. A. J. Fretz, which had quite an extensive circulation, and since the publication of the book there has been a family reunion held at the home of Eli Fretz, who is over eighty-two years of age and had an ardent desire to have his children and their families meet with him at his home once more to encourage and cheer him in his old age. They accordingly met at his home on Saturday, Nov. 23, with children and grandchildren and many of the family relations to renew the ties of friendship and enjoy the blessings which a kind heavenly Father had so bountifully bestowed upon them. Among those present from a distance was A. J. Fretz, the author of the Fretz Family History, accompanied by his wife and children.

Helps to Bible Study, with practical notes on the books of Scripture, or how to read, search and study the word of God so as to secure an ever-increasing interest in the same, a stronger faith, a deeper spirituality and greater usefulness. By A. Glas. Third edition, revised and enlarged. The book contains 346 12 mo pages, with fine cloth binding, and costs \$1.00. It is not a very large book, but contains a vast amount of good and useful information and instruction on the subject of Bible study, and this is something greatly needed. The following is an extract from the book from the pen of Dr. Anderson: "Some distinction should be made between

the study of the Bible, the reading of the Bible, and meditation upon certain portions of the Bible. Each is essential in its way; and the three combined give completeness to searching the Scriptures in order to have abiding communion with God. The study of the Bible is useful in order to get a thorough knowledge of the contents of the sacred volume, the meaning of words and phrases, the fulfillment of types, the interpretation of ceremonial observances, prophetic utterances, etc. The reading of the Bible is necessary in order to hear God's voice speaking to us, so that divine communion may be encouraged and perpetuated. The meditation of the Bible is indispensable in order to be fed with the sincere milk of the Word, or the strong meat thereof, that we may grow thereby. Meditation is to the reading and study what digestion and assimilation are to the eating of our daily food. Finally let the Bible be studied critically and read devotionally. Let it be meditated upon reverently and diligently, comparing scriptural things with spiritual, and allowing Scripture to explain itself by Scripture."

PERSONAL MENTION.

Pre. Jacob Snyder of Roaring Springs, Pa., on his Western trip spent Sunday, Nov. 17, 1907, with the congregation near Freeport, Ill., conducting services at that place.

Pre. A. D. Wenger of Millersville, Pa., began a series of meetings at Hershey's M. H. near Kinzers, on Nov. 21. May the Lord bless the activity of our brethren both East and West to the salvation of many souls.

Bro. John H. Moseman of Lancaster, Pa., who has just closed a series of meetings in the Yellow Creek congregation, Elkhart Co., Ind., made a pleasant visit with the editors on Monday, Nov. 25. We were glad for the visit.

Bish. Moses A. Coblentz of Tuscarawas, Ohio. Pre. Daniel S. Yoder and wife, and Christian Yoder and wife of Holmes Co., Ohio, spent some time in visiting with the several congregations in Lancaster, Mifflin and Somerset counties, Pa.

During the absence of Bro. P. R. Lantz, superintendent of the Canton (Ohio) Mission, Bro. C. Z. Yoder will have charge of the mission. Bro. Yoder spent several weeks in evangelistic work in Maryland just previous to General Conference.

Bro. B. B. King preached in the Zion congregation in Oregon on Sunday, Nov. 10. In the evening of the same day Bro. J. F. Bressler gave an interesting discourse at the same place. The church in this part of Oregon manifests a commendable degree of activity.

Bro. A. H. Leaman, of the Chicago Home Mission, commenced a series of meetings at the Toronto Mission, Toronto, Ont. He also was with the congregation in Markham. His earnest appeal at the latter place was greatly appreciated by the congregation there.

Bro. A. C. Kolb, who spent the summer in northwestern Canada, returned to Elkhart week before last. The summer was a busy one for Bro. Kolb. He was engaged in agricultural pursuits. The country there is rapidly developing and is especially noted for its wheat fields.

Pre. D. F. Driver of Versailles, Mo., who attended General Conference near Kokomo, Ind.,



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spent a short time visiting among the brotherhood in Elkhart and vicinity before returning to his home in Missouri. We regret that we were absent when he called at the Publishing House.

Bro. Daniel Brubaker of Freeport, Ill., spent several days at Elkhart, Ind., last week, visiting with his son, Roy Brubaker, who is working for the Shoemaker Automobile Manufacturing Co., recently removed to Elkhart. He attended Thanksgiving services on Thursday evening.

Bro. J. S. Hartzler of Goshen, Ind., preached a Thanksgiving sermon on Thursday evening, Nov. 28. The discourse was a plain, practical, heart-searching discourse that appealed to every one present, and was listened to with rapt attention. A collection was taken up at the close of the meeting for charitable purposes.

Bro. P. R. Lantz, of the Canton (Ohio) Mission, conducted services at the Amish Mennonite M. H. in Nappanee, on Saturday evening, Nov. 23. On Sunday, Nov. 24, he conducted the services at the Mennonite M. H. in the same town. He was accompanied by his wife and they are spending two weeks at the Bible Institute in Goshen, before returning to Canton.

Blah. Jonas D. Bontrager and wife and Prof. Jacob Petersheim and wife, who have been visiting a number of congregations in different localities in Pennsylvania, spent a number of days with the congregation near Middlefield, Geauga Co., Ohio, during the latter half of November. From there they went to Holmes county to visit with the brotherhood in that vicinity.

Isaac Mather, an aged and well-known friend of Jenketown, Montgomery Co., Pa., died Nov. 23, 1907, at the advanced age of over 101 years. His birthday was Oct. 27. He was buried on Nov. 27. His funeral services were conducted at the Old Abington Friends' M. H. according to the impressively simple ideas of the Quakers. The speakers were both of that denomination. The casket was plain, solid walnut, and in accordance with the customs of the Old School Quakers there was no name on the casket and no flowers. The funeral was a very large one.

PROCEEDINGS OF THE FIFTH MENNONITE GENERAL CONFERENCE.

Held at the Meeting House of the Howard and Miami Co. Congregation, near Kokomo, Ind., Nov. 13 and 14, 1907.

According to the resolution passed at the fourth General Conference at Berlin, Oct., Nov. 18-18, 1905, conference was convened at this place and time as appointed by the committee.

The first session of the conference was opened at 9 a. m. After singing hymns 263 and 67 from the Hymnal, Bro. David Burkholder of Nappanee, Ind., read the Scripture lesson, 1 Cor. 2, and led in prayer.

It was decided that all those who usually vote at district or home conferences be given the privilege of voting on general questions at this conference.

The organization resulted as follows: D. J. Johns, moderator; Ira J. Buchwalter, assistant; S. F. Coffman and Samuel Gerber, secretaries; Noah W. King was afterwards chosen treasurer of the conference.

The conference sermon was preached by Bro. George R. Brunk from the text (1 Tim. 3:15), "But if I tarry long, that thou mayest know how to behave thyself in the house of God, which is the church, the pillar and ground of truth." The following are some of the thoughts presented:

It makes no difference how sure we are of the guidance of the Lord, instruction is yet necessary. The soul is not satisfied without having the "pillar and ground of truth." We may take what is set before us and ask no questions, but get no real satisfaction until we are able to say, "This is the house of God, the gate of heaven."

We are drawn together in conference to know how to interpret the word of God; and there, in the interpreting of the Word, is where we are apt to fall apart.

We may try to ignore all differences of opinion, but cannot do so on account of our convictions and faith.

We believe that the doctrines and interpretations of the Bible as we teach them are according to the word of God. Some object to interpretation, but no one can take the word of God as it is without making some kind of interpretation of its meaning. Our aim should be to rightly expound the truth.

Israel, as a house of God, had proven unfruitful, therefore God had them removed (Isa. 5:1-4, etc.). He was patient and long-suffering, but because they were unfaithful and "would not" respond to his mercies he was obliged to withdraw from them. God does not forsake us in the same manner as he comes to us. He comes to us at once, "suddenly," but withdraws from us gradually and unsuspectingly when we continue to grieve him and drive him away. Compare Ezek. 7, 8, 9; also Judges 16:20. It was faithfulness to the word of God that caused the glory of God to rest upon the house of the church as being upon the doctrines of God's house. If we forsake them, the Lord will also withdraw from us. While God needs but one servant to mark the faithful, he has six swords after the disobedient (Ezek. 9:2).

Many souls are wrecked by false interpretation, by those who "wrest" the Scriptures. We should make strong the structure, which is as a bridge over which souls are to pass from earth to heaven. Its foundations should be firm—Scriptural.

If we need anything at all as a church, it is power with God. Jacob had nothing until he asked of God, who gave him power with God and men. We should forsake every evil way and turn to God (Isa. 55:7).

Christ came to the Jews (God's house) with the parable of the vineyard. He took the vineyard away from those husbandmen and gave it to us, and we thus became God's house. It is possible that individuals, congregations and people may continue in the forms of godliness just as Israel did in the days of the Lord, but yet not have the power and presence of the Lord with them. The divided worship of the Jews was the cause of their downfall. The watchman must tell the people of the approaching dangers. The evils do not come into the church through the door (Christ), but through some other way—a hole in the wall (cf. Ezek. 8:7).

If we drift it is because of the evils within the Lord's house. As long as idolatry was left out of the sanctuary Israel was safe, but when it got into the temple, God moved out (cf. Ezek. 8:6). The things which were portrayed upon the walls were hidden from the prophet, the preacher, but were not hidden from the eyes of God. Let our lives be pure in the sight of God. There are always those who want mixed worship—the "mixed multitude." As long as the elders, the leaders, are pure to God, he will not turn away from his people, but when the old men, the young men and the women seek after idols, the abomination is too great and the downfall of the church is the result.

There is one law for both the old and new covenants; keep all of the commandments. We sin presumptuously when we think God does not care whether or not we keep all of his commandments, but his Word cannot be set aside. We are told to observe "All things" (Matt. 23:20). If we have a "Thus saith the Lord," we should all agree with it. The practices of Christ and his apostles should have due consideration. The underlying principles of the gospel should establish the character of our actions.

Many things in God's word are given us as safeguards. They are the battlements for the new house (Deut. 22:8).

God honors the counsel of wise men and accepts it (cf. Jer. 35:18, 19). He ratified the counsel of wise men in ancient days and will do so with good counsel today. We may not have Bible for cap, but for covering (1 Cor. 11). So also with plain clothing. These things are safeguards for the Christian and a help to others. They agree with the principles of the word of God.

We are living not only for the present generation, but also for the blessing of the generations which are to follow after.

A number of brethren gave expression to their approval of the thoughts presented in the conference sermon, after which all of the bishops, ministers and deacons, by rising, expressed their agreement with the truths presented and the remaining brethren and the sisters of the assembly did likewise.

The minutes of the previous conference were then read by the secretary and approved by the conference.

A brief verbal report was given by the committee appointed to consolidate the Mennonite Evangelizing & Benevolent Board and the Mennonite Board of Missions & Charities. The committee held a meeting at the Old People's Home near Ritman, Ohio, and there discussed plans and methods for consolidating the two organizations. They then selected from both what plans and methods were best, and changed the name to that of Mennonite Board of Missions and Charities.

The report of the committee was accepted and the committee relieved.

WEDNESDAY AFTERNOON.

The session was opened by Bro. John Nice, who read Eph. 4:1-15 and led in prayer.

J. S. Shoemaker reported for the hymn book committee. The report was adopted and the committee retained.

The report of the committee appointed to investigate the church institutions was made. The committee consisted of the following brethren: David Burkholder, Jonathan Kirtz and Noah Stauffer. Reports were received from the following institutions: Goshen College, Mennonite Book & Tract Society, Gospel Witness Co., Canton Mission, Old People's Home, and Orphans' Home.

The La Junta (Colo.) Sanitarium report was given by Bro. D. S. Brunk. The committee had not visited that institution.

After hearing reports, a motion was made to accept them, which carried.

The report of the treasurer was also read and accepted.

For full reports of committees, see later. On motion, the delegate from the Pacific Slope Conference, a new conference district, was accepted as a member of this conference body.

The brethren D. H. Bender, Tillman Erb and S. C. Miller were appointed a committee on resolutions.

The following question was discussed at some length:

1. What class of questions may be considered appropriate for discussion before General Conference?

Answer.—The General Conference being the representative body of the church in general, may receive for consideration all questions which affect the general interests and welfare of the church, but which do not conflict with the word of any of the local conferences.

After some discussion of question No. 2, the session was closed for the day.

THURSDAY FORENOON.

Devotional exercises were conducted by Bro. Anthony Heatwole, who read 2 Tim. 2 and led in prayer.

Question 2.—How may the cause of unification and spiritual progress be further promoted among our people?

Answer.—Resolved, That the cause of unification and of spiritual progress may be furthered (a) by meeting together in conference; (b) by exercising charity and forbearance, having the mind of Christ; (c) by a willingness to sacrifice

for the best interests of the church; (d) by teaching plainly the doctrines of the gospel and getting into the true spirit of Christian work.

The conference then received the report of the following brethren who as a committee represent nine different conferences which favored the church ownership of the church publications: Art. Metzler, S. S. Miller, S. G. Lapp, Jonathan Kirtz, David Garber, Emanuel Stahley, Noah Hoover, J. S. Shoemaker and I. J. Buchwalter.

They reported the various conferences in favor of the church owning and publishing all church literature, giving their representatives the privilege of taking action in such steps as might be taken toward that end.

It was decided that we, as a conference, place ourselves on record as favoring the movement of church ownership of publishing interests.

On motion the conference appointed three members to represent this conference to act with the nine brethren already appointed by the local conferences on a committee in the matter of publishing interests.

It was decided that the moderator of the conference and the chairman of the committee on publishing interests act as a committee to choose three brethren to act on this committee. The following brethren were chosen: E. S. Hallman, Samuel Gerber and Christian Good.

It was further decided that we instruct the representatives appointed by this conference to act conjointly with the representatives of the local conferences and take such action in the matter of consummating the publishing interests as is advisable, with the understanding that they do not place the church under any financial obligations whatsoever.

Moved, That it is the sense of this conference that the brethren already appointed by our district conferences, the three brethren appointed by the General Conference, together with such other brethren as may be appointed by other district conferences which are not already represented on the committee, be considered the publication committee of the church.

On motion it was decided that we give the hymnal committee the privilege to turn over the hymnal publishing interests, together with the funds, into the hands of the publication committee, as soon as the latter is in position to receive the same.

Question 3.—What is the relation of city missions to the church in general?

Answer.—Resolved, That since the relation between our missions and the church in general differs from that which some are under the general mission board, others under local conferences and still others take the place of individual congregations, we therefore suggest that all of our missions be supported by the church in general with means, with workers and by prayers, and that we allow the bodies under which the missions are organized to look after the government of the same.

Question 4.—Dangers that threaten the church and how to overcome them.

Answer.—We recognize the following evils confronting us: 1. Chronic ill in the church. 2. Overlooking existing evils. 3. Unscriptural doctrines. 4. Dangerous literature. 5. Improper marriages. 6. Worldly associations. 7. Lack of home training. 8. Waste of money in adornment, fine and costly houses and furnishings. 9. Erroneous education. 10. Waste of energy. 11. Lack of proper religious instruction for the young. 12. Improper use of the Lord's day. 13. Laziness in church government.

Some remedies: 1. Teach the teacher. 2. More good, sound literature. 3. Meet the evil before it gets into the church. 4. Undo the "done. 5. Proper education. 6. More sound gospel teaching. 7. Genuine spirituality. 8. More zeal along mission and evangelistic work.

Bro. S. G. Shelter, who gave the opening address on this question, was asked to write out his remarks for publication in the church papers. It was decided that one brother be appointed

by the moderator of the General Conference, who, with the help of two other brethren living within convenient distance of the various institutions of the church, shall investigate each institution desiring to be investigated as a church institution, and give reports of the same to the next General Conference. The moderator appointed Bro. Tillman Erb as chairman of the investigating committee.

On motion, Daniel Kauffman, J. S. Shoemaker and Abr. Metzler were appointed a committee to draw up a constitution and by-laws for the General Conference and present the same to the next General Conference for ratification, and also be a committee to appoint the time and place for the next General Conference.

It was also decided that the committee on selection of time and place for holding the next General Conference arrange for the same within one year from the present time.

On motion, the brethren J. S. Shoemaker, C. Z. Yoder and M. S. Steiner were appointed trustees to represent the General Conference on the Mennonite Board of Missions and Charities.

On motion it was resolved, That we endorse the movement of the Canadian brethren and bid them Godspeed, praying that God may assist them in their efforts to maintain the principles of peace in their homes, their schools and their government, and in maintaining the faith of the gospel for themselves and their children.

It was decided that the General Conference shall meet every two years.

It was decided that the minutes of the conference shall be printed in pamphlet form.

It was also decided that the secretaries see that the minutes of the conference are printed, ascertain the number required in pamphlet form and attend to the distribution of the same, the expense to be paid out of the General Conference fund.

After singing hymn 49, conference was closed by remarks of the moderators and a closing prayer by Geo. R. Brunk.

REPORTS.

Report of Hymnal Committee.

Receipts from Nov. 8, 1906, to Nov. 1, 1907.
By Balance on hand, Nov. 9, 1905 \$2,203.64
Interest on money loaned 165.77
Books sold 3,818.26
Resources—hooks, plates, etc. 1,346.64

Total \$7,534.31

Expenditures.

To binding and printing hymnals \$2,085.74
Contributed to India Mission 200.00
Contributed to Old People's Home 100.00
Contributed to Orphans' Home 100.00
Contributed to La Junta Sanitarium 100.00
Contributed to M. B. & T. Society 100.00
Linotype metal 90.00
Plates 700.00
Books in stock 556.64
Balance in treasury 3,501.93

Total \$7,534.31

Mennonite Book and Tract Society.

Located at Scottsdale, Pa. The object of the society is to publish and distribute good literature. All books catalogued are examined by a committee appointed for that purpose.

The society carries a stock of books amounting to about \$4,000.00. The sales for the two years ending April 1, 1907, amounted to \$5,955.68. The ending April 1, 1907, were \$201.70, which amount was turned over to various charitable institutions of the church.

Donations to the amount of \$200.00 were received for a book publication fund, the purpose of which is to supply means to publish and carry in stock such books as may be considered helpful to the best interests of the home, the upbuilding of the church, and the advancement of the cause in general.

Donations to the tract fund during the two years ending Jan. 1, 1907, amounted to \$404.37. The balance on hand, \$1,177. There were 1,444,700 pages of tracts printed, of which over 700,000 pages were distributed.

A full line of lesson helps (including lesson cards, primary, advanced and teacher's quarterlies, also German helps) are published. A number of new books were published during the last two years. The business of the society is increasing.

The Gospel Witness Company.

Located at Scottsdale, Pa. Is composed of a number of brethren of the Mennonite church who have organized a company for the purpose of publishing religious papers in the interest of the Mennonite church and to do such other printing as is in harmony with the doctrines and practices of the church.

The following papers are published by the company: The Gospel Witness, a sixteen-page weekly paper; has a subscription list of 4,200. *Beams of Light* is a four-page weekly illustrated paper for the home and Sunday school. Subscription list is over 3,000. These papers have a steady growth, but are not yet self-supporting.

The company holds real estate to the amount of \$2,660.41. The cost of the printing outfit is about \$4,500.00. To April 1, 1907, there was a profit of \$305.74 from the printing business.

Mennonite Board of Education.

This board consists of twenty-three trustees, four of whom are trustees at large, fifteen chosen from the various conference districts, two from the alumni of the school, the head, and the business manager of the school. The trustees at large may be elected or appointed by the General Conference, each conference district may choose or elect one, the alumni of the school may elect two, the head of the school and the business manager to be elected by the board.

The object of this board is to look after the educational interests of the church. This board has one school, Goshen College, under its charge, and at its next meeting will consider the advisability of establishing a school somewhere in the West, and a mission training school in some city in which there is located one of our missions.

Goshen College.

The college is located at Goshen, Ind. Since the last report a new dormitory, consisting of forty rooms, has been erected. The building and furnishings are valued at \$13,000.00; this making three buildings in all, two dormitories and the main college building. Buildings are substantial, well arranged, with good heat and light. The dormitory previously occupied by the girls is used for boys.

Management.—The property above mentioned, including the lots for sale, has been transferred from the Elkhart Institute Association to the Mennonite Board of Education. This brings the school with its property more directly under the control of the various conferences, if said conferences will elect trustees in accordance with the present plan.

Faculty.—All except one are members of our church and are interested in its welfare. Character of the Work Done.—Classes were visited and the work in the classrooms was sanctioned by the committee.

Growth.—The growth of the school is shown by the total number of students enrolled during the last three years: In 1904-5, 254; 1905-6, 302; and in 1906-7, 350. The enrollment of this fall at term is 165, which is ten more than last year at the same time. Of the present number ninety-seven are members of the Mennonite church, eleven are children of Mennonites and fifty-seven have no connection with the conferences that control the school.

(Continued on page 455.)

TIDINGS FROM THE CHURCH AT HOME AND ABROAD

FOREIGN MISSIONS.

India.—American Mennonite Mission, Dharmatari, C. P., India. Stations: Sundarganj, Rudri, Laper Asylum, Baloghah. J. A. Resner, Supt.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill. A. H. Leaman, Supt.
Chicago.—Mennonite Gospel Mission, Emerald Ave. and 26th Street, Chicago, Ill.
Chicago.—Hoyle Avenue Mission, Cor. 33d Street and Hoyle Avenue.
Toronto, Canada.—Home Mission, 461 King Street, E. Toronto. Samuel Honderich, Supt.
Wesleyan Mission.—Wesley Mountain Industrial Mission, New Holland, Pa. R. F. D. No. 4. Noah H. Mack, Supt.
Philadelphia.—Mennonite Home Mission, Cor. Amer and Dauphin Streets, Philadelphia, Pa.
Fl. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind. J. M. Hartzler, Supt.
Lancaster.—462 Rockland Street, Lancaster, Pa. Canton, Ohio. P. R. Lantz, Supt.
Kansas City.—200 S. Seventh St., Kansas City, Kan. J. D. Charles, Supt.
Argentina, Can.

BENEVOLENT AND OTHER INSTITUTIONS.

Orphans' Home.—West Liberty, Ohio. A. Metzler, Supt.
Old People's Home.—Marshallville, Ohio. R. F. D. J. D. Minsinger, Supt.
Old People's Home.—Greenville, Pa. A. K. Diener, Supt.
La Junta Sanitarium.—La Junta, Colo. D. S. Weaver, Supt.

From the Shore Congregation, Lagrange Co., Ind.—Bish. S. C. Miller of McPherson Co., Kan., attended the General Conference in Howard Co., Ind., and spent Saturday night, Nov. 16, with his brother, Y. C. Miller, and on Sunday, Nov. 17, he preached to a large congregation at the Shore M. H. In the evening he conducted services at the Emma M. H. Also on Monday evening he again preached at the Emma M. H. He also visited with three of his sisters and from there started home. May God's blessing rest upon our brother.

COR.

Wakarusa, Ind., Nov. 29, 1907.—A very appropriate observance of Thanksgiving Day took place at the Holdeman M. H., where a Home Sunday School Meeting was held, which was very liberally attended. The meeting was called jointly by the Holdeman, Yellow Creek, Salem and Olive Sunday schools and of which a full report will appear later. The meeting was opened by an appropriate Thanksgiving sermon by Bro. J. E. Hartzler, who chose for his text, "The Lord hath done great things for us; whereof we are glad" (Psa. 126:3), and many reasons were presented why we should be thankful, even though our expectations regarding many things may not be met, or our well-intended purposes be defeated, as well as for our successes and prosperity. We feel sure that the truths presented in the sermon, as well as the excellent advice, suggestions and instructions on Sunday school work in its various phases will bear good fruit. We are glad that it was decided to have another meeting of this character some time next spring. May the Lord bless and prosper the Sunday school work in our community.

COR.

Mennonite Home Mission, 461 King St., E. Toronto, Ont.—Dear Brethren and Sisters:—Greeting. We have been favored with many blessings at this place during the last few weeks. Bro. A. H. Leaman came into our midst immediately after the General Conference and held a number of meetings. He left for Chicago Nov. 26 for a few days, after which he expects to go to Virginia. We appreciate his help very much, but we found it quite true that missionaries have

a great many more things to do besides preaching. The new hall needed to be enlarged to accommodate those who wished to attend the services. More grown people seem interested here than on Tate street. The outlook seems quite encouraging. We are continually hearing of Mennonite descendants now living in Toronto. If we can succeed in interesting them in the church of their fathers, it will be a great help to the work here.

The Tate Street Mission has been closed. We found that the children preferred to attend our meetings on King street, while the older people of that section prefer not to go anywhere to church services, and will as readily come to King street as to Tate street.

We are very much in need of help. It seems impossible to do much more than keep things moving, but if the work here is not to suffer we must do more aggressive work. Our new field as well as the old should be thoroughly canvassed, our sewing class needs more attention than we have been able to give it, our Sunday school needs more than three teachers, and the evening services require a larger number of workers to keep order, to have better and stronger singing and to add more inspiration to the services.

The building now rented had to be changed considerably. We found this a quite expensive, but an unavoidable piece of work. The owner of the building gave us permission to make any changes we found necessary, providing we would rent the place for two years and pay one year in advance.

Services were held three evenings at Tate street; the first on our week on King street. Some of the services were quite well attended; others were not. Interest and order were good. While there were no confessions, we are encouraged by the interest shown. We are told that we have to do only the sowing, while the increase belongs to God.

OLIVIA G. HONDERICH.

Lake Charles, La., Nov. 21, 1907.—To the Editor and Readers of the Herald:—Greeting. I will inform you of a very sad accident that occurred in our family. By the accidental discharge of a gun our youngest son was so seriously wounded that he died soon after. Though in great sorrow, we need not sorrow as those who have no hope. He felt that his end was near, and though young in years, he realized that he needed the help of a loving Savior and offered such an earnest, confident prayer that the Lord at once manifested himself so lovingly that Arthur was filled with joy and said he knew now that he was going to heaven and the angels were coming to meet him. Then he sang such a beautiful song and words that he had never heard before. We asked him where he had learned that song. He said the Lord had just then given him that song, and then he said to his mamma, "Now don't be afraid, I am all right; I know I am going to heaven. I'm not afraid to die. I don't know that I should want to get well."

Do you not think, dear editor, that we have reason to rejoice even though we are in sorrow? Your brother in Christ,

J. T. NICE.

Elkhart, Ind., Nov. 26, 1907.—To the Herald Readers:—Greeting in Jesus' name. On Sunday, Oct. 17, Bro. J. F. Funk of Elkhart was called to near Mishawaka, about twenty miles from Elkhart, to conduct the funeral services for Fredericka Calger, who died Nov. 15 at the age of nearly eighty-five years. On Friday, Nov. 22, Bro. Funk was called to the same vicinity to officiate at the funeral of Elizabeth Longenecker, who died Nov. 19, and was buried at the Olive M. H. on the 22d. On Sunday, Nov. 24, Bro.

Funk was again called to near Mishawaka to conduct the funeral services of Alexander Calger (the husband of Fredericka Calger, as above mentioned), who died Nov. 22, just one week after his companion, aged 87 Y., 8 M., 3 D., and was buried on the following Sunday, at the same hour and at the same place. These three persons died within one week of each other, in the same neighborhood and at an average age of eighty-four years.

Bro. J. H. Moseman of Lancaster, Pa., is still holding meetings at the Yellow Creek M. H., while Bro. D. N. Lehman is engaged in the same work at the Olive M. H. On Thanksgiving Day the brethren at the Holdeman M. H. had an all-day Sunday School Meeting, and at Elkhart we had a Thanksgiving meeting in the evening. May God bless all these efforts to the salvation of many souls.

Bro. Geo. Lambert on Sunday, Nov. 24, officiated at the funeral of Mrs. McDowell, who died near Foraker, Ind., at an advanced age, having died suddenly while taking care of a sick mother.

COR.

Elmdale, Mich., Nov. 27, 1907.—Bish. J. P. Miller of White Cloud, Mich., spent Sunday, Nov. 17, with the congregation at Bowne, Mich., where he commemorated with them the sufferings of the Lord Jesus Christ in the tribulations of the broken body and shed blood of the Savior.

COR.

Weaverland, Pa., Nov. 25, 1907.—To the Editor and Readers of the Herald:—Greeting. Bro. John H. Moseman of Lancaster City paid us a visit on Sunday, Nov. 10. He took his text from Amos 4:12, "Prepare to meet thy God, O Israel!" On the 15th the brethren Jacob Rush of Deep Run and David Gehman of Doylestown, Bucks Co., Pa., filled an appointment at Weaverland, where they were here to visit. We were out on a class of ten converts who have been out on the Lord's side, and we will be received into the church by baptism and confession of faith, in the forenoon of Dec. 8. Oh, that many more would make the wise choice!

D. S. W.

Ephrata, Lancaster Co., Pa., Nov. 25, 1907.—Dear Herald Readers:—Greeting. "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you again. And ye beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold a beam is in thine own eye? Thou hypocrite, first cast the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye" (Matt. 7:1-5). This is from the Sermon on the Mount. It was preached by Christ.

We had our communion services on Sunday, Nov. 24. This may be our last service that will be permitted to participate in. Should we not consider the lesson taught by Christ himself while preparing the disciples for their future work or life, or will we turn to the lesson, "Be not deceived; God is not mocked, for whatsoever a man sows that shall he also reap." Preparatory services on Saturday by Bro. Noah Mack and Bish. Benjamin Weaver. Services on Sunday by Bro. Noah Mack, Bish. Noah Landis and Benj. Weaver. The day being very unfavorable, the attendance was very small, but yet it was uplifting, and a spiritual feast was served for all who have partaken. May God bless the flock, even though many a wounded and broken-hearted soul was present, and may they look to God, who is the author and finisher of our faith, and his blessed promise is that he will never leave nor forsake his chosen flock. May, in due season, the wounds be healed and strengthened by his blessed word. Your unworthy handmaiden,

ELIZABETH D. WITWER.

1907.

Dharmatari, C. P., India, Oct. 31, 1907.—Dear Bro. Editor:—The following paper was written for and read before the convention of the Chhattisgarh Missionary Association, which is held annually by all the missionary societies living in the Chhattisgarh division of the Central Provinces.

This year the convention was held on Oct. 22 and 23, at the home of P. A. Penner and P. J. Wiens of Champa, C. P. About thirty missionaries, representing six different societies, were present. We instead enjoyed a spiritual feast of good things, and trust we returned to our work in which we are engaged, better fitted for it.

Subjects are discussed which are common to every one's work. Some of the subjects this year were: "What are we doing for the lepers?" "Mission Schools," "Work Among Women," "Making Disciples," and a number of other interesting topics were discussed.

If you can use the paper for the Herald of Truth, you are welcome to it. My prayer is that it may arouse a greater interest in this very needy class in this country. Yours in the Master's service,

ANNA STAHLER.

WORK AMONG WOMEN.

This paper shall be confined to work among women in Chhattisgarh. Many of the numbers given are approximate. The population is over three and one-fourth millions, of which one and three-fourths millions are women and girls. Twenty-five of these are kept in seclusion or "purdah." Only two thousand are able to read and write, and about two thousand five hundred are Christians. Among this number two Zenana missionaries, two assistant missionaries, and twenty-four Bible women are at work, giving each one at least sixty-three thousand women as their field for work. This does not include those who are at work in girls' orphanages of which we have at least seven or eight in Chhattisgarh, in which there are about five hundred girls, and not less than ten missionaries are devoting their time to industrial and educational work among them. From among these we hope to get many of our future missionaries to their own people. Among the lady missionaries of Chhattisgarh there are one physician and four nurses.

One of the greatest hindrances to the work is a lack of workers. Another is a lack of knowledge of the customs of the people. If we wish to do effectual work among them we must know something of the social atmosphere in which they exist and what naturally would appeal to them and what their needs are in order that we may be able to help them. A third hindrance is the ignorance of the women themselves. They are so ignorant that it is difficult for them to grasp what is taught them, even though it be presented to them in the most simple manner. A Zenana missionary once said for one whole year she had taught to her women over and over the story of Jesus in the most simple way she knew, and yet at the end of that time they understood very little of what she had been trying to teach them.

If we desire to remove the difficulties in reaching them we must become acquainted with them and their needs. All will admit that they are sinners but to help them to realize that salvation through Jesus Christ is for them, is not an easy task. They will admit that our religion is good better than theirs, also that our religion is good for us, but what can they do but follow their old customs? Some have expressed themselves as being dissatisfied with their religion, but it would mean so much for them to become Christians that few are willing to make the sacrifice. Child marriage and perpetual widowhood are among the greatest hindrances to the bettering of the social condition of Indian women. "Sat" has been abolished and we can at last hope that these customs will also vanish with the advancement of civilization.

The field for doing good is vast but we will begin with zenannas. The women who are kept in purdah are of various castes and classes. The

purdah system is not peculiar to Chhattisgarh, but has been brought in from other parts of India. It is not practiced only by Mahomedans and high caste Hindus but some of the lower castes who are wealthy have also adopted it. These are kept in prison by rigid caste rules so much so that one of these women on being asked if she ever goes to step outside that door my head would be cut off. This class deserves our sympathy more than any other. Life must be very monotonous indeed for those who are kept in from the outside world. All they know of freedom and the beauties God would have us enjoy is what they can see within the mud walls which enclose their humble dwelling place; very little indeed.

If these can be taught to do some kind of needle work it would help them to spend many an hour in usefulness which would otherwise be spent in idleness or gossip! Teaching them to read is a means of bringing them into a condition to accept Christian teaching. When they once can read they will begin to think for themselves. Good literature is a great advantage for them as it is plentiful and cheap and usually can be obtained in every good-sized town. The privilege of helping these women is indeed a great one. How their faces brighten at the appearance of the missionary whom they have not seen for days and perhaps not for weeks, and then they ask, "Why has so much time passed since your last visit? Have you forgotten us?" Much wisdom must be used in dealing with them, for their confidence is soon gained by those in whom they are interested in them. How necessary that they be led in the right way. Less than four hundred of this class are receiving regular instruction by missionaries and their helpers.

High caste women not in purdah also furnish quite a field for work; usually they are more intelligent than the lower caste women. The methods of work among them are much the same as with the former class, but usually they are not so eager to learn as the purdah women as their life is much more free. Among the low and out-castes the women receive all the instruction they get in village and bazaar preaching. Also some house to house visiting is done.

A great door is open for the zenanna medical missionary. How few times we go into the zenannas that we do not find some one needing medical attention. If we were qualified to give them their confidence and we would be better able to point them to the Great Physician who can heal all diseases of both body and soul. It was his method of working to reach the spiritual needs of the people by ministering to the physical, such as feeding and healing them, and this method holds just as good to-day.

Looking over the field we see comparatively little is being done for the uplifting of the women and yet we see there is a constant progress. The government is putting forth greater efforts for the advancement of female education, and consequently more girls' schools are being opened, which will prepare them to be more easily reached with the gospel. Mission work is increasing. More native workers are being put out each year to carry on the spreading of the gospel. The greatest problem in getting the gospel to the women of Chhattisgarh is a lack of spirit-filled women to do the work. The native Christian women need much teaching to make them efficient soul winners and we as well as they need a rich infilling of the Holy Spirit to go forth on this mission.

We have no knowledge of any of the high caste or purdah women accepting Christ as their Savior. Some might ask why teach them if they do not accept the gospel. "Labor has a sure reward." It may be many years before the fruits of our labor will be seen but they are sure to follow. "A nation can rise no higher than its women." So long as the mothers of the sons and daughters of Chhattisgarh do not become more enlightened

they will never rise very high in the scale of civilization.

These women are our sisters. We are to a great extent responsible for their being saved. Let us put forth greater efforts for helping them and above all pray the Lord of the harvest to send forth more laborers into this needy field.

For the Herald of Truth.

EVILS THREATENING THE CHURCH AND HOW TO COUNTERACT THEM.

By S. G. Shetler.

II.

4. Much of the Generally Accepted Literature.—This is a great day for literature. People everywhere are encouraged to read. The Bible admonition to read, study and meditate is very frequently referred to.

Some works of literature have stood for many years and become known as standards. Some papers likewise are recognized as good papers. This very kind of literature has taken some of our young people into the deadly snare. I am not saying, "Narrow-minded! He is opposed to all good literature."

No; I simply want to state a fact that can be proven with a number of shipwrecked brethren and sisters. Let me cite you to one example. The Christian Herald is generally accepted as a good paper. A few years ago a query on feet-washing was answered contrary to the Bible. It is the little grains of poison, hidden in the many good sayings, that have been swallowed by some of our people, and that have caused sickness and death. This is the evil I am convinced has taken souls to an unhappy end.

5. Unscriptural Marriages.—This evil in itself is great enough for many articles. Men and women everywhere are going on, regardless of what the Bible says or the pleadings and advice of others, only to find themselves unhappy for life and many for eternity.

Paul's saying (1 Cor. 9:5) is never considered by a great many people. The German says, "Schwester zum Weibe." There was a time, when a husband and wife from our church or from our homes separated, that it was considered a "wonderful thing." How is it to-day? How many such cases do you know of now?

Even some church officials and their congregations will let their better judgment and the Bible teaching be overruled by sympathy, and thus let this evil creep into the church.

6. Worldly Amusements.—To catalogue these is impossible, because Satan is continually bringing up new devices to destroy souls. It seems this evil is one of the most harmful to spiritual development.

Then notice, too, how fast the development is on Satan's side. How long will it be, until the young man, who first took part in what are called innocent amusements, finds himself engaged in drinking, gambling or dancing?

Have you ever found a real devoted, consecrated brother or sister who continually attends or takes part in fairs, shows, picnics, festivals, theaters, horse-races, baseball and football games. Sunday excursions, dances, or any other Satanic gathering? Can you think of some one who started on his downward course and is now out of the church on account of this evil?

Do you know of any souls that were brought to a saving knowledge of the Redeemer at such meetings? Did your neighbor ever teach you that such meetings are a good way to glorify God?

"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31). (To be continued.)

The worst condition of life possible is the habit of brooding over trouble. Turn your thoughts toward the needs of others. Be occupied with the things of Christ. Will to think of the purer, brighter things. Refuse to think of your trouble, and soon it will fade away.

YOUNG PEOPLE'S BIBLE-MEETING PAGE

TOPIC: DIRECT CHRISTIAN WORK AND ITS BLESSINGS. Phil. 2: 16, 17. December 15, 1907

EDITED BY A. B. RUTT.

THE LESSON MOTTO.

Lord, when we read in thy word that we must work out our own salvation, thy meaning is not that our salvation should be the effect of our work, but the evidence of our salvation.

DAILY READINGS.

- December, 1907.
9. M.—Works of the flesh. Gal. 5:19-21.
10. T.—Fruits of the Spirit. Gal. 5:22, 23.
11. W.—Our Example at work. John 5:19-21, 36.
12. T.—Doing heartily. Col. 3:12-17, 23, 24.
13. F.—Achieving results. John 15:1-11.
14. S.—Working amid dangers. 2 Cor. 11:24-27.
15. S.—Direct Christian Work and Its Blessings. Phil. 2:16, 17.

A SPECIAL MESSAGE.

Christian work is real activity. It calls into use the highest, noblest and best faculties and abilities of body and mind. For real development, then, there is nothing that can compare with it. Hence the development, along the most ennobling, elevating lines, is one blessing. This blessing reverberates to the worker. But this is a small part of the blessing. The consciousness of duty done, of having done our best, is no small satisfaction. It softens the bed and cools the pillow of the tired worker, but it is by no means the greatest blessing. The consciousness of being a yoke fellow with Christ, a follower in his footsteps, brings joy, but other blessings are greater. It is more blessed to give than to receive. "Freely ye have received, freely give." The blessings that come to us are the droppings. The blessings which as instruments of God we are able to bring to others are the real outpourings. When God said, "I will bless thee and make thee a blessing," the second meant more to humanity and God's glory than the first part of the statement. So to-day. True, first must come the blessing, before we can become a blessing, but the second work is greater than the first. The first is the seed, the second the harvest. A man near Elkhart planted one seed of corn and harvested over 700 grains therefrom. Herein is God glorified that we bear much fruit. Herein is the world blessed that we are faithful disciples of Him who pleased not himself, but his Father, and is set down at the right hand of God in honor and majesty and in due time surrounded by the millions who through his faithfulness were redeemed and made heirs of God and co-heirs with him. So the blessings to be looked for are not so much in ourselves as in others, though in blessing others our cup of joy shall be full. Many a cup is empty because the hands have not learned to administer help and cheer to others. Unblessed, like the best water that stands still, become stagnant. It is the live, growing fruit tree that bears fruit, the active hands, the sympathetic eye, the kind voice, the heart that beats warm and strong with love for the good of others, that brings happiness to the individual and to those around us. Let our daily prayer be, "Lord, make me a blessing to-day."

BIBLE HINTS.

Phil. 2:16. "And I, if I be lifted up, will draw all men unto me," said Jesus. He is the living Word. Are we holding forth (literally, holding to view) that Word? Are we presenting him to that men admire, adore, adopt him as their only means of happiness? Are our lives preaching Christ and him crucified as we run the race

of life? If so, we shall not have run nor labored in vain.

Phil. 2:17. Paul literally poured his life upon the altar of service for the good of others, and it brought him joy. He even rejoiced in the tribulation which his to human sense fanatical activity brought him. He rejoiced as the time of his departure approached, for he knew that he had fought a good fight, that he had finished his course, that he had not run life's course in vain, holding aloft to the view of prince and pauper alike the Christ and Redeemer of men, and he knew that for him there was laid up a crown of righteousness, and not for him only, but—and here was supreme joy—to the thousands who through his faithful ministry had been won to Christ, and even to all who love his appearing. Let the thought that uplifted Paul into spiritual ecstasy inspire our hearts to faithful, earnest service.

ILLUSTRATIONS.

Boldness Through Love.

Three Japanese ambassadors were sent over to the United States not many years ago to obtain instruction in commercial matters. While here they were brought to a saving acquaintance with the truth, as it is in Jesus. Having been made consciously happy in the love of the Savior, they were put under instruction, that they might be more thoroughly acquainted with Christianity. The minister was taking them through the "Apostles' Creed," and was making them understand how the truth had been perpetuated from generation to generation. They listened till he came to the words, "He shall come to judge the quick and the dead."

"What is that?" they exclaimed, in startled tones.

The minister thought they stumbled at the word "quick," and he explained that it was an obsolete word for "living."

"Oh," they said, "not that."

It was the first entrance into the pagan mind of the idea of judgment. It was the first effect of the thought of the coming again of the Savior to judge the world.

One of them stood as if stunned into catalepsy; another paced up and down in indescribable agony; the third bent down with his elbows on the table. The silence was painful and crushing. The minister waited to see what would come of it. After a time, the man leaning on the table raised his head and said:

"Oh, how alarmed I should have been if I had known that before I loved him!"

This was the Holy Spirit's work. The love of Christ had come into his heart first, so as to take away all terror of judgment, and a startling thought like this, coming suddenly on the spirit, lost all power to terrify it. It is love that saves, and the faithful teacher knew it and the blessing following his prayerful work was the salvation of those men who went back to their country to spread the glad tidings broadcast of a love that first saves and then brings into judgment, but not to condemnation, so that we can approach judgment itself without fear, knowing that Christ has taken judgment into his own hand and has paid the penalty, so that all who believe on him may escape the terrors of judgment.

Christian Work Everywhere.

Some years ago, while visiting the sick, in company with a brother, I received from him, in substance, the following account: Many years ago, while in an unconverted state, he was returning from the West, and lodged at a hotel

where many intemperate and profane people were assembled. One old man, however, was there, who neither swore, nor drank with them. When retired to rest, it was his lot to sleep in the same room with this serious, aged man, who soon commenced a conversation on religion. The veteran of the cross ascertained that his young friend knew nothing, by experience, concerning the love of God shed abroad in the heart. His pious observations made no sensible impressions on the mind of the youth, who soon fell into a slumber. The morning came; they arose, and perhaps most Christians would have thought any more religious conversation with the careless sinner would have been useless. Not so with the old gentleman. Before his friend left the place, he took him by the hand and advised him to seek the salvation of his soul. He received his thanks for his advice, but still the youth was as careless as ever. However, he had not traveled far before the reflections of the admonitions he had received were made the means of his awakening. He thought of the affectionate solicitude of one who was a perfect stranger to him, and he began to be anxious concerning his own state. While on his way, he tarried a night at a tavern where frolicsome mirth was abundant; but it was a miserable place to him. At length he reached home, but with feelings far different from those he formerly had. Two months elapsed before he found Him who had been born in Bethlehem, and when he found Him it was in a manger. While on his knees in prayer the Savior appeared in his behalf, and he was happy in God. What encouragement is here to strive at all times to do good! "Go thou and do likewise."

SUBJECTS FOR TALKS OR ESSAYS.

1. Always busy for God.
2. The power of influence.
3. Words, works and reward.
4. The Christian's secret of a happy life.

MAY I GO TO THE THEATER?

Listen. The theaters of our day are degraded. Morals, history and language are alike offended.—Benson.

You will gain nothing at the theater, and you might lose much.—Chateaufort.

The theater is the destruction of honor and the ruin of the soul.—Augustine.

The theater is the public school of corruption.—DeMond.

The theater was, from the very first, The favorite haunt of sin, tho' honest men—Some very honest, wise, and worthy men—Maintained it might be turned to good account; And so, perhaps, it might, but never was;—From first to last it was an evil place.

—Pollock.

The City Investment Company's building now in course of construction in New York City is to be the largest single office building in the world. It is to be thirty-three stories high, rising to a height of 400 feet; cubic capacity, 10,000,000 cubic feet; floor space, 500,000 square feet; 23 elevators will handle the transportation of passengers. The foundation starts eighty feet below the street level. One of the steel girders is nine feet high, five feet wide and weighs ninety tons. And so great a building must eventually crumble and decay, but the "house not made with hands, eternal in the heavens," will stand forever. It is worth more to have a mansion in heaven than to have a thousand of the kind just enumerated, without the hope of one in the world to come.

Young People's Department

For the Herald of Truth.

SOMETHING FROM THE GOOD OLD TIMES.

By Isaac Peters.

(Conclusion.)

Ever since the time when the law was first delivered on Mount Sinai, the promulgation of the cause of God has suffered many interruptions in all ages. The Old Testament teaches this plainly and shows especially how far the children of promise had fallen away, so that in a measure they were still following the letter of the law, but did not comprehend the spirit of it, and condemned their own Messiah to death by crucifixion. This is also the record of the New Testament age, hence we need continually to examine ourselves by the teaching of Christ and his apostles, to see to what extent our professed faith is based on the real evangelical and apostolic foundation or whether we have departed therefrom in this or that respect. Christ teaches: "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me. And ye will not come unto me, that ye might have life" (John 5:39). And Paul teaches: "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new" (2 Cor. 5:17). And to Titus he writes: "According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Savior" (Tit. 2:5, 6).

Herein, my dear friends, we have to examine and see to what extent all this has been fulfilled in us. But if this has not yet been done, why claim a promise of eternal life? We read Heb. 11:1: "Now faith is the substance of things hoped for, the evidence of things not seen." This hope is obtained only through the process of regeneration, which our precious Savior calls being born again (John 3:3). He emphasizes it in this case with a twofold "verily,"—"except a man be born again, he cannot see the kingdom of God." That means that he cannot comprehend it, and because of this fact come the prejudices against that which contributes to the advancement of the cause of Christ, for there is still wanting his birth of water and of Spirit (v. 5). The ministers of the Word are made in a measure responsible for the souls of these people as having to give account of those over whom they have been placed in charge (Heb. 13:17). But to these ministers is given the charge to preach repentance and the forgiveness of sins (Luke 24:46, 47; Acts 10:42, 43). Moreover it behooves the members to accept these their teachings and admonitions, not only to be believed, but to be put into practice, as it is written: "The just shall live by faith," that is, he shall put his faith into practice by or in his life. Read also Phil. 2:15; Eph. 4:1-6. Truly this asks of us more than merely listening to the sermon by the members; it means a mutual upbuilding according to 1 Thes. 5:11; Eph. 4:11-14; Heb. 10:24, 25; Jude 30, 21. All these passages teach us that the true life in Christ means and requires more than a mere acknowledgment of faith in that which God's word teaches, although so many so-called Christians are satisfied with this empty profession. It means a complete change of heart, and where this has not taken place there lacks that which Jesus in a twice repeated "verily" emphasizes so strongly (John 3:3, 5).

But because of this lack many people are filled with prejudice against that which makes for the advancement of the cause of Christ, and often become a hindrance in the very things to which God calls and admonishes them to activity in the work. The true children of God are all in worth more to have a mansion in heaven than to have a thousand of the kind just enumerated, without the hope of one in the world to come.

of the Father, cometh unto me" (John 6:45), for it is God's will that all men should be saved "and come unto the knowledge of the truth" (1 Tim. 2:4). And when from childhood we have known the Scriptures, the same can make us wise unto salvation through faith in Jesus Christ; for all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness (2 Tim. 3:15-17). But how can these scriptures be fulfilled in us from our childhood where we have not been taught therein from our childhood? Is not the word of the apostle applicable here when he says, Rom. 10:13-15: "How then shall they call upon him in whom they have not believed? And how shall they believe in him of whom they have not heard? Christ taught his apostles when he gave them the great commission, to first teach all nations, and then baptize them, and then teach them to observe all the things which he had commanded them" (Matt. 28:19-20).

Henderson, Neb.

For the Herald of Truth.

WHAT OUGHT TO BE THE SUBJECTS OF OUR CONVERSATION.

By Mrs. S. Roxana Wince.

We sometimes call upon people of good sense and more than ordinary intellectual ability, with whom—judging from bygone experience—we expect to pass a useful and most enjoyable hour. Our hearts are full of joy and peace and we feel that it would increase our gladness could we radiate something of that gladness out upon them.

Our faith rests upon the unseen and finds all sure, because based upon the promises of One whose word is immutable. Through that faith we grasp the unspeakable riches of the world to come.

"A home forever freed From weariness and care."

Our eyes are fixed upon the fadeless glories of that world, and we are longing for

"The day when He, the living One, In glory and in light shall come; From every grave burst forth a song, And death-sealed lip no more be dumb."

Yet how like prisoners in the stocks we feel, as the precious hour of our visit glides away, all taken up in neighborhood gossip!

We touch upon one after another of the momentous themes connected with the Christian life; we revert in joyful tones to our hope of soon seeing Him whom we love, coming in the clouds of heaven with power and great glory. But these subjects are hastily dropped with only a passing comment, and our friends return to the old theme—more tormenting to us and harmful to them than could a downright quarrel between us be. That could be made up and our tender relationship be resumed, but who can pick up and destroy the wicked tales against another, when once they have been borne by the winds afar on the great sea of human life?

We know, before we are told, that "there are those of small intellect, but of great culture," and we explain that their native talents and pleasing manners eminently fit them for the place and are sufficient excuse for their ambition. We also know that Mr. Z.—talks about his neighbors, and we quietly ask, "Who can throw the first stone?"

Nor is there any need that our friends pick flaws with Mr. S.—We have seen for ourselves that he is not walking as "becomes a servant of Christ," that "his influence is not what it should be over the young," and have felt pained and anxious over the matter, but we only say, "Can not we contrive some way to get him back into the right path? We shall not help him any by piling up rubbish in his way."

But despite our earnest efforts the gossiping goes on, until the time comes for us to leave.

Every member of the little church is criticised and blamed, and how sorrowful are our reflections as we take the homeward way! There may be shame in every congregation of believers, but we can take no step backward because of that, but must press onward in the path of duty, unhindered by the imperfect walk of our fellow-travelers. If others do not go right, we cannot change them by talking about them, but only by letting the Lord be "the light of our countenance and the strength of our life." To attract others upward we must take the lead. Our light must shine steadily and brilliantly that the footprints of the Master may be seen. It is not wrong to condemn sin, wherever; and in whomsoever found, and right to disallowship the unfruitful works of darkness. And yet in condemning, is it not better to face the wrongdoer himself and in love lead him to Christ?

Or, if it be only a fault, is it not better to tell the brother of it between you and him alone?

We dare not pass sentence upon those who at least are striving as best they know to follow Christ. That soldier of the cross who gives not up the battle, though he may sometimes fall into temptation, is not lost. He has an Advocate with the Father, ready and willing to plead for him, and the dear God is just as ready and willing to forgive. We who profess the name of Christ must not forget this; and, remembering, must learn to "speak evil, falsely, of none," but to have something better to talk about when we meet than the faults of our brethren and friends.

For the Herald of Truth.

THE TEMPTATION.

Told by Omar Clover and Auntie Wince.

By S. Roxana Wince.

They say, "I'm not smart," and they laugh at me. But I'm smart enough to let whiskey be! Tired and hungry, I stopped on the way. To rest at a grocer's (?) along the way. And he and his fellows thought they'd have fun by getting me drunk on beer or rum.

For they looked at each other with not and with wink. As they brought out their bottle and asked me to

And said, "It was healthful, and tasted good, And would hurt me no more than my daily food."

It was my turn to laugh, and I said that "It bites." That the man who drinks is the man who fights; And I will not touch what my God says, "not." To turn myself to a bleary-eyed sot, To weaken my judgment of right and wrong, Take half my strength and debase my tongue, You fellows "can vote at the polls," you say? I can show my colors another way.

And braver be than the President Who off to a cocktail dinner went And—shame to the nation!—thought it was fine To taste of the toddy and toss off the wine. Then one of them said, "It's not any use To try this fellow on strychnine juice." And offered to pay for a fine cigar If I'd smoke with them like a jolly tar.

But I would not have it, nor would I chew The nasty weed that the Red Men grew. So you see, I've just a little more sense Than judges of courts with all their pretense, Than lawyers and doctors and merchants, too. We'll try the pipe when they are "blue," Or are off in a trice for some foaming champagne, To make them grow merry by drowning their pain.

They call me "weak-minded" and all of such stuff, But I'm braver and stronger than they, far enough. For I know that the money spent daily for rum Amounts in a year to a wonderful sum, A sum that would build a fine orphan and poor, And open wide the gospel full many a door. They say, "I'm not smart," and they laugh at me. But I'll let tobacco and whiskey be! Piererton, Ind., Nov. 1907.

Contributions received by Mennonite Pub. Co.

L. Z. Jewett City, Kan. for the poor or for missions wherever most needed, \$3.50; Sympathizer, for Rose Lambert mission, \$1.00; Anna M. Augspurger, for India Mission, \$5.00; for Hadjin, Turkey, \$5.00.

Bro. I. R. Detweiler attended Bible conference in the congregation near Freeport, Ill., last week. Bro. E. S. Hallman took care of some of his classes during his absence.

HERALD OF TRUTH.

Blish, D. D. Miller of Middlebury, Ind., preached in the Union M. H. in Holmes Co., Ohio, on Tuesday evening, Dec. 3. Also at Sugar Creek on Dec. 4, and later at Walnut Creek.

Pre. Levi Miller of Johnson Co., Mo., went to Freeport, Ill., on Nov. 20, where he takes part in the Bible conference held there. He expects to be away from home about two months.

Bro. David Garber of La Junta, Colo., held a continued meeting at the Shore meeting-house during the past two weeks. We trust the Lord may bless and prosper the work in this place to the salvation of many souls.

Pre. Michael Meyer, of the Franconia congregation, Montgomery Co., Pa., filled the regular appointment at the Townemen's meeting-house on Sunday, Dec. 1. Bro. Meyer is an earnest speaker and has the Lord's work at heart.

Pre. Jacob Petersheim and wife and Blish Jonas Bontrager and wife of Reno Co., Kan., who were visiting friends in Pennsylvania, Maryland and West Virginia, were at last accounts in Holmes Co., Ohio, and after completing their visit there they will return to Kansas.

Bro. Warren G. Bean of the Skippack congregation, Montgomery Co., Pa., conducted the services in the Townemen's M. H. on Thanksgiving Day, while Bro. C. B. Allebach, who is the resident minister at that place, attended the funeral of his brother-in-law, Enos L. Kooker at Sellersville.

Pre. E. A. Bontrager of Oscoda Co., Mich., was visiting in Elkhardt and Lagrange counties during the latter part of November. He preached at the Forks M. H. on Nov. 25, at the Shore M. H. on the 26th, at Emma on the 27th and at Maple Grove on the 29th. His discourses were much appreciated.

Bro. Nicholas Blosser, who five years ago removed from Elkhardt to southwestern Minnesota, returned again to the vicinity of his former home. He is now staying with his mother-in-law, Sister J. A. Harrier in Cass Co., Mich., until he finds a permanent place of settlement. We are glad to see him back.

P. R. Lantz, of the Canton Mission, who is spending a short time at Goshen, Ind., filled the regular appointment at Barker Street, Mich., on Sunday, Dec. 1. In the evening he attended services at Elkhardt and gave an acceptable talk before the young people's meeting. His talk was much appreciated by those present.

Bro. John F. Funk spent Sunday forenoon at the Olive M. H., where Bro. D. N. Lehman of Millersville, Lancaster Co., Pa., was holding a series of meetings, which were edifying and profitable to all interested in the progress of Christ's kingdom. In the afternoon communion was held with Bro. and Sister Pouden.

Pre. D. N. Lehman of Millersville, Lancaster Co., Pa., closed his meetings at the Olive M. H. in Elkhardt Co., Ind., on Sunday evening, Dec. 1, with thirteen converts. The meeting continued two weeks and good interest was manifested throughout. The Olive congregation much appreciated these efforts. The Lord continue to bless the work at that place.

Bro. John H. Moorman of Lancaster, Pa., who conducted a two-weeks' continued meeting at Yellow Creek M. H., Elkhardt Co., Ind., closed his meetings there on Monday evening, Dec. 2, and came to Elkhardt, where he met Bro. D. N. Lehman and accompanied him home. The result of the meetings was, if we are rightly informed, and eight converts. We all feel thankful to God, and the brother for the blessings which have come to us through his earnest efforts.

Pre. Eli S. Hallman of Cressman, Northwestern Canada, has been spending some time in the East. After a brief visit in his native home in Waterloo Co., Ont., he spent a short time at Scottdale, Pa., and came to Elkhardt, Ind., on Dec. 3; he made a brief call at the Publishing House, spent the night with Bro. G. L. Bender and returned to

Goshen the next day. He expected to spend Sunday with the congregation at Freeport, Ill., and then return to his home in the Northwest. We wish him a pleasant and safe return.

Bro. J. S. Shoemaker of Freeport, Ill., was one of the instructors in the Bible conference recently held near Leontia, Ohio. Bible conferences are indeed absorbing the attention of our people at the present time, and it is indeed an encouraging feature in the activity our Mennonite people are manifesting. Where Bible study and Bible work are kept in view we need not fear for the prosperity and purity of the church. The law of the Lord is a bulwark of safety around the church and the people.

Erdman Penner of Altona, Man., died on Nov. 26, 1907. We enjoyed with him a pleasant personal acquaintance and with pleasure remember the generous hospitality of his home and other personal favors. He has been much afflicted for several years. He was a very successful business man and had traveled a great deal, both in America and in Europe and the East. But with all his wealth and other blessings he enjoyed, the Lord, ever true to his promise, did not let him pass through life without reminding him of the uncertainties of this present life and the need of rathening for ourselves treasure in heaven, where rust doth not corrode and where thieves do not break through and steal. Some years ago his faithful wife was called to the world beyond, suddenly and unexpectedly, while visiting at Windsor, Minn.

Two years ago his bookkeeper, in whom he had the fullest confidence, absconded, after having in various ways robbed his employer, it is supposed, of not less than one hundred thousand dollars. The shock on him was severe, but still the Lord provided for him until he was pleased to call him to his eternal reward.

For the Herald of Truth.
ACTIVITY FOR THE MASTER.

By N. S. Hallman.

"And all thy children shall be taught of the Lord, and great shall be the peace of thy children" (Isa. 54:13).

In this text we have a command and a promise, but it appears to me that with many of our people the commandment part is often forgotten or overlooked, and the children grow up and go astray. Our teaching too often goes on in lines of temporal gain. We look after the temporal welfare of our children and neglect their spiritual interests. We are concerned to set them up in a way that they may have an easy, pleasant life in this world and neglect to teach them the ways of the Lord, as God so frequently and earnestly commanded his chosen people; and because these eternal interests and the commandments of God are neglected, the blessings of the Lord do not rest upon them. Christ says, "Seek ye first the kingdom of God and all these things shall be added unto you."

It appears as though we had these things reversed. Our children are taught to look after temporal things, to get temporal possessions, to make money, and all this at the expense of their never-dying souls.

We look around us and see so many of our young people, of Mennonite parentage, drifting away from our faith. There are large families of whom there is not a remnant left in the church to-day. What may be the cause? There must be something wrong. Are we ashamed of our doctrine, the faith of our forefathers, and point them to our more modern or more up-to-date churches where they have and may up-date their faith and where they may occupy a more popular position in worldly society and among worldly-minded people?

We are to be a peculiar people, and if our forefathers could work out their salvation, glorify God and die happy, why should it not bring the same blessing, the same glorious reward unto

their children, unto us and unto our children, and for the generations to come?

The religion of Jesus, which God revealed to us in these latter days through his Son, is, like God himself, the same yesterday, to-day and for ever. It is not like all the perishing things of earth that will all pass away; it is not like the fashions of the world that change with every season of the year, but unchangeable and enduring as heaven itself. Jesus says, "Heaven and earth shall pass away, but my word shall never pass away." The humble teachings of Jesus and of his apostles will stand forever. No matter if of his apostles or of our modern preachers will cast away and reject some of the teachings of Christ and preach an easier way to heaven, the word of God remains the same. We are told in this same blessed word that false teachers will come in the last days and deceive many. Therefore let us be on our guard and teach our dear ones whom God has given to us in charge, not only in word, but in deed, in truth and in example. Let our them as day by day they grow in wisdom and in the knowledge of the Lord.

Let us be leaders and examples to them on the Lord's day. Take them with us to Sunday school—not only send them, but go with them and show them that we take an interest in them and in the welfare of their immortal souls.

In church service let us be an example to them, and every day of our lives let us set them a good example and not become weary in well-doing.

Brother and sister, let us wake up from our long slumber in carelessness and neglect. We all have a mission before us; we cannot all go to foreign lands, but we can do much at home in our own country. Let us begin at home and earnestly and faithfully perform our duties there and by precept and example teach them to observe ALL THINGS, and see if the truth, as we teach it, will not spread even to foreign shores. "Prove all things and hold fast to that which is good."

For the Herald of Truth.
BORROWING TROUBLE.

By Silas Bauman.

"Sufficient to the day is the evil thereof" (Matt. 6:24).

The Lord wants his people to be happy and satisfied, and in his word he has made provisions for the same; and when people are not satisfied and happy they either do not understand the teachings of God's word, or else they are not willing to take him at his promises; or it may be that they are not willing to live according to his blessed commandments.

Jesus says, Seek first the kingdom of God and his righteousness, and all these necessities of life shall be added to you. We are to cast all rest upon them. Christ says, "Seek ye first the kingdom of God and all these things shall be added unto you."

It appears as though we had these things reversed. Our children are taught to look after temporal things, to get temporal possessions, to make money, and all this at the expense of their never-dying souls.

We are to be a peculiar people, and if our forefathers could work out their salvation, glorify God and die happy, why should it not bring the same blessing, the same glorious reward unto

HERALD OF TRUTH.

trouble that comes to us is either borrowed or necessary; trouble; the latter kind is to make us more humble and fit for the Master's use. The poet says, in the German language, "Oh, blessed condescension! Could I only bow myself under it! If I were only more humble, it would be much better for me."

God wants us to take courage and meet the evils of life as they come, and he is able to keep us and bring us safely through.

It is very foolish for us to trouble ourselves about things which God has promised to take care of or about which he does not concern himself. He is concerned about the salvation of our souls, and if we are troubled about our sins he is pleased, and if we come to him as penitent sinners he will forgive and bless us, and we are sometimes to be troubled about them no more. Sometimes we offer or introduce trouble to others when they are satisfied and contented. If we are zealous of their happiness we will not seek to bring them into trouble. This would be wrong. Sometimes people are much concerned about their crops after they have done all that is required. This also is borrowing trouble. When we have done our duty let us wait with patience for the results of this time, and yet we never learn we are tested in this time, and yet we never learn the lesson of patience as God wants us to learn it. Ah! how much training we need till we stop meddling with the things which do not concern us, and in which we, at best, can do nothing. True to his word, the Lord has always provided for his people. He says, "I will never leave thee, nor forsake thee." All the trouble in this world is borrowed and made either by men or the evil one, while all the good things are of God. The man who is bent on mischief is looking for trouble, he expects it. He who is willing to obey is looking for blessings, for this is what God has promised to those who obey his word.

Floradale, Ont.

For the Herald of Truth.
NON-RESISTANCE—HOW TO PRACTICE.

By S. Amy Hackman.

The shepherd who is deeply interested in his flock wants not only good food for the sheep, that they may thrive, but he is careful to have some means of protection. He wants a hedge or fence about the pasture to keep the flock in and the enemy out.

Likewise has the Good Shepherd provided a hedge about his flock to keep them from straying to dangerous places and into ways that are displeasing in his sight.

One of the sections of this hedge is non-resistance. I fear sometimes some of us think of this section of the hedge and its restrictions as an ironical rule which the ministers have laid down and which we must obey or give up our church membership.

Perhaps we never studied what Christ teaches along this line. The building of this hedge is the work of Christ. He dearly loves his flock. He wants his sheep all together in one pasture and he says in John's Gospel that there shall be "one fold and one shepherd."

Some one may ask, What is non-resistance? It is a returning of good for evil. Christ says in his Sermon on the Mount (Matt. 5:39), "But I say unto you, Resist not evil; but whosoever shall smite thee on thy right cheek turn to him the other also." If the principle of non-resistance were practiced more by our beloved young people, and older ones, too, how much strife would be avoided? When speaking of non-resistance, our mind travels along the line of taking up arms in carnal warfare; but there is nothing something is said in this subject. How many times something is said about some one, be it true or untrue, and we carry along from one to the other and soon a large fire is kindled just because we did not have enough love in our hearts to practice what Christ

says—"Do unto others as ye would have others do unto you." How much better it would be, should any one injure us or say something abusive, if instead of returning the same we would do them all the good we could by kind words and kind deeds?

"To regulate the carnal mind,
And fully level all mankind,
Is to pay with good all evil deeds
And walk the way the Christianite leads.
No civil code of human laws
Has yet sustained so true a cause,
Which needs no prison house or jails,
For keeping this, none ever fails."

What is the use of non-resistance or what blessing can we get from being non-resistant? God saw some good in it, or he would not have given this word as a Christian people. The children of this world are restless, but Christ says, "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight." It is a principle within the child of God which sheds its light around, so others can see that we have been with Jesus and learned of him. The apostle Paul, in writing to the Roman brethren, says, "Let every soul be subject unto the higher powers," and further, "Whosoever resisteth the ordinance of God shall receive unto himself damnation." It is many times more blessed to suffer wrong, charged against us falsely, than to hear the sentence from God, "Depart from me, ye workers of iniquity." Did you ever think how easy it is to profess non-resistance as long as everything passes along smoothly? But let something cross our path that is not so pleasant, how soon we become vexed and say, "If you do that again, I'll do so and so," instead of breathing a prayer to God in their behalf. Better be as the boy, who, when his schoolmates made sport of his clothing and awkward ways, instead of returning the same, gave kind words and won them by love.

Let us take Christ for our pattern, who when he was persecuted reviled not again, but said, "Father, forgive them; for they know not what they do."
Orville, Ohio.

For the Herald of Truth.
CHRISTIAN GROWTH.

By S. Amy Hackman.

When speaking of growing we at once grasp the thought that there is a constant change, a becoming larger and stronger; there is no standing still.

We may take a lesson from the plant world. First we sow the seed; then, with the sunshine and showers sent by the Master Gardener, the seed changes; it grows; it is no longer a little brown seed, but a new plant. We watch it with anxiety and if it does not grow as rapidly as we think it should we try to find out the cause. If it does not increase in size and strength from one day to the next it will soon wither away.

Likewise with the Christian. We are all placed in this world for a purpose. Whether we are Christians or not, there is some work for each individual which no one else can do. Each one must work out his or her own soul's salvation. We are placed here as a seed. The spiritual death frees us of the carnal desires and we are a new plant in the kingdom of Christ.

Paul says, "And you hath he quickened, who were dead in trespasses and sins; and hath raised us up together with Christ (by grace ye are saved)" (Eph. 2:1-6). After we are once raised up to this new life we are ready to grow.

Some one might say, How do you grow in the Christian life? The apostle Peter says, "But grow in grace and in the knowledge of our Lord and Savior Jesus Christ" (2 Pet. 3:18). Should any one undertake the work alone they will make an utter failure. Just as the little seed cannot grow of itself, no more can we. But being fed with "the sincere milk of the Word," and with

drops of mercy falling upon us, there is no reason why we should not grow, and we will grow if while putting off the old man we put off everything that belongs to it. But if we take some of the carnal pleasures along they will be sure to crop out and stunt our growth. When we are started to grow we should begin to bring forth fruit. Our Master expects us to be fruit-bearing branches.

Let us take heed that our sentence be not like unto that pronounced on the unfruitful fig tree: "Cut it down; why cumbereth it the ground?" (Luke 13:7).

May we each one ask God to help us bring forth the fruit which the apostle Paul speaks of in Gal. 5:22, 23. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. Against such there is no law."

Let each one of us ask God to help us to grow more and more like Him from day to day. Grow in union each one in his or her place, though it be ever so humble, so that when the Master comes he may find us busy and as a building fitly framed together, growing unto an holy temple in the Lord. We want to grow more in the ways of Christ, and not so much in the ways of the world.

"Little children, abide in him; that, when he shall appear, we may have confidence and not be ashamed before him at his coming" (1 John 2:28).

Orville, Ohio.

For the Herald of Truth.
OUR INFLUENCES.

By Hattie Leidig.

Every human soul should flee to Christ without delay—to-morrow may be too late. Jesus is ever ready to receive the sinner and forgive him. He is ready to accept and forgive all who come unto him, confessing their sins and willing to become his obedient followers.

The Bible is the great guide-book for the world and shows us the way to eternal life and glory. David says, "Thy word is a lamp to my feet and a lamp unto my path." If we follow the teachings of his word we shall always be safe. God has made the way of eternal life very plain and easy; no one needs make a mistake or be led astray if he obeys God's commandments. If we always trust him he will lead us safely through every trial and every temptation. The Lord always gives his people the victory when they are faithful unto him. And if we are faithful unto him he will have a blessed reward for us in heaven. Jesus is a sure refuge to all who come unto him and put their trust in him, and he will deliver them from every temptation, and we should use our best efforts to abstain from anything that is injurious to us or that will lead us away from God.

Strong drink is something used by many and especially by many young men, and is indeed one of the greatest evils of the age. One thousand million dollars are spent annually for strong drink, besides all the crime and poverty it produces. We should continually pray to God to keep us up from indulging in this evil habit. We should seek so to live that our lives will influence others to good. We are committing a great sin when we are stumbling blocks to others; we should try to avoid every appearance of evil. Our examples are always imitated by some one who thereby will either be led to that which is good or to that which is evil; and therefore we should guard ourselves against any wrong action so that our example may be for good and not for evil, and if we do not take the first step in wrong-doing we will not take the second. In reference to the use of strong drink, there is danger even in a single glass. The Lord preserve us from all that is displeasing to his will or that can in any wise be injurious to our fellowmen.

Lake Charles, La.

TIDINGS FROM THE CHURCH AT HOME AND ABROAD

FOREIGN MISSIONS.

India.—American Mennonite Mission, Dhamtari, C. P., India. Stations: Sundarganj, Rudri, Leper Asylum, Baloghahan. J. A. Ressler, Supt.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill. A. H. Leaman, Supt.
Chicago.—Mennonite Gospel Mission, Emerald Ave. and 26th Street, Chicago, Ill.
Chicago.—Hoyne Avenue Mission, Cor. 33d Street and Hoyne Avenue.

Toronto, Canada.—Home Mission, 461 King Street, E. Toronto. Samuel Honderich, Supt.
Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4. Noah H. Mack, Supt.

Philadelphia.—Mennonite Home Mission, Cor. Archer and Dauphin Streets, Philadelphia, Pa.
Fl. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind. J. M. Hartzler, Supt.

Lancaster.—462 Rockland Street, Lancaster, Pa.
Canton.—Mission Home, 1534 East Eighth Street, Canton, Ohio. P. R. Lantz, Supt.

Kansas City.—200 S. Seventh St. Kansas City, Kan. J. D. Charles, Supt.
Argentine, Kan.

BENEVOLENT AND OTHER INSTITUTIONS.

Orphans' Home.—West Liberty, Ohio. A. Metzler, Supt.

Old People's Home.—Marshallville, Ohio. R. F. D. J. D. Mininger, Supt.

Old People's Home.—Oreville, Pa. A. K. Diener, Supt.

La Junta Sanitarium.—La Junta, Colo. D. S. Weaver, Supt.

Bro. J. M. Nunemaker of La Junta, Colo., who has been traveling quite extensively during the past summer among the different Mennonite congregations in different states in the interests of the sanitarium which is now in course of construction at La Junta, writes us under date of Nov. 29, from which we make the following extracts:

My Dear Brother:—Greeting to you in Jesus' name. I wish to say first that we are all well. May this find you and family enjoying the same blessing. The health of the people here in the Holbrook Valley is good. It will be five years since we came here, as the first Mennonite family in the valley. Since that time many others came from all parts of the country, and now we have a membership of our people of fifty-six, and others are on the way coming. We feel ourselves at home and would be pleased to have Bro. J. F. Fuok visit us and preach for us. . . .

I have been a reader of the Herald for over forty years and I love the dear old Herald of Truth, and you may consider me as one of your friends. I hope the deal with the Publication Committee may come to a fair-dealing issue. I was glad for the article which I read in the Herald a week ago concerning the unity at the General Conference. Oh, for more peace and unity among our beloved people!

My wife is at Sterling, Ill., taking care of our son Edgar, who was quite sick with pneumonia when we last heard from him. Your brother and friend,
J. M. NUNEMAKER.

Revival services are being held in many congregations at the present time, both in the East and in the West. Bro. John B. Senger of Kinzers began a continued meeting on Saturday evening, Dec. 7, in the Mennonite meeting-house in Mountville, Lancaster Co., Pa. We are glad to see the activity of our brethren in Pennsylvania in maintaining an interest in their several congregations.

Newkirk, Okla., Nov. 28, 1907.—Dear Readers of the Herald:—Greeting. On Sunday forenoon, Nov. 24, 1907, baptismal services were held here and two persons sealed their vows to God in baptism and one renewed his covenant. In the evening the communion of the Lord's supper was

observed. Bro. T. M. Erb officiated. Bro. Ch. Relf, our home minister, assisted him. On Monday noon we met at Bro. David Ebersole for the purpose of ordaining a deacon. Two brethren were presented, Bro. Daniel Ebersole and Bro. John Frey. The lot fell on Bro. Ebersole. May God bless the dear brother in the important work. We ask an interest in your prayers.
COR.

Kokomo, Ind., Nov. 29, 1907.—Greeting of love to the Editor and Herald Readers. The brother and sisterhood at this place have enjoyed a general season of spiritual feasting during the General Conference and our continued meetings, which commenced on Friday evening following the Conference. The meetings were continued till last night (Thanksgiving evening) and were conducted by Bro. S. G. Shetler of Johnstown, Pa. During these meetings twenty souls have confessed Jesus as their Savior, and two others were taken into church fellowship by letter at our Thanksgiving meeting.

We feel that God has blessed Bro. Shetler's labors, and that there was an outpouring of his Spirit showered upon us and the unconfessed, as a goodly number of souls have yielded to their convictions, while many others testified their convictions and have turned a deaf ear to God's calling. We pray that God may yet send such strong convictions upon the unconverted that many may cry aloud and say, "Lord, what must I do to be saved?" May God bless Bro. Shetler in his field of labor, wherever he may go. Yours in love,
G. W. NORTH.

Salunga, Lancaster Co., Pa., Nov. 30, 1907.—To the Readers of the Herald of Truth:—Greeting. On Thursday, Nov. 21, 1907, Pro. Jacob Rush and Pre. David Gehman came into our midst and preached at Petersburg in the forenoon and at Landville in the evening. They were accompanied by their wives and Dea. John Berstine and another brother and his wife, all from Bucks Co., Pa.

On Sunday, Nov. 24, Pre. Elias Groff and Dea. John Keener of Strasburg came to this place and in the forenoon preached in the Grayhill M. H. and at Salunga in the afternoon and evening. Text in the evening, "Jesus of Nazareth passeth by." He preached a very appropriate and edifying sermon.

On Thanksgiving Day (Nov. 28) Pre. Peter Ebersole of Mountville preached at Landville M. H. on the text 1 Thess. 5:18-24, and earnestly admonished the people to live for Christ and the glory he has prepared for us beyond the world of suffering and conflict.
COR.

Farmersville, Pa., Nov. 28, 1907.—Beloved in the Lord:—Greeting. "Praise the Lord, O Jerusalem; praise thy God, O Zion" (Psa. 147). We had our Thanksgiving services at Groffsfield. Bro. N. H. Mack is holding a series of meetings in New York county and came over to preach for us, and a membership of our people for the goodness shown. Text 2 Cor. 9:15. "Oh, that the salvation of Israel were come out of Zion! When the Lord bringeth back the captivity of his people, Jacob shall rejoice and Israel shall be glad" (Psa. 147). For "the Lord thy God is among you, a mighty God and terrible; upholding all things by the word of his power." And he "will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab; and I will wipe Jerusalem as a man wipes a dish, wiping it, and turning it upside down" (2 Kings 21:13). "The great, the mighty God, the Lord of hosts, is his name, great in counsel and mighty in work."

Brethren and sisters, we still ask an interest in your prayers to the upbuilding of God's kingdom.

dom. It was with regret and sorrow that we learned of the sudden demise of our ministering brother, Joseph E. Wenger, whom the Lord took in such a way as to shock the whole community among which Bro. Wenger was known. The accident occurred before two witnesses, who say that he was off the track and when the engineer gave the alarm the third time the unfortunate brother saw the danger, but the horse instead of going forward, backed the carriage in front of the train, and in the twinkling of an eye he was hurled to the distance of about ninety feet and killed. This again reminds us of the morrow. For what is your life? It is even a vapor that appeareth for a little time and then vanisheth away." During the past year Bro. Wenger preached for us seven times. He was always early at the place of worship and was well known throughout the community. May we follow his good example. Peace to his ashes. The minister who preached for us during this month are J. E. Wenger, John Bucher, Sanford Landis and Noah H. Mack. God bless you all.
LIZZIE M. WENGER.

Wakarusa, Ind., Dec. 2, 1907.—Dear Editors and Readers:—Bro. Allen Rickert and wife of Mahoning Co., Ohio, were with us on Sunday, Nov. 24. Bro. Rickert conducted the morning services at the Holdeman M. H.

Thanksgiving Day was devoted to a Sunday school meeting, preceded by a sermon by J. E. Hartzler. Bro. Hartzler held services on Wednesday evening preceding Thanksgiving Day and also on the evening of that day. The brethren Moesman and Lehman of Lancaster Co., Pa., were also with us during the meeting. A report of the meeting will be sent in later by the secretaries. Sincerely, MAGDALENE HARTZLER.

Risser's Congregation, Lancaster Co., Pa., Nov. 30, 1907.—Dear Herald Readers:—Greeting in Jesus' name. On Thursday evening, Nov. 28, we were favored with a visit by Bro. Daniel N. Gish of Millersville, Lancaster Co., Pa. Bro. Gish spoke very forcibly to us from Ezek. 47:1-13. May we all take to heart and put into practice what we were taught, so that our coming together may not stand against us in the final day.
A BROTHER.

Elk Park, N. C., Nov. 26, 1907.—Dear Readers:—While reading so many items of news from elsewhere, we feel it our duty to add a little to the news columns. Not long ago an orphan girl of twelve years asked us if we would not soon hold special continued meetings. She said she would like to become a Christian. We began meetings in the grace of God and have assurance of sins forgiven. Three of the converts desired to be baptized. After further instruction in the doctrines of the gospel and examination of their spiritual condition, they were baptized on the 27th of October, and participated in the communion services. Listeners and spectators had gathered from near and far. As usual we first held our Sunday school, and after the close of the session, the crowd accompanied us to the nearby stream. Bro. Chetter conducted the opening exercises and followed with a sermon. After his address I added a few remarks and baptized the converts. In the afternoon we assembled again to formally receive the converts into church membership.

On the 10th of November we had the pleasure of conducting communion services for our little colored congregation and observed the ordinance of feet-washing. They seemed to be united in the bonds of Christian peace and love.

One evening we were invited to officiate at the marriage ceremony of a young colored couple at a neighbor's house. The bride was formerly a pupil in our school. The ceremony was very simple. We wished the happy young couple God's rich blessings.

December 12,

1907.

From Bro. and Sister Abraham Isaacs of Inman, Kansas, we recently received a draft for \$50.00. It is a neat little sum from a family who are deeply interested in the welfare of God's vineyard. The Lord bless and recompense you, dear brother and sister.

Several days ago our depot agent told us there was a box there for us; he thought it contained books. Upon closer examination it turned out that the box had been sent from Elkhart, Ind. The rifle was soon read. A few words my mail told us that the brethren Jos. Glanzer, Wm. Martens of South Dakota, F. P. Groening of Kansas, M. B. Fast and the Mennonite Publishing Co. were the donors. The box contained Bibles, Testaments, religious books, tracts, wall texts, picture cards, mottoes, etc. It was just what we needed for our Sunday school, and for our Christmas exercises. Thank you all for your gifts and your sympathetic interest. Remember us in your prayers.
H. V. WIEBKE.

A Bible Conference was begun on Monday, Dec. 9, in the Walnut Creek meeting-house in Holmes Co., Ohio. The brethren Bish. D. D. Miller of Middlebury, Ind., and Pre. M. S. Steiner of Columbus Grove, Ohio, are the instructors. These conferences, if the glory of God and the edification and confirming of the brethren and sisters are constantly held in view, will prove of untold benefit to the church.

Bish. J. M. Shenk and Dea. Benj. Brenneman of the Warwick River congregation, Virginia, spent Sunday, Nov. 10, with the congregation in Norton county, where they held communion services and also received into church fellowship two persons by water baptism and also two from another denomination. May the Lord bless the labor of the brethren there and elsewhere.

Belmore, Ohio, Dec. 3, 1907.—Dear Editor of the Herald of Truth:—Greeting. I will write you a few lines for the Herald this morning. I send you herewith \$2.00 for the Herald for two years, which will pay for it until 1909. I became blind last November and could not read the paper until about August of this year. I was blind about seven months and can now see to read some again, but not all. I will also send the money for one dozen of your Almanacs. Please excuse my poor writing, for I cannot see well, but I thank my heavenly Father for having my sight as good as it is. I have taken your paper and Almanacs for twenty-five or thirty years.
K. L. H.

Larned, Kan., Dec. 3, 1907.—To the Editors and Readers of the Herald of Truth:—Greeting. Bro. Joseph C. Driver of Versailles, Mo., was with us at this place during Saturday and Sunday, Nov. 16 and 17, and while here brake to us the bread of life. His visit was much appreciated. We have at this time very fine weather and the health of the people in general is good.
J. H. KING.

Chicago, Ill., Nov. 29, 1907.—Dear Editor and Readers:—Oh, give thanks unto the Lord, for he is good; for his mercy endureth forever. When we look back over the past year, how many reasons we see for being thankful, for it is the fatherly eye of God that watches over us even in the dark and gloomy days. A poet says:

"The heavy clouds are hanging low,
Scarce drives through them one rift of blue,
Yet over all I clearly see
The face of God still smiles on me."

How good it is for us to turn our eyes heavenward and see what God would say to us, in dark as well as in bright days.

Yesterday afternoon I and three little girls rode over to attend Dr. Torrey's meetings for children. When we came there the tent was already nearly filled with several thousand children who had come to hear Dr. Torrey. When at the close he asked all who wanted to be God's children, and

Report of the Bible Conference held at Pleasant Hill M. H., Wayne Co., Ohio, Nov. 25-30, 1907.

MONDAY, NOV. 25.

Devotional exercises by Bro. Benj. Gerig. "Sermon on the Mount." Eli Frey. Subject: "Righteousness" (Matt. 5:20). What is righteousness? Obedience to God's law (Deut. 6:25). Righteousness of Christ (Matt. 6:17, 19). "Primitive Church." D. D. Miller. Time; field of labor; leaders and other apostles. Subdivisions: Pentecost (Acts 2:1); apostolic miracles (Acts 3:7); Peter's preaching (Acts 2:14); growth of church. Review.

"God the Creator." Eli Frey. Who is God? (Gen. 17:1). Where is God? (1 Kings 8:27). What did God create? (Col. 1:16). Order of creation (Gen. 1). Object of creation (Prov. 16:4). How did God create? (Psa. 33:9). Greatest of God's creation (Job. 8:3, 4). Has God ceased creating? (Amos 4:13).

"Consecration." D. D. Miller. What is consecration? Separation, dedication, active life. Bearing the cross. Reason for consecration: God commands it; danger of refusing. How to consecrate ourselves: Make a decision to be the Lord's (Acts 11:23); never give up your hope (Rom. 8:31-39). Song service and queries. Sermon from John 6:28-30.

TUESDAY, NOV. 26.

Devotional exercises and organization. "Church in Transition." D. D. Miller. Leaders: seven. Principal events: Conversion; Peter's preaching; first missionary journey; council at Jerusalem; Cornelius' vision; Saul's conversion. Practical application. Comparison of our work with that of the primitive church. "Sermon on the Mount." Eli Frey. Subject: "Spirituality of the Law." Christ came not to destroy the law. Teaching law. Spiritual application of sixth and seventh commandments. In regard to divorce. In regard to swearing. Manner of communication. Retaliation. Christ's commandment of love. Love is fulfilling of law. Law of Christ, etc. Practical application: Cautioned not to mix the spiritual and the ceremonial law.

"Man the Creature." Eli Frey. Created by whom? (Gen. 1:26). Created how? God's purpose in creating man. Nature of man after fall (Rom. 8:20). Practical thought: Woman created as a helpmeet for man, therefore man is not perfect without woman. "Devotional Covering." D. D. Miller. Called an ordinance. Object: How shown (1 Cor. 11:5-10). Two coverings mentioned: a sign covering and a natural covering. Harmonize 1 Cor. 11:5, 6, with 1 Cor. 11:14, 15. What should the covering be? When to be worn? (1 Cor. 14:3). How about those who ignore this ordinance? Should be worn when praying.

Song service and queries. Sermon from Jer. 16:6. WEDNESDAY, NOV. 27.

Devotional exercises led by Abraham Burkholder.

"Sermon on the Mount." Eli Frey. Subject: "Necessity of a Holy Life." Heart purity required (Matt. 5:8). Character of purified heart (Luke 8:15). Praying (Matt. 6:15). Forgiving (Matt. 11:25). Fasting. Judging (Matt. 7:1). Entrance to a holy life (Matt. 7:13, 14). Conscience not a true guide. A pure heart will bear good fruit.

"Gentle Church." D. D. Miller. Time: 50-70. Field: World. Leaders: Paul, Silas and Timothy. Events: Paul's second journey (Acts 15:40); Paul's third journey; prophecy: Paul's imprisonment.

Devotional exercises led by David Yoder. "Fall of Man." Eli Frey. Steps in the fall (Gen. 3:1-6). Consequences of the fall: Death (Continued on page 467.)

Smithville, Ohio, Dec. 3, 1907.—The brethren Eli Frey of Fulton Co., Ohio, and D. D. Miller of Middlebury, Ind., held a Bible conference at the Pleasant Hill M. H. last week. The meetings were well attended and the interest was good. We trust the truths presented may be manifested in the lives of those who had the privilege of attending. May God bless all such efforts to the saving of souls and the furthering of believers.
COR.

Hadjin, Turkey, Nov. 11, 1907.—To the Friends of the Hadjin Orphanage:—We have told you of the great need about us this year and of the scarcity of wheat. Ninety dollars' worth of wheat need to feed our family with bread for a month, but this year we must pay \$150 for the same amount, which means that the difference in the wheat alone amounts to \$54 a month. This alone proves to you that we cannot possibly make the regular support of \$25 for the year reach for the children in the Home.

Some of the friends who are supporting orphans can only with sacrifice send us the \$25 annually and it may be quite impossible for you to send an extra dollar this year, but surely some of your friends will be willing to help you and us in this emergency. Others, we are sure, can easily and will gladly contribute toward this need.

Let me ask as a special favor that the friends who are supporting orphans send the support at the beginning of their year if possible, so that we will have the money on hand to supply the children's needs. Only a few send their money at the end of the year. Please do not understand that we object to having it sent in payments, but if possible have that same amount here at the beginning of the quarter instead of the close.

We have never been surrounded with such need before. Winter has not yet begun, but the poor come to us who have had nothing to eat for days.

We trust that each one of our co-workers will especially remember the need of the Home and its orphans in their prayers that God may continue to supply all our needs as he has so graciously done in the past.

Pray for us missionaries that we may "endure hardness as a good soldier of Jesus Christ."

Yours sister in behalf of the Orphanage,
ROSE LAMBERT.

YOUNG PEOPLE'S BIBLE-MEETING PAGE

TOPIC: The Prince of Peace. Isa. 9: 6, 7; Luke 2: 8-15. December 22, 1907

EDITED BY A. B. RUTT.

THE LESSON MOTTO.

To have the peace that passeth understanding, to live the life of the millennial peace, to labor for that which brings true peace to the hearts of men, God help me.

DAILY READINGS.

December, 1907.
16. M.—Promise of peace. Zech. 9: 9, 10.
17. T.—The price of peace. Eph. 2: 11-18.
18. W.—Christ bringing a sword. Matt. 10: 32-38.
19. T.—The world's desire. Hag. 2: 6-9.
20. F.—Peace the ideal condition. 1 Kings 4: 20-25.
21. S.—Final peace. Isa. 26: 3; Rom. 1.
22. S.—The Prince of Peace. Isa. 9: 6, 7; Luke 2: 8-15.

A SPECIAL MESSAGE.

The Prince who never raised a hand in self-defense has established the greatest kingdom the world has ever seen or ever will see. Usually when a prince or potentate enters a country for the purpose of conquest his coming is announced by a declaration of war, and there is sorrow and distress. But when the all-conquering Prince came, he came in a way "contrary to nature," contrary to usual methods, and his coming was heralded with a declaration of peace that brought joy to the humblest hearts. His coming into our lives is the same. He enters only humble hearts, but he brings more joy than pride can bring, and great peace have they who accept him as their ruler. It is remarkable that the world has been so slow to comprehend the great advantage of living under his dominion. Have been devastated whole countries, millions have been sacrificed on the altar of marlial lust, and what gain has it brought? Alexander sought to gain the whole world, but he lost his own soul at about the same age at which Christ made provision for the whole world's salvation. Alexander and his kingdom have disappeared, but the kingdom of Christ remains and is growing daily. He established the millenium, and those who live the life of true peace alone enjoy its comforts and blessings. May our hearts be warmed and our desires be strengthened to live the life of the Son of God and thus be partakers of his peace on earth and enjoy his rest in heaven.

BIBLE HINTS.

Isa. 9: 6. All the world loves children. There are a few abnormalities, human moral freaks, who do not, but they have not the human instinct. Jesus is ours, our own. He comes into closest relationship with all. How beneficial to accept him! He will take all the government, all the responsibility of the world's need upon his almighty shoulder. And how wonderful he is! Not only Wonderful in name, but in fact. Wonderful as a Counsellor, as a King, as a Captain, as a Prince, as a Son, and as the Father of a new era and dispensation, an everlasting kingdom. His government and peace shall grow continually, and godly zeal is the earthly means by which it will be kept growing.

Luke 2: 8, 9. How fitting that the angel should appear to the shepherds! The shepherds of God's Israel today and in all time can rejoice in the appearing of the light of God's message and Messenger.

Luke 2: 10. Fear is shortlived where the messages of joy and peace come. Note the missionary character of the very first announcement of the coming of Christ: "Unto all people." And note the command that it shall be unto all people.

Who shall fulfil this command but those to whom the message comes? And it comes to all who accept Jesus as their Savior. The tidings shall go to all people. This was the first announcement when Jesus came to earth, and it was his last announcement when he left the earth. Is there any significance in this fact? Think it over well.

Luke 2: 11. Many to-day are looking for Jesus in the place where Herod reigns, not realizing that Herod is the bitterest enemy of Christ.

Luke 2: 12. Between swaddling clothes and swaddling linen is a great gulf, and many pass by the Christ-child because the swaddling cloth surroundings are not to their taste. But humility is still the sign of the indwelling Christ-child and will be for all time, no matter how many pass on to the city of Herod and among the great of earth.

Luke 2: 13, 14. The angel host sounded the trumpet of God's will concerning men. Our chief aim and end is to glorify God and to enjoy him forever. The line of civilization and advancement will lie strictly along the line indicated by the host of heaven.

Luke 2: 15. Let us go with the shepherds to the Bethlehem where alone Christ is to be found. Let us lay before him our gifts, our lives, for obedience to his will is better than sacrifice or any other oblation.

ILLUSTRATIONS.

Bethlehem of Judea.

What sacred emotions fill the soul at the mention of Bethlehem! What deep prophetic truths are uttered concerning the nativity of our Savior! "And thou Bethlehem in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a Governor, that shall rule my people Israel." He will rule God's true Israel in all ages. There is an Israel that is not of God, but "my people Israel" he will always rule, for they will have no other than the Prince of Peace to rule over them. More than nineteen centuries have rolled away since the shepherds of Judea watched on the fields by night and heard the angelic choir. Since then the name of Jesus has bowed the heart in humble adoration wherever it has been proclaimed. At the name of his Prince the Christian grows strong in faith, expecting the fulfillment of the divine prophecy, when the Son of God shall appear in all the glory of the divine kingship.

Call His Name Jesus.

When a person is dear, everything connected with him becomes dear for his sake. Thus, so precious is the person of the Lord Jesus in the estimation of all true believers, that everything about him becomes inestimable beyond all price. "All thy garments smell of myrrh, and aloes, and cassia," said David, as if the very vestments of the Savior were so sweetened by his person that he could not but love them. There is not a spot where his hallowed feet has trodden, there is not a word which those blessed lips have uttered, nor a thought which his loving Word has revealed, which is not precious to us beyond all price. All the names of Christ are sweet in the believer's ear. Whether he be called the Husband of the church, her Bridegroom, her Friend; whether he be called the Lamb slain from the foundation of the world, the King, the Prophet, the Priest, the Prince of Peace, or the Master, Shiloh, Emmanuel, Wonderful, Counsellor, every name is like the honeycomb dripping with honey, and luscious are the drops distilling from it. But if there be one name dearer than another in the believer's ear it is the name of JESUS. Jesus! The name moves the harps of heaven to melody. Jesus is

the life of all true joy. His name is a song in a word, an ocean for comprehension, although a drop for brevity; a matchless oratorio in two syllables; a gathering up of the hallelujahs in five letters.

Peace Proclaimed.

At the close of the last war with Great Britain the young nation of the United States was shrouded in gloom. Great Britain had concluded peace with the other nations and this country now had to cope with her single handed. Washington was sacked, every harbor was blockaded, the ships were rotting in their sheltered coves and creeks. The country's products were moulding, the currency was worthless, labor was at a standstill, dissensions were growing, even in households. Credit was exhausted and the outlook was indeed dark.

One Saturday afternoon a ship was seen out at sea. She was supposed to bring home the peace commissioners from an unsuccessful mission. Night came before the ship reached the wharf at New York. But soon the word was passed that the treaty of peace had been signed, and was waiting for nothing but the action of this government to become a law. Those who first heard the news rushed into the city to repeat it to their friends, shouting as they went the one word, "Peace! Peace!" The cry was taken up everywhere, it ran from street to street as fast as sound could travel. The whole city torches and ran through the city like madmen, shouting, "Peace! Peace! Peace!" But one idea occupied every raptured mind. But few men slept that night. Groups gathered everywhere on street and at fireside, reminding each other that the agony and gloom were over, and that prosperity and happiness were again on hand. Thus every one became a herald of peace. All this was proper, and in a very short time every individual in the city heard the good news. But when God sent his angels to announce to a distracted, needy world that the Prince of Peace himself had come to establish his rulership on earth with good will, and offers a treaty of peace to all, why is not a similar zeal displayed in proclaiming the good news?

SUBJECTS FOR TALKS OR ESSAYS.

1. The great Harbinger of Peace.
2. The price of peace.
3. Civilization and peace.
4. What is real peace?

For the Herald of Truth.

HOW GOD ANSWERS PRAYERS.

God answers our prayers by giving not always what we ask or desire, but what we really need. Paul prayed three times, that the thorn in the flesh might depart from him; but in spite of his prayers the thorn remained, and to Paul was given this answer, "My grace is sufficient for thee." He was not relieved of the messengers of Satan to buffet him. But he was enabled to bear it with Christian composure, which was a far greater and better blessing than to have all his difficulties and temptations removed.

Let not the follower of Christ think because he fails to get just what he asks for, that God does not hear him.

The great design of prayer is not that he always get what we would like to have, but to bring our souls into such a state of submission to God that we can say, "Thy will be done and not mine."

GEORGE S. GRIM.
Louisville, Ohio.

Young People's Department

For the Herald of Truth.
COVER THEM OVER.

By S. Roxana Wince.

Cover them over—the faults of thy brother, Let him repent at the foot of the cross; Jesus has said that we judge not another, Least we, too, be judged for our rust and our dross.

Poor mortals are we, of pardon oft needful, Faulty, mistaken, each day that we live! Then how careful, and tender, and constantly heedful Should each of us be when called to forgive!

Weak, weary, discouraged, oh, bear ye his burden, Take hold of his hand and help him to climb; His eyes are so dim, he sees not the guerdon, Throw flashlights upon it while yet there is time!

Piercetown, Ind., Nov. 12, 1907.

For the Herald of Truth.
THE EARLY GERMAN AND THE REFORMER
LUTHER ON A PRESENT DAY ISSUE.

By J. G. Ewert.

The early forefathers of the German people of to-day were originally an abstemious people. Fifty years before Christ the Roman historian and soldier Julius Caesar wrote of the Swabians whom he had learned to know as the bravest German tribe, as follows: "The introduction of wine is forbidden among them, because they believe that through its use a man is weakened and rendered incapable of enduring hardships." The statement is found in Book IV. of Caesar's Gallic Wars, where every Latin scholar can read it for himself as Caesar wrote it. Thus it will be seen that prohibition, even among the Germans, is not a modern thing, as so many think it to be. (It is so old that the "moderns" do not know of it.—Ed.)

The wine industry was unknown to our German ancestors, and was not introduced in Germany until later from the Roman countries. The same is true of beer brewing. That the Germans of old lay on bear skins and kept drinking "still another bowl," as the ribald gazekers of to-day love to sing, is just as much of a fable as that which makes Luther sing:

"Who loves not women, wine, and song,
Remains a fool his whole life long."

This passage does not come from the pen of Luther, but from that of J. H. Boos at a much later time.

In Luther's time in the 15th century however the intoxicating drink, imported from the South, had already developed to a full extent the vice of intemperance, and Luther often drew attention to the danger that was threatening the German people along this line. In his exposition of Psalm 101 he uses the following earnest words: "Every nation must have its own devil, England has one, France has one, and our German devil is a good wine bottle and must be called 'Drink,' for he is so thirsty that even with enormous drinking of wine and beer he is not satisfied. On this account many great and gruesome losses, abominations, murders and so many injuries to body and soul have occurred and are daily occurring that we might well be dismayed, but 'Drink' remains a frightful idol among the Germans." In his "Table Talks" Luther says, He who first brewed beer, prepared a pestilence for Germany. I have plead with God that he would destroy the brewery. I have often uttered maledictions upon the first beer brewer. In brewing enough barley is destroyed to feed all Germany." If Luther were living to-day, mightily idol among the temperance cause. O that all most ranks of the temperance cause. O that all Germans and those of German descent would take his word to heart to-day!

Hillsboro, Kansas.

(Continued from page 465.)
came, spiritual (Rom. 6: 23), physical (1 Cor. 15: 21, 22). Depravity of man in mind, heart and conscience. A sad picture (Isa. 1: 2-6).
Sermon by D. D. Miller.

THURSDAY, NOV. 28.

Devotional exercises led by Bro. Weimer. Thanksgiving sermon by D. D. Miller from Num. 13: 30 and Josh. 13: 1.
"Giving." Eli Frey. Duty of giving. To whom to give. How much to give (Luke 12: 33). With a willing heart (Eph. 2: 10). Blessings attending giving (Prov. 19: 17). Improper motives. Our duty is to give to those who ask whether they be rich or poor. Collection was taken at this time, which amounted to \$567.22. It was decided to be divided among the Canton and India Missions and the Old People's Home.

Devotional exercises led by Bro. Benj. Gerig. "What the Bible Teaches on Dress." D. D. Miller. Bible teaching. Separation (2 Cor. 6: 14-18). Adorning: Outward adorning forbidden; inward adorning commanded; nothing should be worn that is only for outward adorning, but let us aim to please God with an inward adorning. "Christians' Relation to the Government." D. D. Miller. God institutes government (Dan. 2: 21). Christians in the world and not of the world. Christians' duties to government: Honor and pray for thy rulers; not resist; be subject to, etc. It is our duty to obey government laws as long as they do not interfere with God's word.

Closing prayer by Bro. Weimer.
Song service and queries. Sermon by Eli Frey from 1 Thess. 5: 18.

FRIDAY, NOV. 29.

Devotional exercises.
"Sermon on the Mount." Eli Frey. Fatherly love of God. A father loves his children (Matt. 7: 9, 10). God, the Father of all (Mal. 2: 10). Children should love Father (Matt. 1: 6). Manifested. Disobedience is sin; obedience gives joy and life everlasting. Our love to God is shown by loving our fellow-men.

Song and prayer.
"Worship." D. D. Miller. Definition: Adoration. Man's desire to worship. Essentials to true worship (John 3: 5). Praise (1 Cor. 14: 2). Prayer (1 Cor. 14: 15). Song (Psa. 104: 33). Sing and pray with spirit and understanding, so it may be edifying to others.

Prayer by Bro. J. S. Gerig.
"Redemption." Eli Frey. Defined (1 Cor. 6: 20). Why needed. Redemption promised. How accomplished. By whom accomplished. Procures for us reconciliation, sanctification, forgiveness and justification. For true repentance we need the help of our Savior.

Prayer by Bro. Kreider.
Remarks in general on Christian activity and practical piety in the home, by D. D. Miller. The home is the cradle of citizenship (Ezek. 16) and the nursery of the church and Sunday school. Duties in the home. A model home: Where family devotion is not neglected; where good literature is read; where the conversation is edifying; where Christ is an abiding guest.

Closing prayer by Bro. Abraham Burkholder.
Queries and song service. Sermon.

SATURDAY, NOV. 30.

Devotional exercises led by Bro. Benj. Gerig. "Sermon on the Mount." Eli Frey. Love to our neighbor. Love the neighbor as self (Matt. 7: 12). Who is my neighbor? (Matt. 25: 40). Love worketh no ill (Rom. 13: 10). Love the fulfilling of law and prophecy. Man's love (John 15: 13). Christ's love (Rom. 5: 8, 10). Let us be careful how and when we approach our brother.

Prayer by Bro. J. S. Gerig.
"Present and Future Destiny of the Righteous." D. D. Miller. Present: Alive in Christ; walks in good works; rest; peace; lively hope; in the light; full salvation, etc. Future: Glory, honor and peace (Rom. 2: 10); come, ye beloved (Matt.

25: 34); heaven (Rev. 21: 4). Conclusion (Gal. 6: 7).

"Present and Future of the Wicked." D. D. Miller. Present: Dead in sin; walk in disobedience; no rest; no peace; no hope; in darkness; no salvation; worldly joy. Future: Tribulation and anguish; depart, ye accursed; hell (Rev. 21: 8). Morality will save no one.
Prayer by Bro. Christ Miller.

Subject, "Missions." Eli Frey. Christ a missionary, also his apostles and disciples. First foreign missionaries (Acts 9: 13). By whom sent (Acts 13: 2-4). Any need of missionaries now? (Rom. 10: 10-17). Who shall send? (Acts 13: 2-4). Qualifications (John 3: 5).

General talk on missions by D. D. Miller. Open conference. Closing prayer by Bro. Peter Conrad. Queries and song service. Sermon.

C. Z. YODER, Moderator.
EMMA MEYER, Secretary.

For the Herald of Truth.

Love, God, Time.

By R. J. Heatwole.

This rainy morning I think of three things: 1. Love, the sweetest. 2. God, the greatest. 3. Time, the shortest.

I think of the saying so often used that "every person has his day," and that in every moment of life there goeth forth an influence, reaching, as Charles Finney has said, "through all the hills and dales of heaven, or through all the vaults and deep caverns of hell."

I have not yet reached my three-score years and ten, but the three-score are past, and as I look back and think of the years that have gone by I see many places where the little word "now" was not needed in the doing and the leaving undone at the time most acceptable.

It has been said, "Were every drop of water turned into ink, and every particle of steel and iron into pens to write with, there could not be the joys of heaven but written nor half the horrors of hell." Then as we think of the little word "now" when viewing the past, where opportunities were not improved in the present "now doing" and the "now leaving undone"—ah! what an awful account we have to meet!

Let us remember that now is the accepted time, and the time is short. Death is sure. Sin is the cause and Christ the cure.

ITEMS.

Two year old Albert Rabsba, of Chicago, Ill., in trying to imitate his father by lighting the father's pipe, set fire to his clothing and burned to death. Who is to blame?

According to a recent bulletin of the Geological Survey, this country allows more timber to be wasted every year by preventable fire than is used in all the lumbering industries. Reckless processes of mining allow enormous amounts of coal to be left in the mines in the condition of slag or dust. We are the most wasteful nation on earth.

An explosion in a coal mine at Fayette City, Pa., Dec. 1, imprisoned 47 miners. All hope of rescuing them was abandoned on the 2d, because the poisonous gas which caused the explosion probably brought speedy death to all by suffocation. Many disasters in mines are directly traceable to the carelessness of drunken or half drunken miners.

The C. P. R. steamer Mount Temple struck a rock at La Have ledges, 20 miles south of Lunenburg, S. C., on the 2d in a blinding snowstorm. The 600 passengers on board were saved, but the vessel is a total loss. The vessel was on her way from Antwerp to St. John, but because of the storm ran thirty miles out of her course, hence the disaster. It is when the Christian allows himself to be blown out of his life course by every wind of doctrine that he meets with disaster.

Writings of Ella Wheeler Wilcox

This author has won favor with a large circle of book lovers. A list herewith of some of her best productions



Maurine
Cloth, \$1.00; white, gilt top, boxed, \$1.50.
Poems of Passion
Cloth, \$1.00; white, gilt top, boxed, \$1.50.
Kingdom of Love
Cloth, \$1.00.
Poems of Pleasure
Cloth, \$1.00.
Everyday Thoughts
Cloth, \$1.00.

An Erring Woman's Love
Cloth, \$1.00.
Three Women
Cloth, \$1.00.
Beautiful Land of Ned
A book of children's stories. Cloth, \$1.00.

REMEMBRANCE BOOKS



Daily Comfort in Three-Fold Links
A precept, a prayer and a promise for each day in the year. Square. Cloth, decorated, postpaid, \$1.00. Gilt edged, postpaid, \$1.25.
Daily Praise
A companion to "Daily Food." Square. Cloth, postpaid, \$1.00. Gilt edged, postpaid, \$1.25.
Daily Promise
The promises of the Bible are topically arranged for daily reading. Square. Cloth, postpaid, \$1.00. Gilt edged, postpaid, \$1.25.
Ye! Another Day
By J. H. Jowett. A little larger than "Dolly Food," etc., containing a short prayer for every day in the year. Very pretty. \$1.00.

Forget-Me-Not. (Middle size)

This is an exceptionally pretty gift book and has a very large sale. It contains a little text for each day, two on a page, each text being accompanied by an appropriate verse by some well-known author. Every alternate page is blank, in addition to the writing of names, special events, etc. Beautifully printed, with ornamental borders and twelve floral illustrations. Elegantly bound, with gilding in gold and colors. Size, 5 1/2 x 7 1/2 in. Gilt edged, boxed, \$1.50.

Forget-Me-Not. (Small size)

Similar to above, but only 2 1/2 x 3 1/2 in. in size, and contains only six illustrations. Boxed, \$1.00.

Forget-Me-Not. (Large size)

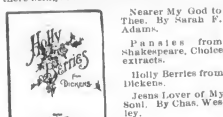
This is a new style of this excellent book, with only one text accompanied by select with and blank space for writing on each page. Twelve colored illustrations, exquisite binding. Size, 6 1/2 x 8 1/2 in. A very handsome gift. Gilt edged, boxed, \$1.75.

Holiday Series

This is a series of entirely new books, printed on elegant enameled paper, in gilt and colors, elaborately decorated with 115 ornamental borders and floral illustrations in the finest colors. The reading consists of choice selections and the binding are exquisitely handsome, with beautiful claspings in gold and rich colors. The regular price of these books is 50 cents each, but we will mail them to any address for only 30 cents.



TITLES
Lead Kindly Light. By J. W. Newman. Bible Forget-Me-Not. A choice selection of Bible texts for every day in a month, there being several texts for each day.



Nearer My God to Thee. By Sarah F. Adams.
Pantries from Shakespeare, Chaucer, etc.
Holly Berries from Dickens.
Jenny's Lover of My Soul. By Chas. Wesley.

Abide With Me. By H. F. Lyte.
Gems from James Whitcomb Riley, Hoses and Lilies, from Longfellow.

A Gift of Peace

"Peace" is for every day in the year, with quotations from choice authors in poetry and prose, aptly fitting the text for the day. Bound in fine cloth. Regular price, \$1.00. While our stock lasts, post paid, only \$0.70.



Daily Food for Christians
This is the most popular of all Daily Text Books. It is a general favorite. Hundreds of thousands sold. Square. Cloth, postpaid, \$1.00. Gilt edged, postpaid, \$1.25.

Daily Comfort in Three-Fold Links
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Ask and it shall be Given you
A beautiful motto on heavy enameled card, with tinted floral design, silver beveled edge. Size, 6 1/2 x 8 1/2 in. Each 5 cents or 3 assorted for \$1.00.

No. 214. Walk in Love, etc.
Green background, widgeon design, embossed. All the printing in white. Twelve assorted texts, printed in white, with dark blue shading. Size, 10 1/2 x 14 1/2 in., with cord for hanging. Price, 5 cents each or 6 for 25 cents. On account of its large size, to avoid breaking in mailing, not less than six should be ordered at a time.

No. 227. With God All Things, etc.
Blue background, rocco border; spray of flowers in gold and colors, handomely embossed. Text printed in white, with dark blue shading. Size, 10 1/2 x 14 1/2 in., with cord for hanging. Price, 5 cents each or 6 for 25 cents. On account of its large size, to avoid breaking in mailing, not less than six should be ordered at a time.

No. 345. Rock of Ages
A beautiful motto with design of a cross embossed in solid silver; across which are placed two handsome roses in antique colors. Favorite lyrics verses embossed in silver. Size, 9 1/2 x 11 1/2 in.

No. 356. Crosses
Beautiful mottoes with floral wreaths in colors, entwining a cross. Text in blocked silver letters. Size, 3 1/2 x 5 1/2 in. Per box of 12 assorted, \$1.00.

No. 359. Ivy Leaves
Small mottoes, embossed in the shape of an ivy leaf. Size, 2 1/2 x 3 1/2 in. Per box of 24 assorted, \$1.00.

No. 340. Pennants
Square-shaped cards with effective design of a pennant bearing scriptural verse, size, 2 1/2 x 3 1/2 in. Per box of 24 assorted, \$1.00.

No. 279. Cyprus Serenades
Mottoes with rustic border in all colors. Floral design, embossed in silver. Size, 4 1/2 x 6 1/2 in. Each 5 cents or 6 assorted for \$1.00.

No. 2825. Floral Gems
A very neat motto with flowers and butterflies, embossed in fine colors, the text being heavily embossed in silver blocked letters. Size, 4 1/2 x 6 1/2 in. Price, 5 cents each or 6 assorted for \$1.00.

No. 280. Scriptural Emblems
A series of floral designs with emblematic silver embellishments in the form of crosses, anchors and Bible. Size, 6 1/2 x 8 1/2 in. Each, 5 cents or 6 assorted for \$1.00.

No. 256. Snowflake Series
Texts are in large, raised, white ivory lettering on dark enameled card. Very pretty. Size, 6 1/2 x 8 1/2 in. Each, 5 cents or 6 assorted for \$1.00.

No. 335. Crowns of Life
A beautiful motto on heavy enameled card, with tinted floral design, silver beveled edge. Size, 6 1/2 x 8 1/2 in. Each, 5 cents or 3 assorted for \$1.00.

No. 337. The Living Truth
A series of panel cards with fine landscape design, blocked lettering and ornamental border, embossed in silver. Silver beveled edge. Each, 20 cents or 6 assorted for \$1.00.

No. 258. Heavenly Crowns
Same as No. 335, but larger, being 9 1/2 x 11 1/2 in. in size, making it a more effective design.

POSTCARDS
The demand for postcards with Christmas and New Year's greetings increases every year. Our line embraces the very finest designs that are made. We can send you excellent cards at 5 cents, 2 for 10 cents and 5 cents each. When ordering be sure to state what price postcard you want.

Fountain Pens
We are always on the list of useful and practical holiday gifts. We constantly carry a full line of fountain pens, ranging in price from \$1.50 to \$4.00; in fine, medium and coarse grades. We also have good fountain pens for \$1.00 and \$1.25—the best that are made at these prices.

Our Prices Satisfy

MENNONITE PUBLISHING CO.

ELKHART, INDIANA

CHRISTMAS AND NEW YEAR CARDS

CHRIST IS THE HEAD OF THIS HOUSE
THE UNSEEN GUEST
AT EVERY MEAL
THE SILENT LISTENER
TO EVERY CONVERSATION

Christ is the Head, etc.

Heavy dark enameled card with printing in aluminum, embossed. Size, 8 1/2 x 10 1/2 in., with cord to hang up. Price, 25 cents, postpaid. At least two should be ordered at a time as a precaution against breaking in mailing.

Rules for To-Day

Name in size, style and price as "Christ is the Head," etc. Very pretty. Not less than 3 should be ordered at a time.

No. 312. Star-Shaped Text Cards

2 1/2 inches in diameter. Silver lettering. Each card with cord. Per box of 24 assorted, \$1.00.

No. 356. Crosses

Beautiful mottoes with floral wreaths in colors, entwining a cross. Text in blocked silver letters. Size, 3 1/2 x 5 1/2 in. Per box of 12 assorted, \$1.00.

No. 359. Ivy Leaves

Small mottoes, embossed in the shape of an ivy leaf. Size, 2 1/2 x 3 1/2 in. Per box of 24 assorted, \$1.00.

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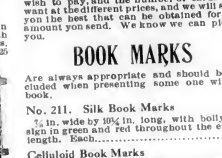
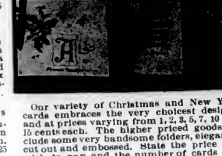
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BOOK MARKS

Are always appropriate and should be included when presenting some one with a book.

No. 211. Silk Book Marks

1 1/2 in. wide by 10 1/2 in. long, with both design in green and red throughout the entire length. Each, \$0.25.

Celluloid Book Marks

with scripture verses, in assorted shapes and sizes. Price each, \$0.10.

Bibles and Testaments

In Flexible Bindings

Do not fail to order your Lesson Helps for next quarter, if you have not already done so. Our Lesson Helps are good and the Sunday school teachers and pupils are familiar with them, and they are considered by persons who are capable of judging to be as good as any Lesson Helps now published. Sample copies free.

The old year is rapidly drawing to its close. Let us remember that "time and tide wait for no man," and as we finish up the work of the present year and pass into the threshold of the new, let us hear in mind our imperfections and shortcomings and ask God for more grace that our lives may be purer and better during the coming year than in the past.

As the new year approaches we trust our readers, too, will not forget to renew their subscriptions to the Herald of Truth and the Words of Cheer; also the Lesson Helps for the coming year for the Sunday schools. Remember also that the Mennonite Publishing Co. is still the place where you find the largest stock of all kinds of good books and Sunday school supplies.

Bible and Missionary Conference.—We have before us a very interesting and comprehensive program of a Bible and missionary conference to be held from Jan. 20 to 24, 1908, in the Mennonite congregation at Berlin, Ont. The instructors of this conference are S. G. Shetler of Johnstown, Pa., and M. S. Steiner of Columbus Grove, Ohio. The subjects presented for discussion are broad, important and afford abundant material for earnest study and careful and thoughtful discussion. May the Lord bless this meeting to the upbuild-

HERALD OF TRUTH

Organ of Seventeen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly. ELKHART, IND., THURSDAY, DECEMBER 19, 1907. Vol. XLIV. No. 51.

NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

EDITORIAL NOTES.

Read our premium list on the last page of this issue of our paper. We have several very advantageous offers.

Sample copies of the Herald of Truth, Words of Cheer, Lesson Helps, etc., will be sent gratis to all who may desire them.

Jesus Christ came into the world to redeem the world from sin and eternal death. Beautiful thought, beautiful truth. The apostle tells us, "God commendeth his love toward us, in that while we were yet sinners Christ died for us."

A Bible conference has been arranged for at North Lima, Mahoning Co., Ohio, to begin Dec. 30 and close Jan. 4, 1908. The instructors are L. J. Buchwalter of Wayne and N. O. Blosser of Hancock Co., Ohio. May the Lord add his blessing.

If you have not yet ordered your Christmas books and Christmas cards, do it at once. Christmas is almost at hand. Look over the last four pages of last week's Herald and you will find some very fine books, mottoes, cards, etc., at reasonable prices.

Do not fail to order your Lesson Helps for next quarter, if you have not already done so. Our Lesson Helps are good and the Sunday school teachers and pupils are familiar with them, and they are considered by persons who are capable of judging to be as good as any Lesson Helps now published. Sample copies free.

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ing of the Lord's Zion and the confirmation of the saints in the most holy faith once delivered to the saints.

"The kingdom of God is at hand." These were the words of John the Baptist when he came as the forerunner of Christ "to prepare the way of the Lord and make his paths straight." The day we celebrate as the birthday of Him who came into the world "to save his people from their sins," is near at hand; and instead of preparing so much for the enjoyments of the physical or natural man we should more prepare our hearts that, like the shepherds on the night of the Advent and the wise men from the East, we may praise God for this wonderful salvation, and come to worship at his feet and to glorify his holy name.

"Pray without ceasing," says the apostle Paul. Why should we pray? says some one. First, because it is a command of God. Second, because we need the help of God, and God wants us to ask for the things we need. Then another may ask the question, What shall we pray for? The apostle Paul here again helps us out when he says (1 Cor. 12:31), "Covet earnestly the best gifts." Jesus tells us to "watch and pray that ye enter not into temptation." The blind man at Jericho prayed that his eyes might be opened. Peter prayed, "Lord, save me, I perish," and the Lord held him and kept him from sinking into a watery grave. Abraham prayed to God that he might not destroy the cities of Sodom and Gomorrah, but for the sake of ten righteous save them. Jesus prayed that the cup of suffering might be removed, but he added, "Not my will, but thine be done." Paul prayed that the thorn in his flesh might be removed, but God said, "My grace is sufficient for thee." According to the German, "Let yourself be satisfied with my grace," which for the longing soul says a little more than the English translation.

The Savior taught his disciples to pray, when they asked him, and gave them that beautiful, world-renowned model, "the Lord's Prayer," which every man, woman and child should learn to pray in all sincerity and devotion to our Father in heaven.

Much might be said about prayer; a whole volume would not be sufficient to tell of all the blessings that have been brought from heaven by the prayers of the saints, and still the promise of Jesus is precious to our souls when he says, "Let us pray, not merely say our prayers—but with sincere hearts let us pray for divine blessings, for such blessings as we can use to the glory of God, and we have the promise that when we ask for the things that are in accordance with his will he will give them, and let us ever hear in mind that the "fervent, effectual prayer of the righteous man availeth much." "Pray without ceasing."

PERSONAL MENTION.

Bro. J. S. Shoemaker is at South English, Iowa, conducting a Bible conference at that place. The conference will close on Dec. 21.

Bro. A. C. Kolb, since his return to Elkhart, has taken a position in the ticket office of the L. S. & M. S. Railway.

Bro. John J. Amstutz has changed his post-office from Dalton to Orrville, Wayne Co., Ohio. His correspondents will kindly note the change.

Sister H. A. Mumaw and her daughter, Sister A. C. Kolb, attended the Bible conference at Nappanee, Ind., week before last. They, with others, report an interesting time.

Bro. J. P. Bontrager of Woodburn, Oregon, has been in active evangelizing work for some time past and recently he held meetings in the Hope-well congregation, where he gained a number of converts. Let the good work go on.

Sister Eliza Betzner, formerly of Berlin, Ont., and for some time a co-worker with us in the office of the Young People's Paper at Elkhart, is holding a position in the City Hospital at La Junta, Colo. An interesting letter written in her familiar hand-writing discloses her place of abode and occupation.

Bro. Emanuel Troyer, of the Hopedale and White Oak congregations in Illinois, made a pleasant visit with us at the Publishing House on Saturday, Dec. 7. He was on his way to Goshen, near which place he proposed to hold a series of meetings in the Silver Street congregation during last week.

Bro. Levi J. Yoder and wife of Albany, Ore., in company with Bro. Daniel Yoder, visited Elkhart on Dec. 11 and looked through the Publishing House. Bro. Yoder attended the General Conference and visited friends and relatives and also some of the different congregations, and expects shortly to return home. We enjoyed the visit.

Bro. Harvey Friesner of Vistula, Ind., the minister in charge of the congregation at Barker Street, Mich., was in Elkhart on Nov. 9 and reported some subscriptions that he had secured for the Rundschen. He has for years been an active worker in this line and gathers up many subscriptions for our church and Sunday school papers.

Bro. Benjamin Grieser of Wisner, Neb., who has been on a visit to his relatives and friends in Fulton Co., Ohio, and also in the vicinity of Berne, Ind., called at the Publishing House in Elkhart on the 12th. He has two sisters residing in Fulton Co., Ohio, and expects to spend a week in Illinois and reach home before Christmas. We appreciated his visit.

Bish. Peter Balzer, of the Alexanderwohler congregation, we learn with deep regret and sympathy, took sick during the early part of the present month (Dec. 3) and peacefully passed away on Sunday, Dec. 8, to his eternal reward. He was chairman of the mission board of his church and a well-established, able man. His remains were committed to their last resting place on Dec. 11.

Bro. David Garber continued his evangelistic labors with the Emma congregation last week and spent Tuesday, Dec. 17, at Elkhart, preaching in the Elkhart meeting-house on the same evening. He will then proceed to Sterling, Ill., where he will begin a series of meetings on Dec. 21. He previously held meetings at the Shore M. H. and also at Clinton. At the latter place there were several conversions.

Pre. D. H. Bender of Scottsdale, Pa., arrived in Elkhart on Dec. 7 and was the guest of his brother, G. L. Bender. He filled the regular appointment in Elkhart on Sunday. He spoke from Rev. 3:11 and gave a very timely and edifying

TIDINGS FROM THE CHURCH AT HOME AND ABROAD

FOREIGN MISSIONS.

India.—American Mennonite Mission, Dharni, C. P. India. Stations: Sundarganj, Rudri, Lepur Asram, Balodghaan. J. A. Ressler, Supt.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill. A. H. Leaman, Supt.
Chicago.—Mennonite Gospel Mission, Emerald Ave. and 26th Street, Chicago, Ill.
Chicago.—Hoyle Avenue Mission, Cor. 33d Street and Hoyle Avenue.
Toronto, Canada.—Home Mission, 461 King Street, E. Toronto. Samuel Hondrich, Supt.
Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4. Noah H. Mack, Supt.
Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa.
Fl. Wayne.—1209 St. Mary's Ave., Fl. Wayne, Ind. J. M. Hartzer, Supt.
Lancaster.—452 Rockland Street, Lancaster, Pa. Canton.—Mission Home, 1934 East Eighth Street, Canton, Ohio. P. R. Lantz, Supt.
Kansas City.—200 S. Seventh St., Kansas City, Kan. J. D. Charles, Supt.
Argentina, Kan.

BENEVOLENT AND OTHER INSTITUTIONS.

Orphans' Home.—West Liberty, Ohio. A. Metzler, Supt.
Old People's Home.—Marshallville, Ohio. R. F. D. J. D. Mininger, Supt.
Old People's Home.—Oreville, Pa. A. K. Diener, Supt.
La Junta Sanitarium.—La Junta, Colo. D. S. Weaver, Supt.

Nappanee, Ind., Dec. 11, 1907.—To the Readers of the Herald:—Greeting. During the week of Dec. 2 to 3, inclusive, a Bible conference was held at Nappanee, Ind., by S. G. Henderson, town, Pa., and I. J. Buchwalter of Dalton, Ohio. These meetings were well attended and highly instructive. Many from other districts and other denominations attended. The doctrines of the church and Bible were made very plain. At the evening services some very able and powerful sermons were preached by the brethren and four souls confessed Christ. May the Lord richly bless his church and the brethren who so faithfully teach his word. A BROTHER.

Harrisonburg, Va., Dec. 8, 1907.—Dear Brother: By the grace of God I will write you a letter and tell you how much I enjoy the admonitions and teachings of the Herald of Truth. I would also like to have some of the good books you have, if I were able to buy them. They would be nice to read for Christmas. It seems to me that a great deal of money is spent for things that are of no benefit. A great deal of money is spent, for instance, for tobacco. If that money were used for the Lord's cause, I think it would be better. The members of the church, it seems to me, could do more good and show a better light if they would not use tobacco. We must be a light in the world and a salt in the earth. Jesus tells us to let our light shine, so that men may see our good works and glorify our Father in heaven. Let us put away everything that would hinder the cause of Christ, and deny ourselves all that is displeasing unto him, that we may please God and walk continually in the narrow path that leads to eternal glory. Let us all try and be faithful. COR.

Milton, N. J., Dec. 7, 1907.—To the Editors of the Herald of Truth. Dear Friends:—I wish to make a correction in your issue of Dec. 5, by saying that A. J. Fretz (author of the Fretz Family History), wife and daughter, were not present at the family reunion of Ely Fretz on Saturday, Nov. 23. The name should have been A. M. Fretz (son of Ely Fretz), pastor of Zion Mennonite church of Souderton, Pa., and Deep Run (Brick) Mennonite church, accompanied by his wife and children.

The general Fretz family reunions, the first of which was held in September, 1888, are held every five years. The fifth and next general Fretz family reunion will be held next summer (1908). Yours truly, A. J. FRETZ.

Elkhart, Ind., Dec. 4, 1907.—Dear Readers:—For a long time it had been my desire to visit the Mennonite Mission in Chicago. When a few weeks ago a sister asked me if I would accompany her and spend Sunday at the mission I was ready at once. We left Elkhart Saturday 4:40 a. m. and reached Chicago at 7:45. Father had written Bro. Wiens to meet us, but we soon never seen him nor he us. However, we had seen somebody whom we believed to be a sister, and sure enough, we found her to be Sister Sarah Kroeker. The meeting and greeting was cordial and we were glad that we had a guide.

We first went into a mammoth store, where we saw many things. We took the elevator up to the tower, 394 feet from the ground; from which point we wanted to see the city, but it was so smoky and foggy, being near the lake, that we could see but little.

From there we went to the art museum, where we saw many statues, also many beautiful paintings; indeed it is astonishing to see what rare ability is displayed in these works of art. We next took the car to Lincoln Park, which, although it was already rather "brown and sear," was still beautiful. It is close to the lake, and the sunshine was so bright and the air so mild, that the whole picture was a delightful one. Nearly all the animals were still out in their cages and outdoor enclosures. The zoological specimens ranged from the tiny bird and frisky squirrel to the ponderous elephant. The native and foreign flowers in the hothouses were very beautiful. One sees there flowers of the greatest variety of form, size and color. How I wished there is no meeting there at the mission Saturday evening, so we went to the Pacific Garden Mission in the central part of the city. The attendance was large, and many listened thoughtfully to the beautiful singing. An earnest sermon followed from John 11:43, in which the speaker showed how the sinner is bound until he comes to God. Liberty was then given for testimonies. Old and young men related with tears of joy what the mission had done for them. One man said that his wife had prayed for him for eighteen years. He rejoiced that he had been cleansed by the blood of the Lamb. Another one thanked God that he had not been a victim of the curse of drink, but deplored the fact that he had been addicted to dancing, but rejoiced that he had been saved from it. At the close, opportunity was given for all who wished to confess Christ to make it known by coming forward. About ten came. We returned to the Hoyle Ave. Mission, glad for the blessings we had received, and enjoyed a good night's rest after a short season of devotion.

Sunday morning little four-year-old Mary Wiens entertained us with English and German hymns which she sang very sweetly. We attended morning services at the "Home Mission," where Bro. Lapp of Iowa preached. Opportunity was given to witness for Jesus. A man expressed his deep gratitude for what the Mission had done for him. Once he was a drunkard; a few weeks ago he united with the church. Several girls testified to what Jesus had done for them and quoted Scripture texts.

In the afternoon we went to hear Dr. Torrey, who was holding meetings every day except Saturday, in a large tent. No one was permitted to enter during prayer and the reading of the text. I have been in churches where a little respect for the place and the service might have been shown. I was especially pleased with the good order. Torrey's text was Mal. 3:8. "Will a man rob God?" He said we were robbing God in our service, our thanksgiving, our opportunities, our tithes and offerings. He dwelt upon the importance of our opportunities in thanksgiving and almsgiving. The meeting was for women only; in the evening there was a meeting for men only. The singing was very fine.

In the evening there was children's meeting and preaching in the Hoyle Ave. Mission. When I observed the children I was indeed thankful for the blessing of Christian parents. The children repeated passages of Scripture; one very mission workers have a great responsibility upon them, in their work among these more or less neglected children. Bro. Eash then addressed the meeting from John 3:3; "Ye must be born again." There were not very many present, but we were richly blessed.

Monday morning we visited a sister who was formerly in Elkhart, but is now working in Chicago. We were glad to meet her again. After a short call we had to hasten to catch the train. I was glad for the privilege of meeting these workers and seeing their work. May God richly bless them. AGNES FAST.

Shore Congregation, Lagrange Co., Ind., Dec. 5, 1907.—Dear Readers of the Herald of Truth:—Greeting. On Nov. 23, 1907, Bro. David Garber of La Junta, Colo., began a series of meetings in this place. On Nov. 25 Bro. S. J. Yoder of Albany, Oregon, preached for us and on the 26th Bro. Eli Bontrager of Fairview, Mich., preached for us. Bro. Garber preached the Thanksgiving sermon from Phil. 4:19, and on the 29th Bro. S. G. Shetler of Johnstown, Pa., preached a soul-stirring sermon from Jer. 47:7, from the words, "Can it be?" Bro. Garber closed his meetings on Dec. 2, with five confessions.

Bro. Garber went from here to the Clinton Brick M. H. He preached the word of God with power and warned sinners to accept Christ and flee from the wrath to come. He encouraged the Christian to abide faithfully in the doctrines of the Word. We believe that many were almost persuaded to come to Christ, but quenched the Spirit and deferred the important work for a more convenient season. Oh, may the day come when their eyes may be opened before it is too late!

We heard of many duties resting on the church, while the brother was with us during these meetings. We are always glad to have ministers and brethren stop with us and help us in the service of the Lord. May God bless the dear brother in his labors and give more grace and greater power to do his will. Y. C. MILLER.

Greencastle, Pa., Dec. 4, 1907.—To the Publishers and Editors of the Herald of Truth:—Greeting. With this letter I will send a post-office money order for advance payment on my Herald of Truth. I receive the paper very regularly and it is always filled with interesting reading matter. In the last number, as I opened it, I read news reports from Montgomery Co., Pa., and other places. I noticed a number of deaths that had occurred in the "Plain" and in the "Francia" congregations, which especially interested me, as these places are near my birthplace and my early home. I was born seventy-nine years ago, and Hatfield reminds me of the days of my youth. Those days have passed away;

my hair is well nigh gray and many of my friends and relatives have passed beyond to the farther shore, and it will not be long until we, too, shall follow them. May the Lord guide and direct us in all our ways unto the end. I. S. E.

Upland, Calif., Dec. 6, 1907.—Dear Readers of the Herald of Truth:—Greeting in the blessed Master's name. I left my home near Wakarusa, Ind., Nov. 28, 1907, and remained with the brethren in Chicago until Dec. 2, when the through cars left for California, arriving safely at Upland on the morning of Dec. 6, for which our kind Father in heaven is to be praised. We left Chicago with snow on the ground and found California with flowers, oranges and lemons, nearly ripe enough to pick. Wonderful scenes presented themselves before us, and especially wonderful to one who has never been far away from home. I stood the trip well. I hope the readers of the Herald will remember me in their prayers, that the Lord may ever keep me. Yours in the Master's service. JOHN HYGEMA.

Woodburn, Oregon, Dec. 2, 1907.—Greeting in Jesus' name. Health in general is good. Weather is fair this season of the year. Thanksgiving is just past, but how many were really thankful to God for the good things they enjoyed? We certainly have many reasons for sincere gratitude to the great Giver of every good and perfect gift.

Bro. B. B. King left for his home in the East a week ago to-day. Bro. J. P. Bontrager from Albany was with the Hopewell congregation for some time and several souls found Christ during the meetings.

Bro. A. P. Troyer was at the Portland Avenue Mission last Sunday and assisted Bro. J. F. Bressler in his work there. We are glad when the time for our Bible conference at Zion comes during the holiday week, and I trust the good Lord will be with us. With best wishes to all in Christian fellowship, I remain, COR.

From Hopedale, Ill., come the tidings that eighteen young persons were willing to forsake the world and cast in their lot with the people of God, and were accordingly baptized and received into church fellowship on Dec. 1.

Fourteen missionaries, students of the Moody Bible Institute, sailed on Nov. 2, 1907, from Hoboken, N. J., for the foreign field. They are bound for Kijabe, British East Africa, where they will take up work under the Africa Inland Mission. They are sent out by various denominations, the Mennonites leading with seven.—[The Mennonite.]

Goshen, Ind., Dec. 12, 1907.—Dear Readers:—We extend to you an invitation to attend our Bible conference, which meets every day from Dec. 26 to Jan. 1. Something is provided on the program for all church workers. We will have some devotional Bible classes early each morning. Then at 8:30 we will have a regular Bible class in which some book of the Bible will be studied in a thorough manner. Following this will be a special lecture on some points of doctrine or other live subject. At 1:30 there will be special lectures on the various needy mission fields, following which there will be section meetings in separate rooms, so that the different classes of workers present may discuss problems peculiar to their own phases of work. For the evening programs there will be a mission study class, followed by some special lecture or sermon. All the speakers were selected with reference to their special adaptability to the subjects they are to discuss; hence, each subject will be discussed by persons who know their subjects. Ample provisions are made to entertain and lodge persons from a distance. All instructions, lodging and conveniences will be free. Board can be obtained at the college dining room by the meal, day or week at cost.

The Special Bible Term is in session at present, with an attendance of about thirty. This is less than in former years. Yet the instructors report better and more definite work being done by those taking it. A number of young people from different states are taking advantage of our Bible Lessons by Mail. There is plenty of room for others in this department. The total enrollment for the College at present is about two hundred. Brethren and sisters from various states visit the College almost weekly.

The interest in our church and Sunday school services is good and the attendance keeps near the 200-mark. Our Young People's Meetings, Sunday afternoon cottage meetings and the Tuesday evening prayer meetings are all well attended and are doing a good work. We are getting into touch through these with a number of homes where there are aged, sick or unconverted people. A number of mission study classes are doing good work in studying the Bible, India and South America, the mission subject in general, as well as the lives of some successful missionaries. One of these classes is attended by our resident members and the others by the College students. Along with these are a number of devotional Bible classes. RUDY SENGEL.

Baldwin, Md., Dec. 11, 1907.—Greeting in Jesus' name. Bro. John S. Mast of Elverson, Lancaster Co., Pa., came into our midst and preached for us on Sunday, Dec. 8. Text for the morning service, Matt. 6:24, and for the evening service, 1 Tim. 4:12. He stayed until Tuesday morning, preaching for us on Monday night from the text, 1 Kings 10:19, 20. Bro. Mast was accompanied by the brethren Amos Mast and David Kaufman, who expect to stay for a while this winter and assist in the work. Pray for us and the work here. BERTHA E. WARFEL.

Kokomo, Ind., Dec. 11, 1907.—Dear Herald Readers:—Greeting in the blessed Master's name. On Saturday, Dec. 11, we had baptismal services. Twenty dear and precious souls were added to the church; seventeen by water baptism and one was reclaimed; one was received by letter and one by confession of faith, that had been baptized by another denomination. May God give them grace that they may become bright and shining lights.

On Sunday following communion services were held and another one was received back into the church and about 160 members have expressed their desire to be Christ's followers by partaking of the emblems of the broken body and shed blood of Christ. G. W. NORTH.

For the Herald of Truth. REPORT OF THE LANCASTER SUNDAY SCHOOL MEETING.

An all-day and evening Sunday school meeting was held in the Lancaster Mennonite M. H. Dec. 5, 1907. Pre. A. D. Wenger moderated the meeting. Devotional services were conducted by Bro. Samuel Hess of Shilmanshagen. The opening sermon was preached by Bish. Abraham B. Herr from Col. 1:25, 26. The Sunday school is an all-important factor in bringing the young mind into the knowledge and practice of the word of God. God is above all, and those who serve him must be under the power of the Holy Ghost. The Spirit or the Holy Ghost was manifested that we should no longer be under the bondage of sin, but be free in Christ. "Needs of a Sunday School," was discussed by Bro. Killeffer. The greatest need in the Sunday school is proper teaching and example. Our lives should be pure, clean and holy. With all of Jacob's teaching, only Joseph responded with a pure life. Every youth is safe from temptation when he is established in the Word and can say, "How could I do this great wickedness and be God?" Bro. Abraham Lutz said: If children are loaned

to us from God, we should return them as pure as we received them. "We want to be interested in all around us. Eve was indolent and had time to gossip with the serpent. Teach the present-day meaning of every Sunday school lesson."

"Qualifications of a Sunday School Superintendent" were discussed by D. N. Glah. A fountain cannot rise higher than its head. Therefore the Sunday school superintendent must be a leader of men. "We would feel that we are reaching an epoch in this devoted land when men are judged by how they act and what they think, rather than by what they have; when intellect and not station, when conduct, not fortune, is made the rule by which to judge all men."

"The Model Teacher" was discussed by S. S. Kraybill. He should follow the example of Him who taught as never man could speak. Make an impression from the lessons, be earnest, be pleasant, be cordial, show kindness to boys and girls who are not in the Sunday school, and you will be able to win them.

After the noon song service, Bro. D. H. Bender of Scottsdale discussed "How to Interest the Pupils and Hold Them in the 'Sunday School.'" By the nature of things the youths of to-day will become the leaders and rulers of to-morrow. Impressions in the formative period of life decide the administration of society and church of to-morrow; learn to know the environment of your pupils. Approach them at the point they are likely to be won; put yourself in their place.

"The Relation of the Sunday School to the Missions Field" was discussed by Aldus Brackbill. We are what our mothers have made us by prayer and example. A missionary is a man full of the Holy Ghost sent out by God. Home and foreign missions under the blessings of God are all successful.

Bro. Noah Mack dwelt on the joys and blessings of the Sunday school as found in Matt. 21:16. The blessings that come to us through receiving the Sunday school children into the church should not be ignored. Parents should have devotional exercises with their children. The fellowship of the Sunday school drives out envy and selfishness. Being with Jesus brings qualification for service, gives training and discipline of mind in order to express ourselves in public or in prayer. The order of the church and mission work takes its initiative in the Sunday school.

Bro. David Moseman discussed "Singing" with grace and melody in your heart. Singing as practiced in ancient times was an expression of joy; songs of pleasure are concluded as all vanity; practice is not worship; the wicked cannot sing with grace in the heart; it will be a wall from the pit and miry clay. The brother then reviewed with us the heart-inspiring songs of the saints.

John S. Brinser of Elizabethtown urged that we make use of all our opportunities for furthering the advancement of our kingdom. The evening service was preceded by the children's hour—singing by the children, interspersed by short talks.

Bro. D. N. Lehman discussed the "Relations of Parents to the Sunday School." The hope of the future is contained in the children. The parents and the children should be educated to give cheerfully; parents should teach their children diligently; he who cares for his own salvation cares for the salvation of others also.

Bro. D. H. Bender of Scottsdale discussed "Separation" for effective Sunday school work as all-important, since it is the first principle of religion and the world's greatest enemy. Put spirituality first and formality last. "Thus saith the Lord," is above conviction and all-sufficient. One inconsistent person can do more harm than a dozen can repair. Inconsistency hinders the communion of the Holy Spirit. Cultivate a meek and quiet spirit; be straight in business and social relations. Everywhere believe, teach and practice separation of the world.

THE SECRETARIES.

YOUNG PEOPLE'S BIBLE-MEETING PAGE

TOPIC: A Forward Move. Deut. 31: 3; Josh. 13: 1, 2. December 29, '07

EDITED BY A. B. RUTT.

THE LESSON MOTTO.

Trusting in God, guided by his unerring, un-failing word, cheered and encouraged and kept by the Holy Spirit, let us move forward.

DAILY READINGS.

December, 1907.
22 M.—True Christian progress. 2 Pet. 3:14-18.
23 T.—The spiritual addition. 2 Pet. 1:2-8.
24 W.—Turning back dangerous. Luke 17:26-32.
25 T.—Decision necessary. Josh. 24:15-18.
26 F.—Courage to go forward. Num. 13:30; 14:6-10.
27 S.—The sign of retrospection. Judg. 17:6; Deut. 12:8.
28 S.—A Forward Move. Deut. 31:3; Josh. 13: 1, 2.

A SPECIAL MESSAGE.

The world moves forward. God's plan is continual growth. As soon as a plant is matured it dies. There is no standing still in nature or in grace. In both cases it is either growth or death. We must be farther on than we were last year or we have lost ground. We must move onward and upward during the coming year or we will be found wanting. God's plan and law in this respect is fixed and we cannot change it or avoid its penalties even as we shall not miss the blessings that go with advancement. We must grow in grace, in knowledge of our Lord Jesus Christ. The mind engrossed with worldly views and fancies will not do so. We must add to faith virtue and all the other characteristics of growth in grace. Remember that cessation of growth means decay. Let us examine ourselves at the close of this year, God's word being our text book and mirror. Where "spots and wrinkles" or other blemishes appear let us apply the lotion of profession or pretense or smooth it over with easy-conscience salve, but let the blood of Christ be applied for cleansing and renewal, and let us "walk in the light as he is in the light," knowing that only under the beams of the Sun of righteousness can there be healing or growth or advancement.

BIBLE HINTS.

Josh. 13:1. The world is still far from being conquered for God. The fathers labored, many have grown old, many have gone; yet younger shoulders take up the cause and carrying the gospel message to those who have not yet heard it.

Josh. 13:2. The Philistine world to-day is mighty—there are many six-fingered, nine-foot giants striding across the length and breadth of lands—Intemperance, Wornedness, Pride, Love of Wealth, and Love of Pleasure being five of the twentieth century Philistine lords who must be conquered ere the land can be possessed.

Deut. 31:3. The battle is the Lord's, the cause is his; he leads. Our duty is to follow and to obey orders. Are we keeping step with the Leader? Or are we following so far off that we do not hear his commands? He stands at the head of our cities on the borders of heathen nations, calling to his soldiers to possess the land. Are we on hand? Do we hear? Do we try to shift his personal demands on others? Again let us examine ourselves and get into the place he has assigned unto us.

ILLUSTRATIONS.

Growth in Grace.

The flower bud, hidden on its parent stem, has a chaste and delicate beauty, and the maiden has should it abide a bud, should

not the sheltering green give place to carnation tints, and the rich blossom shed its fragrance on the summer air, we should esteem it blasted and worthless. The morning is beautiful when spread upon the mountains, when its rays chase away the twilight shadows, when the golden beams of the Orient flash all nature with brightness and promise. But the principal element of this attraction is the prophesy, blazing along the eastern sky, that men shall rejoice in the splendors of a full, unclouded noon. A child is beautiful as a child—beautiful beyond comparison. But should there be no growth, age would produce deformity and excite disgust. These illustrations may suffice to show the character of the Christian life. A genuine experience increases, unfolds, and intensifies. If his light does not "shine more and more," it will grow dim and flicker away into darkness. Except he gathers strength as he proceeds on his Christian journey, he will be reduced to the weakness of despair and utterly bereft of all resources of power.

Getting On Too Fast.

A pious old slave had a wicked master. This master had much confidence, however, in the slave's piety. He believed he was a Christian. Sometimes the master would be serious and thoughtful about religion. One day he came to the old slave with a New Testament in his hand, and asked if he would explain a passage to him. The slave was willing to try, and asked what it was. "It is here in Romans," said the master. "Have you done all that it tells you to do in Matthew, Mark, Luke and John?" inquired the slave, seriously fixing his eyes upon the master's. "No, I haven't," said he. "Then you're getting on too fast, master. Go back to the beginning of the book, do all that it tells you to do, and you will understand till you get to Romans, and you will understand it easy enough then, for the book says, 'if a man it will do my will, he shall know of the doctrine.'"

SUBJECTS FOR TALKS OR ESSAYS.

1. What has the year been to us?
2. What the past has taught us.
3. Hopes and disappointments.
4. Plans for the new year.

THE WORSHIP OF THE HEART.

Selected for the Herald by Mary Shank.

"God is a Spirit, and they that worship him must worship him in spirit and in truth" (John 4:24).
We may humbly kneel in the house of God, And our lips may move in prayer;
We may listen well to the Holy Word, And its precepts learn with care;
We may faithfully perform each task, We may strive to do our part,
But the only worship worth the name Is the worship of the heart.

When the heart bends low at the Father's throne, Then the soul speaks face to face With its truest Friend, the Almighty One. He who rules all time and space, Yet he careth not tho' the lips be dumb And quick tears unbidden start, For the only worship worth the name Is the worship of the heart.

Oh, the homage true of a loving heart, Is the richest gift of all! And this priceless thing may be freely given, Altho' the poor, the weak, the small; And the gift to him who bestoweth it Doth a blessing rich impart.

Oh, the only worship worth the name Is the worship of the heart!

La Junta, Colo.

For the Herald of Truth.
REPORT OF BIBLE CONFERENCE,
Held at Leetonia, Ohio, November 25 to 30, 1907.

Instructors, J. S. Shoemaker and Daniel Kaufman. Meeting opened with Scripture reading and prayer by Bro. J. S. Shoemaker. Organization was effected by the election of Bro. D. S. Lehman, moderator, and Bro. J. S. Rehl, assistant; Bro. L. B. Witmer was chosen chorister.

Below we give the subjects discussed with a few of the leading thoughts presented.
1. "Preparation for Christian Service."—Thoughts: We must have pure hearts, be earnest, zealous Christian workers, to be prepared for active Christian service.

2. "Repentance."—Thought: Godly sorrow is not repentance, but godly sorrow worketh repentance.
3. "Regeneration."—Thought: Regeneration is the result of true repentance.

4. "Practical Christianity in the Church."—Thought: We should be obedient, sociable, courteous, pray for each other and try to lead others to Christ.

5. "Non-Conformity in Attire."—Thought: Christians are required to be separated from the world.

6. "Non-Resistance."—Thought: Resist not evil. Resist the devil. Christ is the Prince of Peace.

7. "Signs of the Times."—Thought: We are nearing the end of the last dispensation. Prophecies are fast being fulfilled. Beware of false teachers.

8. "Non-Conformity in Social and Business Relations."—Thought: We should not be selfish, but look to others' welfare in our dealings.

9. "Christian Strength."—Thought: To be strong we must feed on his Word and exercise therein.

10. "Hell."—Thought: Not prepared for the habitation of man, but for the devil and his angels.

11. "Devotional Covering."—Thought: A sign of authority. Woman should have power on her head because of the angels.

12. "Worldly Amusements."—Thought: Not for Christians, but for the world. The Christian has more joy in living a truly devoted Christian life than the world has with all its amusements.

13. "Christian Giving."—Thought: God loveth a cheerful giver: give and it shall be given unto you.

14. "Feet-Washing."—Thought: The servant is not greater than his Lord. If ye know these things, happy are ye if ye do them.

15. "The Lord's Day."—Thought: In it we are to do no manual labor; yet it is not a day of ease. It is a day to be kept sacred unto the Lord, and on this day we should use all our efforts in advancing the cause of Christ.

16. "Heaven."—Thought: A place prepared for every one. But only those who are faithful shall inherit it.

These subjects were all very ably treated and many more good thoughts could be given, but space does not permit. These meetings were followed by a sermon each evening. Attendance and interest were very good, and we were all very much encouraged and feel that it was time well spent, and trust the seed that was sown will not return unto Him void.

L. B. WITMER.

H. A. METZLER.

Secretaries.

Do I trust the leadings of God's providence?

Young People's Department

The brewers of the United States are, on account of the national movement of the Christian churches against the saloon, becoming so good that at a secret session held at New York Saturday night, Dec. 7, they are reported to have decided to join hands with the "conservative reformers" to abolish the low saloon and all similar dives. A fund of \$5,000,000 was pledged, however, to wage war against the temperance movement. But it is not the low saloon that starts the boy down hill. It is the palatial looking affair that starts them and then kicks them out at the back door to make room for more respectable company when they become so besotted that their presence is liable to keep others from starting. No, the brewers know how to fight just as well and wisely as their father knows how to counteract the work of Christianity anywhere. And we are indeed blind if we cannot see the real object of all this pretended "assistance" of the brewers to improve the morals of the public. So long as the disreputable business brings money they will support disrepute, when the forces of Christianity open the eyes of the people to the enormities of the drink traffic, and trade is affected thereby, then do these good, portly sons of Bacchus solemnly propose to help "rational" reform in the matter. God grant that men may not be blinded or browbeaten by any attitude this class of reformers may take to improve the condition of things. They have had opportunity in this country for full one hundred and thirty-two years, and have sent to drunkards' graves, almshouses, asylums, jails, penitentiaries, unmentionable sinks of iniquity and to the gallows altogether multiplied millions of poor, beer-eyed, parched-lipped, ragged, besotted wrecks of humanity, and it is time for better things and better men to have an opportunity.

ITEMS.

Viscount Sinzo Aoki, Japanese ambassador to the United States, has been recalled. It is surmised that the viscount's friendship for the United States is the reason for his recall. He is a man of high culture, and in the recent racial troubles he was too "peaceful" for his Japanese majesty.

Swarthmore College, a Quaker institution in Philadelphia, Pa., was recently offered a donation by a Quaker lady amounting to several millions on condition that the college abandon all inter-collegiate athletic contests and particularly all football, has decided not to accept the gift on the ground that the college's liberty should not be mortgaged. Athletics must be worth a good deal to Swarthmore.

King Oscar II. of Sweden, who had been falling for some time, passed away Sunday morning, Dec. 8, aged 78 years, and as the sweet car will run over you. Naturally they let go and little Paul fell just far enough toward the approaching car for the car to strike his head and badly crush the skull. He lived forty hours, never regaining consciousness and speaking only a few words: "I fell down." Although suffering very much he had five hours' rest just before death and passed away peacefully at the age of 8 years, 11 months, 10 days.

Herr.—On Dec. 9, 1907, in Lancaster Co., Pa., suddenly from a complication of diseases, W. Herr, aged 77 years. Three sons and one daughter survive him. The funeral was held at the Strasburg Menn. H. on Dec. 11. He was a member of the Strasburg congregation.

Hoffman.—On Dec. 7, 1907, at Neffville, Lancaster Co., Pa., of a complication of diseases, Christian H. Hoffman, in the sixty-first year of his age. He had been in ill health for the past five years, and had been confined to his bed for about five weeks. He was a member of the Petersburg Menn. congregation. He is survived by his wife, six sons and five daughters. Funeral at the Petersburg M. H. on Dec. 11.

Eby.—On Dec. 8, 1907, in Lancaster Co., Pa., of dropsy, Susan, wife of Samuel Eby, at an advanced age. She was a member of the Mennonite church and is survived by her husband, but no

one's soul in patience and to guard against being led into a political swirl that is hurtful to the soul. President Roosevelt has once more emphatically declared that he will not and never intended to be a candidate for re-election at the coming presidential election. The probable Republican candidate is Secretary Taft or possibly Vice-President Fairbanks.

Boris Saroffo, the most famous of all the Macedonian (Bulgarian) insurgents, was shot on the 12th at his home by a Macedonian. He was generally believed to have instigated the abduction of the American missionary, Ellen M. Stone, in 1901, in order to procure funds from the ransom money to continue his insurrection against Turkey. His ultimate object was to organize a vast rebellion, seize Constantinople and overthrow Turkish rule.

MARRIED.

Kauffman.—At the home of Geo. Byler near Barr, in Milton Co., Pa., by Bish. John P. Zoek, Benjamin Kauffman of Lancaster county and Lizzie King of Milton Co., Pa.
Yoder.—At the home of Jonas Z. Pechey in Milton Co., Pa., Moses Yoder of Conestoga Valley, Lancaster Co., Pa., and Barbara, daughter of C. K. and — Smoker, of the above mentioned place, newly married couple. Above mentioned place, Intercourse, Lancaster Co., Pa.

DEATHS.

Moyer.—On Nov. 27, 1907, in Fraconia, Montgomerie Co., Pa., Bro. Jonas L. Moyer, aged 79 years, 6 months, 6 days. Funeral on Tuesday, Dec. 3, at the Fraconia meeting-house. Interment in the adjoining cemetery. He leaves a wife and eight children to mourn the death of husband and father.

Detweiler.—On Nov. 27, 1907, at the residence of Henry Haldeman in Fraconia Twp., Montgomerie Co., Pa., where she was employed, and mistaking the door, fell down the cellar steps and was so injured that she died five hours later. Sister Mary R. Detweiler, aged 59 years, 9 months, 6 days. Funeral services on Dec. 3 at the Fraconia Mennonite meeting-house.

Smith.—On Nov. 28, 1907, at her home in Leacock Twp., Lancaster Co., Pa., of a complication of diseases incident to old age, Sister Mary of George Smith, in the eighty-second year of her age. Her husband and two daughters survive. She was a member of the Mennonite church for a number of years. Funeral services were held at the Hershey M. H. on the 30th.

Kreider.—On Dec. 2, 1907, near Gordonville, Lancaster Co., Pa., of a complication of diseases, Mary, wife of Isaac Kreider, aged 68 years. Her husband, three daughters and one son survive her. Funeral at the Mennonite M. H. at Paradise on Dec. 4. She was a member of the Mennonite church for many years. Her husband, three daughters and one son survive her. Funeral at the Mennonite M. H. at Paradise on Dec. 4. She was a member of the Mennonite church for many years.

Nissley.—On Nov. 27, near Florin, Pa., of the infirmities due to old age, at the home of her son, Amos Nissley, — Nissley, widow of the late Jacob W. Nissley, aged 80 years. Her husband died several years ago. She is survived by three sons. Funeral was held at the Cross Roads meeting-house.

King.—Paul, youngest son of B. J. and Irene King. While coming home from school, Nov. 5, in company with his schoolmates, Paul was playing with a handful of hay, and as the sweet car will run over you. Naturally they let go and little Paul fell just far enough toward the approaching car for the car to strike his head and badly crush the skull. He lived forty hours, never regaining consciousness and speaking only a few words: "I fell down." Although suffering very much he had five hours' rest just before death and passed away peacefully at the age of 8 years, 11 months, 10 days.

Herr.—On Dec. 9, 1907, in Lancaster Co., Pa., suddenly from a complication of diseases, W. Herr, aged 77 years. Three sons and one daughter survive him. The funeral was held at the Strasburg Menn. H. on Dec. 11. He was a member of the Strasburg congregation.

children. She was buried on the 10th at Landis Valley.

Smucker.—Bro. Orla Smucker was born in Logan Co., Ohio, Nov. 20, 1882; died near Hubbard, Oregon, Dec. 2, 1907; aged 25 years, 2 days. He was buried in Zion cemetery, Dec. 4, 1907. Funeral services were held by O. J. Kropf in German from 2 Cor. 5:1, and in English by A. F. Troyer from Job 19:21. Bro. Smucker united with the A. M. church in his sixteenth year and remained a faithful member to the time of his death. He leaves a wife and two children, father and two brothers and three sisters to mourn his early death.

Funk.—On Nov. 25, 1907, at his home in Pleasant Valley, Northumberland Co., Pa., George Washington Funk, aged about 75 years. He was born in 1831, in Bucks Co., Pa. His father, Henry Funk, moved from Bucks county to Pleasant Valley, four miles east of Milton, in 1837. His son Washington lived on the old home place. He was married to Rebecca E. Gault in 1864. His wife and two sisters, Mrs. H. A. Hoffa and Mrs. M. D. Rissel, survive him. He was buried on Nov. 29 in Milton, Pa. He was a member of the Baptist church and a zealous, devoted Christian. He was a deacon in the church of his choice.

Morr.—John W. Moyer was born Feb. 7, 1870. He was married on Jan. 10, 1892, to Anna E. Blocher, to which union preceded three children were born; one, an infant, preceded the father to the spirit world. He died near his home near Wakarusa, Ind., on Dec. 4, 1907; aged 37 years, 10 months, 27 days. He died suddenly. He had been in good health, and in the morning of his death butchered a beef for a neighbor and from there drove to another neighbor, where he helped finish threshing; and while cleaning the dead while cleaning up. The deceased was highly respected by those who knew him, but had made no visible preparations for the other world. He leaves to mourn his sudden demise a wife, two children, a father, step-mother, two brothers, two sisters and many relatives and friends. Services were held at the Oily M. H. on Sunday, Dec. 8, where an unusually large concourse of people met to pay the last tribute of respect. Services were conducted by Frank Krieger from Rom. 14:7 and Jacob K. Hixler from Amos 8:3.

FINANCIAL REPORT

Of the Mennonite Board of Missions and Charities for the Month of October, 1907.

RECEIVED.

Evangelizing.—Lizzie M. Wenger, \$1.20; Kan. and Neb. Mission Board, \$4.80; Jas. H. McGowan, \$1. Total, \$7.00.
Chicago Mission.—A. R. Miller, 50c; Interest, \$4.85; Kan. and Neb. Mission Board, \$25; Mrs. J. V. Yoder, \$1. Total, \$31.25.

India Mission.—A. L. Benner, 50c; Maple Grove Cong. Ind., \$20.58; Louisa Shively estate, \$17.00; Dekalb Co. (Ind.) Cong., \$5.25; Baden Cong., N. Dak., \$1.32; Rockton S. S. Pa., \$5; Brook Park S. S. Pa., \$10.75; Fairview (Mich.) Bible Reading, \$3.20; Holdeman S. S. Ind., \$14; Lena Eash, Kan. S. S., \$1.50; S. Neb., \$44.97; Palmyra (Mo.) Cong., \$2.68; Kan. and Neb. Mission Board, \$175.20; Freeport (Ill.) Cong., \$27.50; Arthur (Ill.) S. S., \$2.90; Zion Cong., Goodland, Ind., \$4.05; East Union S. S. Ia., \$7.50; B. L. Charles, \$5; Simon J. Maust, \$5; Levi Martin, \$5; Pevard Cong., Mo., \$1.70; B. P. Swartzendruber, \$10; Mrs. J. V. Yoder, \$1; Mrs. Elizabeth Yoder, \$5. Total, \$270.89.

India Orphans.—Jonathan Kuriz, \$15; C. S. Schertz, \$15; Anna H. Kauffman, \$15; Eli D. Yoder, \$15; Uriel Yoder, \$15; Katie Litviller, \$15; Trina Burkhard, \$15; Yellow Creek S. S., Ind., \$15; Mrs. C. W. Winkler, \$5; Jacob Harshberger and family, \$5; Clinton Brick S. S., Ind., \$5; Liberty Cong. Ia., \$5; Fanny T. Schantz, \$5; Kan. and Neb. Mission Board, \$50; Mattawana S. S., Pa., \$7.50; Kan. and Neb. Mission Board, \$25; A. Bro. Calif., \$5. Total, \$222.57.
Fort Wayne Mission.—Miss A. R. Miller, \$5; W. Kehler, \$5; Kan. and Neb. Mission Board, \$42.10; Mrs. J. V. Yoder, \$1; Kate Beachy, \$5; Anna Beachy, \$5; Mary Chester, \$2. Total, \$54.17.
Kansas City Mission.—Liberty Cong. Ia., \$1.66; Mrs. J. V. Yoder, \$1. Total, \$2.66.
Canton Mission.—Mrs. J. Yoder, \$1.00.
Old People's Home.—Louisa Shively estate, \$17.00.

Orphans' Home.—Mattawana S. S., Pa., \$3.85; Mrs. J. V. Yoder, \$1. Total, \$4.85.
General Fund.—N. S. Hoover and family, \$5; Levi Blanch, \$5; Oak Grove Y. P. M. Wayne Co., Ohio, \$5; Kan. and Neb. Mission Board, \$50. Total, \$60.00.

For Sister Burkhard's Support.—Louisa Shively estate, \$17.00.

La Junta Sanitarium.—Timothy Brenneman, \$5; John Burkman, \$10; Sarah Swartz, \$10; Daniel Eberly, \$5; Mary Metzler, \$1; Martin Hollinger, \$3; Abe Hunsberger, \$5; John Hunsberger, \$5; Henry Kornhaus, \$5; Geo. Ferrer, \$5; David Burk-

HERALD OF TRUTH

Thursday, December 19, 1907.

J. F. FUNK and A. B. KOLB, Editors.

Entered March 4, 1907, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price

The Herald of Truth, one dollar per year; Rural School and Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa. and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas and Nebraska.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada.
17. Pacific Coast District.

hart, \$3; Dan. Yoder, \$3; Ida L. Ely, \$2.60. Total, \$56.00.
 Russian Sufferers—Mission Friends, \$3.00.
 Annuity Funds—Utah Loan, \$60.00.
 South America—Iva Barge, \$1; A. Bro., Calif., \$5. Total, \$60.00.
 Next Year Session—Kan. and Neb. Mission Board, \$1.00.

EASTERN TREASURER

S. H. Amelung, New Holland, Pa.
 India Mission—St. Hill S. S., \$12.25; Church-town S. S., \$5; Groffdale S. S., \$1; Paradise S. S., \$5.00; Hanover Bible Class, \$25; Bousler's S. S., \$5.00; Jacob Horney, \$1.20; S. S. Mission Meeting, \$5.00; A. Bro., Lancaster, Pa., \$3. Total, \$153.25.
 India Orphans—M. K. Kendy, \$15; E. L. Hershey, \$15; Anna Epler, \$15; Leslie Landis, \$15. Total, \$60.00.

WESTERN TREASURER

Jos. R. Stauffer, Milford, Neb.
 India Mission—Fairview S. S., Neb., \$11.70; Jacob Stauffer, \$5. Total, \$16.70.
 Kansas City Mission—Jacob Stauffer, \$5.00.
 General Fund—Jos. Haeder, \$1; Joe Rediger, \$1; John Zehr, \$5; D. Bender, \$1. Total, \$3.50.

CANADIAN TREASURER

M. C. Cressman, Berlin, Ont.
 Waterloo Co. S. S. Cong., \$77; Warner's Cong. and S. S., \$17.50; Detweiler's Cong., \$7.05; Weher's Cong., \$26.10; Blenheim Cong., \$31.33. Total, \$118.98.

LOCAL INSTITUTIONS

Chicago Missions—A. H. Leaman, Sup't, 145 W. 18th St.—Martinsburg S. S., Pa., \$9.07; Visitors, \$5; S. E. Allgier, \$1; Joel Bachman, \$5; Friends, Iola Co., Pa., \$5; Metamora S. S., \$17.45; H. E. Holbrook, Colo., \$9.92; Pleasant Valley S. S., Kan., \$5; Kau and Nek, Mission Board, \$35.50; Bro. Glingrich, Buda, Ill., \$1; Kate Ringenburgh, \$5; H. B. Lapp, \$5; A. F. Burkholder, \$6.15; L. Oliver King, \$1; Peter Rohrer, \$5; Walnut Grove Y. F. M., \$18.35; per J. A. Wall, \$25; rent, \$22. Total, \$182.41.

Fort Wayne Mission—J. M. Hartzler, Sup't., 1209 St. Mary's Ave., Elkhart, Ind. (Bldg. P.), \$18.50; \$13.17; Belleville (Pa.) Cong. (Bldg. P.), \$18.50; Jacob Miller, \$1; Leo Cong. Ind., \$5; Working Girls' Missionary Society, Goshen, Ind., \$11; A. Bro., \$1; Friends, \$2.45. Total, \$51.12.

Kansas City Mission—J. D. Charles, Sup't., 200 S. 7th St.—G. E. Shoemaker, \$2; Ida Kaufman, \$1; G. L. Anterbach, \$5; rent, \$12.50; J. S. Glingrich, \$2; Mt. Zion S. S., Mo., \$8.32; Levi Kaufman, \$1; birthday offerings, \$4.70; Lizzie J. Miller, \$1; Cryssie St. Simon, Kan., \$17; Mrs. Wheeler, \$1; Charles Bachman, \$3; Day Nursery, \$2.90; J. J. Wenger, \$5; Plus Hostetter, \$1; D. J. Miller, \$1; Liberty Cong., Ind., \$2.25; Kan. and Neb. Mission Board, \$65.95; Notes and Outlines, \$11.05. Total, \$140.96.

Canton Mission—P. R. Lantz, Sup't., E. Elkhart St.—S. S. Collection, \$2.85; Sugar Creek (Ohio) Bible M., \$4.05; Mrs. Good, \$1; Bro. Smith, \$2; Fannie Kurtz, \$5. Total, \$11.48.

Orphans' Home—West Liberty, Ohio, A. Metzler, Sup't., C. Greaser, \$3; Elizabeth Troyer, \$5; Millersburg, Ohio, \$5; Uriel Yoder, \$5; Mary Kelly, \$12; Waldo Cong. Ill., \$47; Florence Ashby, \$4; Auditor Paulding Cong., Ohio, \$13; A. S. Lantz, \$1; Bro. \$1; Kan. and Neb. Mission Board, \$13.70; Gillie Runkle, \$5; Nellie Scott, \$15; collected by Dora Ream, \$5; D. F. Plank, \$11; Edna

HERALD OF TRUTH.

Metzler, \$3; Anna Yoder, \$5; J. V. Diener, \$1; produce, \$2. Total, \$151.20.

Report of Money Received by Mennonite Sanatorium Assn. from May 1 to Nov. 1, 1907.

Christian Yoder, \$2; S. M. Bender, \$5; J. B. Eiman, \$3; J. B. Greaser, \$1; Barbara Fehr, \$5; Frank Baker, \$5; Jacob Bachman, \$1; John Zehr, \$1; Peter Kaufman, \$1; Magdalena Zehr, \$1; Birkey, \$2; Peter S. Yoder, \$25; Katie Glingrich, \$20; Seth Miller, \$10; D. J. Fisher, \$5; Magdalena Miller, \$2; D. H. Hershey, \$7; Joe C. Brenneman, \$5; East Union (Iowa) Cong., \$38.60; West Union (Iowa) Cong., \$27; C. F. Hershey, \$10; Kate Shambaugh, \$2; Louis William, \$20; D. B. King, \$5; L. H. Garber, \$5; N. and E. Blosser, \$2; Mary Grove, \$1; Cora Garber, \$4; Frank Garber (small boy), \$5; Jacob L. Rohrer, \$20; I. K. Rohrer, \$10; Henry S. Rohrer, \$5; Martha Rohrer, \$5; Ellie Rohrer, \$5; John Nafziger, \$10; Geo. F. Kroner, \$5; Margaret Schrock, \$1; Thomas Fletcher, \$5; South Eng. Ish (la) Cong., \$5; S. K. Fletcher and Wife, \$4; J. S. Hirschler, \$5; Chas. Siebert, \$5; Cora Landis, \$1; J. M. Schrock and Wife, \$5.20; Stella and Sallie Landard, \$2; E. Collins, \$1.04; F. Lawer, \$2; Abraham Boiser, \$3; Jacob Penner, \$2; Jacob J. Priester, \$3; Johanna A. Rehr, \$5; D. A. Klassen, \$5; S. M. Klassen, \$2.90; Aaron Good, \$1; Jacob A. Wiebe, \$5; Peter J. Wiebe, \$2; Elizabeth Funk, \$30; Cornelius Funk, \$20; J. A. Klassen, \$10; Geo. Heinrich, \$5; J. D. Yoder, \$44; A. Bro., Matt, \$3, \$18.40; C. D. Brenneman, \$10; Barbara Powell, \$5; Christian Stalter, \$3; Solomon Brock, \$1; Dora Powell, \$1; Lizzie Powell, \$5; Perry Smith, \$10; Anna Smith, \$2; Sarah Smith, \$2; Amos Smith, \$1; Clark F. Berry, \$1; Wm. Diller, \$12.50; S. G. Shank, \$12.50; John L. Brenneman, \$15; Lesta, \$25; Katie Stalter, \$15.00; Dora Powell, \$5; Sherman Swartz, \$5; Cora Mason, \$5; Henry Freed, \$10; Anna Brenneman, \$10; Sycamore (Mo.) Cong., \$39.50; Jacob Gile, \$40; Dora Ream, \$15; J. M. Hartzler, \$10; Laura Burkholder, \$1; Samuel Smucker, \$133; Bethel (Mo.) Cong., \$55.50; Lizzie Schantz, \$5; Fannie Schantz, \$5; a Sister, Matt, \$3; \$5; D. J. Glingrich, \$37.25; J. D. Yoder, \$44; A. Bro., Matt, \$3, \$18.40; James M. Green, \$5; A. M. Church, Bay Port, Mich., \$17; Jacob G. Hartzler, \$3.50; Wayland (la) Cong., \$15.00; J. F. Brunk, \$5; D. A. Diener, \$150; Geo. E. Shoemaker, \$100; S. G. Smucker, \$3; a Brother, \$1; D. M. Schertz and Sons, \$50; S. E. Weaver, \$5; James M. Green, \$5; Hannah Grabill, \$10; Simon Good, \$200; John Wenger, \$10; Geo. Raber, \$100; Menn. Bible Tract Soc., \$5; J. S. Zook, \$5; A. Bro., \$5; Annie Huns, \$1; D. C. Amstutz, \$25; a Brother, \$2.50; S. B. Biler, \$1; D. D. Schrock, \$10; J. B. Brunk, \$50; J. Y. Yoder, \$100; Joe Brenneman, \$150; In His Name, \$5; Eli Helmut, \$5; Bal. Sub. Smithville Cong., \$57.50; from H. Land, Reno Co., Kan., \$178.54; Jacob Kaserman, \$2; Samuel Garber, \$10; J. J. Troyer, \$5; Jacob Nafziger, \$1; Silas Litwiler, \$5; Thomas Litwiler, \$2.50; Joseph M. Ropp, \$10; Ithel Ropp, \$5; Nick. Staker, \$10; A. Staker, \$3; Wm. Ropp, \$10; Asa Ropp, \$10; Alvan Bachman, \$3; Daniel Roth, \$10; a Brother, \$5; Amos Roth, \$10; J. P. Roth, \$10; Elsie Miller, \$5; Mrs. Miller, \$1; Joe Helsier, \$2; Joe Wagner, \$1; John Eggle, \$10; J. G. Weaver, \$2; A. L. Buzard, \$25; Phoebe Kindinger, \$30; Christ. Engle, \$25; Christ. Nafziger, \$5; P. B. Camp, \$15; Peter Esch, \$10; Rosanne and Metamora (Ill.) Congs., \$280; H. R. Landis, \$25; Snyder, \$1; Geo. Landis, \$1; L. Hostetter, \$5; Nappanee (Ind.) Cong., \$104.70; Anna B. Hess, \$5; D. Gieserich, \$25; Elias Swartzendruber, \$15; D. B. Brunk, \$137.20; A. R. Horst, \$2; J. H. Heavole, Eldon, Ohio, \$10; James Stalter, \$10; Henry Diller, \$5; M. Shenk, \$5; Abe Shenk, \$1; Rebecca Good, \$15.00; Lesta Diller, \$75; Christian Good, \$20; J. M. Brenneman, \$10; Cora Mason, \$5; Young People, \$1; C. S. Zehr, \$10; D. D. P. L. Yoder, \$5; Joe C. Brenneman, \$5; E. Risher, \$15; Amos Bithofer, \$5. Total, \$4,863.23.

American Mennonite Mission—J. A. Reaser, Sup't., September Report—Nancy B. Miller, \$1; P. L. Oyler, \$10; Anna Swartzendruber, \$1; Zion Cong., Mo., \$7. Total, \$19.00.

PAID.
 Evangelizing—\$60.00.
 Chicago Missions.—Home Mission, \$183.02; Gospel Mission, \$169.04; Hoynes Ave. Mission, \$51.58.

Fort Wayne Mission—Improvements, \$28.89; General, \$45.96; Kansas City Mission, \$140.87; Canton Mission, \$35.28.

Orphans' Home—Improvements, \$496.82; General, \$41.12.
 Orphan—\$1,282.21.
 General Fund—\$226.61.

G. L. BENDER, Gen. Treas.
 Elkhart, Ind.

NEFF'S CORNER

A TESTIMONIAL.

Morrill, Kan., Nov. 20, 1907.

To Whom It May Concern:
 This is to certify that I made an investment in the J. M. Neff Investment Association of New Mexico, that when I had occasion to use the money in my business and called for it, it was promptly returned to me, and that I received interest on it from the time of investment to the time of the last semi-annual dividend before withdrawal at the rate of 15 per cent. per annum. It is needless to say that I am entirely satisfied with the transaction and can cheerfully recommend the investment plan offered by Bro. Neff to any who may have funds to place.

Respectfully,
 B. A. NOFZIGER.

For full particulars about the above plan of investment, address,
 JAMES M. NEFF, Clovis, N. M.

OUR PREMIUM LIST FOR 1908.

The following is our premium list for the Herald of Truth for the coming year. All these books have been well described in the Herald, but if any one desires special information about them, write us and we will take pleasure in answering your questions. As many of our subscribers will renew during the next thirty or forty days, we will give all of them a chance to get with their subscription, at the prices given, a good book or Bible, or the picture of the crucifixion. We hope to hear from many of you in the near future. The early renewal of your subscription will help us a great deal. We trust you will be able to make a choice of one or the other of these premiums, and that you will enjoy the reading of the paper another year.

1. The Herald of Truth for one year and the beautiful picture of the Crucifixion of our Savior, which has appeared on the last page of the Herald in several past numbers, for \$1.25.
 2. The Herald of Truth for one year and the book, Around the Globe and Through Bible Lands (see ad in another column), for \$1.75.
 3. The Herald of Truth for one year and The Cheap Bible (152 which sells at \$1.50), for \$2.00.
 4. The Herald of Truth for one year and the Oxford India Paper Bible (which retails for \$1.50), for \$2.00.
 5. The Herald of Truth for one year and Scholar's Bible Illustrated (which sells for \$1.50), for \$2.00.

Mennonite Publishing Co., Elkhart, Ind.

Contributions Received by Mennonite Pub. Co.
 Blooming Glen Mennonite congregation, Bucks Co., Pa., for India Paper Bible, \$4.00; John Amon, Grand Rapids, Mich., for missions, \$1.

CONTRIBUTOR FREE.
 If you want to make money, address D. A. Lehman, Nappanee, Ind.

The St. Joseph Valley Bank

Pays 3 Per cent Interest on Savings Accounts

Offering its depositors, as security, the well-known integrity and business ability of its officers and directors, who are in direct touch with every important transaction of the bank.

It is not only one of the oldest (organized in 1872, Charter No. 12) but is the LARGEST BANK in the county and one of the largest state banks in Indiana.

Capital & Surplus \$150,000.00
 Assets over \$700,000.00

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JOHN W. FIELDHOUSE
 HERMAN BORNEMAN
 WALTER S. HAZELTON
 T. T. SNELL

HERALD OF TRUTH

Organ of Seventeen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, DECEMBER 26, 1907.

Vol. XLIV. No. 52.

NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH, All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

EDITORIAL NOTES.

"Joy to the world, the Lord is come!
 Let earth receive her King;
 Let every heart prepare him room,
 And heaven and nature sing."

The Yellow Creek, Holdeman and Olive meetings are suspended for the present and all the schools in the neighborhood are closed on account of the smallpox breaking out and many people having been exposed.

A Bible Conference was conducted last week at Nappanee, Ind., in Bro. David Burkholder's congregation. The instructors were I. J. Buchwalter of Wayne Co., Ohio, and S. G. Shetler of Somerset Co., Pa. Some of our Elkhart members attended.

From Bro. and Sister David Ewert we have the announcement of the twenty-fifth anniversary of their conjugal life, on Dec. 31, 1907. We wish them many happy days and years in this present life and the joy unspeakable and full of glory in the life to come.

A happy, joyous Christmas to all our readers! "For unto us a Child is born; unto us a Son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace" (Isa. 9:6).

Bishop and Deacon Ordained.—Bro. N. E. Roth of the West Fairview congregation in Seward Co., Neb., was ordained by Bish. Jos. Schlegel to the office of bishop. Also at the same time and place Bro. Lee Schlegel was ordained to the office of deacon. May the Lord bless the brethren in their respective offices.

A copy of the Brethren's Family Almanac has been received. It contains much valuable church matter and among the articles that are valuable we find one of special interest on Abraham Cassel, the well-known antiquarian and historian. The bulk of his library is carefully preserved in the library of the Juniata College at Huntingdon, Pa.

In looking over the invoice of our books we are surprised to find that there are only eleven unbound copies of the large German edition of the Martyrs' Mirror. It is probably the last edition of this remarkable book to be published in the German language, and those who would like to get a copy for a family keepsake will have to get it soon, as the edition will soon be exhausted, and the book will be obtainable only at advanced prices.

We beg to call attention to the report, in this issue, of the brethren composing the publication committee. Their report means a great amount of labor, which we believe the church will appreciate. The comments added to the report are

given with a view of making some very necessary explanation and are not intended as personal criticism. We hope the readers will so consider the matter, and that what is right and fair will be done, to the glory of God and the good of the church.

One of our readers from the state of New York writes the following encouraging words: Kind greetings. Herein I send you one dollar for the Herald of Truth for another year, and also for three almanacs, which please send as stated. At my last birthday in October I was seventy years of age. I have been a reader of the paper now well on to fifty years, and I still love to read its pages as well as in my younger years. As ever I remain a constant reader of the truths it brings and the kind admonitions and instructions it gives.

After Fifty-One Years.—On Wednesday of last week (Dec. 18) we had the pleasure of meeting and enjoying a highly appreciated visit with David R. Landis, a Baptist clergyman and evangelist, residing at Greenwood, Ind., who in 1856 was a pupil in the school at Mt. Clare, Montgomery Co., Pa., where at that time the senior editor was teaching. When the school closed in the spring of 1856 teacher and pupils bade each other farewell, many of them to meet no more on earth. In this instance, however, we were permitted to meet again. We bade him farewell as a boy of ten years old—we met him now as a fellow-laborer in the Lord's vineyard, a man past the meridian of life, and like his teacher of so long ago, fast drawing to the other shore. Bro. Landis grew to manhood's years, prepared himself for the Master's work and now for many years he has been laboring with good success in several different states and in a number of different congregations, and we need not say that visit together was for over half a century our after not having met for over half a century our satisfaction. The Lord grant that we may finally meet where the trials and conflicts of life are over and where there will be no more parting forever.

Christmas Thoughts.—We commemorate the advent of Christ into the world on Dec. 25. We do not know that this is the exact day on which the Son of man was born, but God-fearing men in the earlier ages of Christianity, in some way, came to an understanding and agreed that this day should be commemorated as the birthday of Jesus, and so it has come now that throughout the Christian nations of the world this day is observed as the birthday of our Savior.

No doubt, from the fact that the wise men coming from the east to worship the infant Redeemer, "when they had opened their hearts they presented unto him gifts, gold, frankincense and myrrh," came the now almost universal custom of giving presents on the day we commemorate as the day of his birth. This custom if performed with wisdom, discretion and with a proper motive, is indeed a beautiful custom and worthy of the highest commendation. But in our giving we should give to benefit our fellow-men; to do good; to remind men of the love and goodness of God, and thus use the temporal things which God has given us to the conversion, elevation and eternal salvation of the human race.

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Wm. D. Ensign, speaking of Bethlehem as the birthplace of Christ, says: "What sacred emotions fill the soul at the mention of Bethlehem! What deep prophetic truths are uttered concerning the nativity of our Savior! And thus Bethlehem in the land of Judah, art not the least among the princes of Judah; for out of thee shall come a Governor that shall rule my people Israel. More than eighteen centuries have rolled away since the shepherds of Judea watched on the plains of Bethlehem, listening to the angelic strains, 'Glory to God in the highest, and on earth peace, good will toward men.' Since then the name of Jesus, dear to millions, has bowed the heart wherever it has been proclaimed. And at this period, sublime with the march of Christianity, the name of Jesus, upheld on the starry banner of the cross, pours the oil of healing on the stricken, the suffering, and the oppressed, with magic power. The pilgrim goes and comes from this sacred spot deeply impressed with the sanctity of the place. The Christian grows strong in faith, expecting the fulfillment of the divine prophecy, when the Son of God shall appear in all his glory, descending to judge the nations of the earth."

PERSONAL MENTION.

Pre. J. F. Bressler of Hubbard, Oregon, spent Sunday, Dec. 8, with the Hopewell congregation in that state.

Bish. S. F. Coffman of Vineland, Ont., will conduct a Bible conference in Elkhart early in the month of January.

Bro. C. A. Hartzler of the Kansas City Mission presented on Thanksgiving Day at the Sycamore A. M. meeting-house.

Bro. Henry Weidly of Wakarusa held services at the Teagarden Union meeting-house in St. Joseph Co., Ind., last Sunday.

Bro. George Lambert of Elkhart, Ind., returned early last week from a trip to South Dakota, where he had gone on business.

Pre. N. O. Blosser of Hancock Co., Ohio, will conduct, if the Lord will, a series of meetings in Elkhart about the middle of January.

Bro. Christian Allabach of Kulpville, Montgomery Co., Pa., conducted services at the Harleysville chapel on Sunday evening, Dec. 22.

Bro. I. R. Detweiler and wife of Goshen, Ind., in the earlier ages of Christianity, in some way, came to an understanding and agreed that this day should be commemorated as the birthday of Jesus, and so it has come now that throughout the Christian nations of the world this day is observed as the birthday of our Savior.

Pre. M. S. Steiner, after returning from a Bible conference in Holmes Co., Ohio, left home again last week to attend a Bible conference in Waterloo Co., Ontario.

Bish. J. J. Hartzler and Pre. Benjamin Hartzler of Cass Co., Mo., spent Sunday, Dec. 7, with the congregation in Johnson Co., Iowa, when the communion of the Lord's supper was observed.

Pre. J. E. Hartzler, who in recent years has become well known in Mennonite circles as an able and active evangelist, is at present in eastern Ohio, holding meetings. May the Lord prosper the work.

Sister Adaline Yoder of Elkhart, Ind., left here on Saturday, Dec. 21, to spend Sunday with her sister Ella in Chicago and then go to Cass Co., Mo., to spend the Christmas holidays in the parental home.

Pre. Levi Miller of East Lynne, Mo., was one of the instructors at the recent Bible conference near Freeport, Ill. Bro. Miller expects to spend some time in different places in Illinois and Ohio in Bible conference and evangelistic work.

John Weldy and wife and Joseph Weldy of near Wakarusa, Ind., returned from a trip to Oscoda Co., Mich., and also to White Cloud, the beginning of last week. Their object was to visit relatives at both places, and they report a pleasant visit.

The brethren J. S. Shoemaker of Freeport, Ill., and John R. Shank of Palmyra, Mo., were conducting a Bible conference in the South English (Iowa) congregation last week, closing on the 23d of December. The Lord bless their work.

Bro. J. V. Miller and wife of the Shore congregation, Elkhardt Co., Ind., spent Sunday, Dec. 15, visiting relatives in Branch Co., Mich. Bro. Miller preached in the Pleasant Hill meeting-house on Sunday evening to an attentive congregation.

Pre. John E. Bontrager and wife of the A. M. congregation near Middlebury, Ind., have gone south and expect to spend the winter with the brotherhood near Minette, Alabama. We hope they may have a pleasant time in the "Sunny South."

Bro. John Leatherman of Kent Co., Mich., died last week at an advanced age. His brother, Jacob Leatherman of Elkhardt county, died during the earlier part of the present year. Bro. Leatherman was the father of Mrs. Albert Brubaker of Elkhardt. His wife died several years ago.

Bish. Josiah D. Bontrager and wife and Pre. Jacob Peterschell and wife, who have been on a trip in the state of Pennsylvania and Ohio, visiting churches and preaching the Word among the A. M. people, returned home about the middle of December after an absence of over two months.

Bro. Sylvester J. Miller and wife of Clarksville, Kent Co., Mich., came to Elkhardt on the 20th of December, and the next day went to their former home in the southern part of the county to spend the holidays with friends in their former home. Bro. Miller is superintendent of the Sunday school in the Bowne congregation and provided himself with necessary helps from the Mennonite Publishing Co. book store.

For the Herald of Truth.

THE PUBLISHING INTERESTS OF THE CHURCH.

It is needless to say that there has been for years a strong sentiment prevailing in the church, favoring the ownership and control of her own publishing interests. The sentiment continued to grow, but no definite action had been taken by the church to start the movement until last May; at that time the Ohio Conference placed itself on record as favoring such a movement. Other district conferences in rapid succession took the matter up and after due consideration placed themselves on record in favor of the church owning and controlling its publishing interests. Nine conferences responded, each appointing a brother to represent their respective conference on a committee whose duty it is to take the matter under consideration and take such steps as in their opinion will serve the best interests of the church.

The conference appointments are as follows: I. J. Buchwalter, Dalton, Ohio, representing the Ohio Conference; S. H. Miller, Shanesville, Ohio, representing the Eastern District A. M. Conference; Jonathan Kurtz, Ligonier, Ind., representing the Indiana A. M. Conference; J. S. Shoemaker, Freeport, Ill., representing the Illinois Conference; Abraham Metzler, Martinsburg, Pa., representing the Southwestern Pennsylvania Conference; S. G. Lapp, South English, Ia., representing the Missouri and Iowa Conference; Noah Hoover, Goschen, Ind., representing the Indiana and Michigan Conference; David Garber, La Junta, Colo., representing the Kansas and Nebraska Conference; Emanuel Stahley, —, Cal., representing the Pacific Slope Conference.

HERALD OF TRUTH.

This committee met Nov. 7 to organize, to consider the advisability of establishing a church publishing house, to confer with representatives of the Mennonite Publishing Co. and Gospel Witness Co., to formulate plans leading to the consummation of the movement, etc. Several days were spent in discussing the matter pro and con, and looking over the machinery, stock of books and supplies offered for sale by the Mennonite Publishing Co. After careful and prayerful consideration the committee decided upon the following:

1. That the time had come when the church should own and control her publishing interests, and that an effort be made to establish such an institution as soon as the way opens to do so.

2. That we offer the Mennonite Publishing Co. the sum of \$8,000.00 for the following named publications: Herald of Truth, Rundschau, Words of Cheer, Jugendfreund, English, German and Primary Lesson Helps, English and German Almanacs, and take at list price all such machinery, books and supplies as the church may need and can use in the new institution.

3. That we accept at cost price all that the church can use of the machinery, supplies and books belonging to the Gospel Witness Co. and the M. B. & T. Society.

4. That we as a committee, after prayerfully considering the advisability of establishing a church publishing house, are convinced that a publishing institution owned and controlled by the church would tend to the unifying and upbuilding of the church in general, hence we ask that the General Conference consider the following suggestions offered by the committee:

(a) That the General Conference approve of the steps taken both by the district conferences and the committee.

(b) That the General Conference appoint three brethren to be represented on the Publication Committee.

(c) That the General Conference take such other steps as may be deemed advisable to help along the movement.

The General Conference responded by unanimously approving of the steps already taken, and by appointing the following named brethren to be represented on the committee: E. E. Hallman, Crossman, Sask., Canada; Samuel Gerber, Groveland, Ill.; Christian Good, Harrisonburg, Va.

Immediately after the adjournment of General Conference the committee held another meeting, the church publication problem was again carefully and prayerfully considered; definite action was taken at this meeting in the way of formulating plans, appointing of committees, declining as to location, etc. It was decided to locate the new institution at Scottsdale, Pa., at least for the time being.

Thus far the Mennonite Publishing Co. has not accepted the proposition offered them by the committee. We are sorry that we as a committee could not see our way clear to pay the amount they asked for what they considered should be in the hands of the church; but it was the opinion of the committee that the unanimous offering of them for what the church could use was amply high. If, however, the church in general thinks the price offered should be raised, and enough money is contributed to justify such a step, we shall gladly carry out the wishes of the church. We shall be pleased to hear from the brotherhood on this point.

The object of the committee is to serve the best interests of the church; hence we should make very much pleased if all her publishing interests could be blended into one institution owned and controlled by the church. This much desired end cannot be consummated by coercion, but by free-will and voluntary co-operation on the part of all who are interested in the movement.

If private individuals or corporations desire to engage in the distribution of religious literature independent of the church, we shall in no way antagonize them. So far as their efforts are along gospel lines and conducive to the uplifting of

humanity and upbuilding of the church, we wish them Godspeed. Who, however, are fully convinced that the time has come when the church should own and have full control of all her publications, and, acting upon this conviction, we as a committee have decided to proceed with the work of organizing the proposed institution. To this end a meeting of the committee has been called to convene the 5th of January, for the purpose of completing the organization and making definite arrangements to found the institution.

One of the essential things to be considered at this time is the financial problem. Of course, we are aware of the fact that it takes considerable money to launch an institution of this kind, and when launched we are desirous to make the institution self-supporting, and in order to do this, sufficient money should be contributed by those interested to launch the institution free of debt. We feel confident that those who are in hearty sympathy with the movement will see that the necessary funds are forthcoming. If the committee succeeds in securing from both houses the publications and supplies which should be in the hands of the church, we will need at least between twenty-five and thirty thousand dollars. We shall be pleased to receive an immediate response both from individuals and the various congregations, as to how much they are willing to contribute to this worthy cause. We ask only for free-will offerings, and to this end we should be pleased to have some one in each congregation make it his business to present the matter to the brotherhood and ask for free-will contributions and report as soon as possible to the district representative or the undersigned. May the Lord direct all to his glory and the upbuilding of his kingdom, is our sincere prayer.

Yours for the extension of His kingdom,
J. S. SHOEMAKER,
Chairman of Committee.

EXPLANATIONS AND COMMENTS ON THE ABOVE.

The foregoing report of the action taken to date by the committee is published in full for the benefit of our readers and friends in the church, so that the position taken all around may be made clear to all. Naturally the fact that the Mennonite Publishing Co. does not accept the proposal of the committee is of interest, so we shall endeavor to make our reasons for declining the committee's proposal clear, so that all interested can understand.

The reader will note article 2 of the committee's report—"That we offer the Mennonite Publishing Co. the sum of \$8,000.00 for the publications enumerated therein and take at list price all such machinery, books and supplies as the church may need and can use in the new institution."

This proposal is the cause of our declining for the following reason: We value these publications at \$20,500.00 and so listed them in the itemized inventory submitted to the committee. We also itemized all of the machinery, books and supplies, and our inventory items total as follows:

Value of publications	\$20,500.00
Unpaid subscriptions	4,080.90
Machinery items	5,325.00
Composing room materials	4,755.29
Unbound books	12,414.46
Bindery type, dies, etc.	232.44
Book store stock	2,673.48
Editorial equipment	404.70
Total	\$51,886.27

As we stated to the committee, the items enumerated in the inventory were priced at the present values of the property, which means a deduction from cost price of 25 per cent. or more, as made by the appraisers, who were appointed by the court at the time of the receivership. We also stated that the machinery items and composing room items were such as our experience proves would be needed for the carrying on

December 26,

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of the business in the event that the church desired to purchase the same, and that the items listed were in constant use in carrying on that part of our work, almost exclusively, but that a portion of them were such that could be used for commercial work.

We submitted the inventory to the committee so that the subject could be dealt with intelligently. In the matter of books, both bound and unbound, we agreed that any of the items that our sales records did not show to be good selling books could be dropped from the inventory without consideration, but that we would expect in justice and fairness to the stockholders and bondholders of the Mennonite Publishing Co., whose interests we as officers of the company are in able to accept any proposal that did not involve treating the matter on the basis of brotherly equity, or, in other words, in a business-like way, for the reason that our book business and publication business has been established for a period of forty-three (43) years, during which time the two lines—books and publications—have naturally become inseparably woven together. We made it plain that for us to consider the matter of selling all of the publications and only a part of the books would not be properly conserving the interests of the company, as it is through the publications that the medium for effecting the sales of the religious books is obtained, and it has taken thousands of dollars to establish the publications, many of them in their early years being published at a loss, counteracted by the profits derived from the sales of the books. We, however, stated to the committee that we were willing to accept a still further reasonable reduction from the price at which the items were listed in order to effect the desired end; but we find the committee appears unwilling to consider the matter on the basis suggested. After they had our itemized inventory for a period of weeks, it was returned to us with items checked thereon as accepted by them in the bound and unbound book list to the extent of \$4,600.00, no items whatever accepted on the machinery or composing room list, and a statement in the letter accompanying to the effect that the committee was not very conversant with the German books and, therefore, unable to make any selection therefrom.

The committee was informed in the first conference had with them that we were familiar with the facilities of the Gospel Witness Co. and knew what they lacked to meet the requirements of a church publishing house, and that the equipment we enumerated in our inventory, together with that owned by the Gospel Witness Co., would make a plant of sufficient capacity to meet the requirements.

The price at which our property was listed, and especially the machinery and composing room items, which through use depreciate in value at an average rate of nearly 10 per cent. per annum, is the present value, and not the cost price, because of the depreciation above noted.

On this account, item number three of the committee's report suggests a difference of attitude by the committee toward the various concerns interested, and in a way that places the Mennonite Publishing Co. at a disadvantage. That is to say, the Mennonite Publishing Co. offers the foregoing inventory at prices one-fourth and more below cost price, and in addition offers to make a still further reduction for the benefit of the church. This offer is not accepted. The equipment and supplies of the other concerns are accepted at cost price. This, on the face of it, at least one-fourth higher than the offer of the Mennonite Publishing Co. In questioning members of the committee regarding this, they say that these other institutions propose to sell out and retire from the business. Our position differs in no wise in this respect from that of the other institutions so far as the church publishing interests are concerned. As we stated to the committee, it is our desire in the interests of har-

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mony and progress for the church to dispose of all of the property now in our possession that is being used to supply the wants of the Mennonite people.

In conference with the committee the representatives of the Mennonite Publishing Co. expressed a willingness to arrange for a reorganization of the company, changing its name, so that the present name could be taken over by the committee, and thereby facilitate their future business matters, without the embarrassment incident to our continuing under the present name, even though the change of charter would entail considerable outlay. We believe that absolute fairness toward all is of vital importance just now, a matter which none can afford to overlook (1 Thess. 5:22).

The Mennonite Publishing Co. has been serving the church constantly for forty-three years. The founder of it laid aside the prospects of wealth and material advancement for the benefit of the Mennonite church. His life has been one of hardship and pioneer experiences. Trials, conflicts and losses have been his share, but the business affairs of the Mennonite Publishing Co. are at the present time and have been for the past several years conducted prosperously. Past experiences have been made a means for remedying defects in the methods of conducting the business, and at the present time a large part of the business is conducted profitably. The church is not asked to buy an unprofitable business, nor one that is founded on disaffection and competition. The business that is offered to the church is an unknown quantity. It has taken many years of hard work and not a little opposition to establish it and build it up to its present condition, and it does not seem a risk or an unfair thing for the church to purchase it in its present state. The church has grown rich. Individuals assumed the responsibility for which the church would have paid many thousands of dollars. The church is rich, as the founder, at the close of his life, is a comparatively poor man. There is no complaint, but a statement is proper. Misfortune overtook the House four years ago in November, when the Indiana Bank failed here in Elkhardt, and for a year afterward there were predictions of the downfall of the Mennonite Publishing House, and preliminary ways and means were considered by the predators for forming a new company to put in bids at the sheriff's sale, which was predicted would soon take place. During the trying days of that period it was deemed necessary to lay the facts before the readers of the Herald of Truth, showing the condition at that time confronting the company and the causes, the sole aim of which was to tell the truth and nothing but the truth. In pursuing that policy in dealing with the creditors of the company and never deviating therefrom until the present date, great results have been accomplished by the blessing of God, and we have no hesitancy in saying at this time that if we are permitted to enjoy the same measure of prosperity in the future as we have had during the past four years, we shall, at the end of the ten-year period—three and one-half years of which have elapsed—have cancelled the entire indebtedness, which we are paying in full.

Naturally many of our brethren have been free to discuss the Mennonite Publishing Co. Among some there is a fixed belief that the reports current are true and that the Mennonite Publishing Co. cannot last much longer, that it is going to the wall, etc. These statements have been tolerated and ignored by the Company for the very reason that they are mere imaginations, or possibly hopes. The money that has been invested in the stock of this institution represents the savings or surplus of brethren and sisters in various parts of this country and Canada; every unkind or untrue word uttered that has for its intent the hurt of this company, would, in the event that such efforts could succeed, cause the loss to fall upon their brethren and sisters who own the stock of this company. One of our

fundamental doctrines that is very dear to every brother and sister is to pay every man in full what you owe him, and that only by so doing can you lead a righteous life.

We are engaged in the work to overcome the errors and mistakes of the past, a goodly number of which were influenced by some of those who are now opposing the company's interests. We propose with God's help to continue to the end. Why this is so now, we leave to God.

We sincerely hope and trust that the keen sense of justice and honor which has characterized the dealings of our people in the past will cause them to look at this matter in the right light and allow nothing, but fairness and justice as between brother and brother to sway the mind and direct the action of the church, and to this end may God bless and direct us all in the present movement.

MENNONITE PUBLISHING CO.
Elkhardt, Ind., Dec. 18, 1907.

For the Herald of Truth.
CHRISTMAS HYMN.
By Marie C. Harrison.

Rejoice! for Christ is come. Rejoice!
Let every nation raise its voice!
The long, dark night is spent,
And heaven's own Light to us is sent.
Mistle types and shadows fade,
Hail thou of righteousness the Sun!

Rejoice! Heaven's King is come. Rejoice!
Let every soul make him his choice!
Hard idols cold of wood and stone,
No more make human hearts become.
The Healer good and true is here,
And at man's wish he draweth near.

Hail thou, of every man the friend!
And ready now thine aid to lend.
In stately palace, lowliest cot,
The strongest, weakest have his lot.
Though men may cold and distant be,
Yet will the Lord remember thee.

Rejoice! the King of heaven greet!
For all your trials sore he's meet!
The aching heart, the shadow'd brow,
The hateful sin, the broken vow;
From fetters that you cannot break,
He frees you for his own name's sake.

Hail, blessed One! Hail, glorious Guest!
Who brings of all good things the best.
Thou giv'st us grace the wrong to shun,
And daily so the race to run.
That all life's joys shall higher rise,
To find their climax in the skies.

O blessed thou! O blessed night!
That first beheld this glorious sight.
Well may the heavens in splendor shine,
And earth her finest choirs combine.
For angels join the song and greet
The Gift from God's own mercy-seat.
Thorndale, Ont.

LEARN TO FORGIVE.

Learn how to forgive. Do not carry an unforgiving spirit with you through all your life; it will hurt you more than anything else. It will destroy the happiness of many around you, yet its chief feeding ground will be found in your own heart.

You hate your neighbor. Yonder is his dwelling, one hundred and fifty yards away. Suppose you pass by a wood fire, and as you pass you pluck a half-consumed brand from it, flaring and gleaming, and thrusting it under your garment to hide it, you start for your neighbor's dwelling to burn it. Who gets the worst of it? You find your garments on fire and your own flesh burned before you can harm your neighbor. So is he who carries an unforgiving spirit in his bosom. It stings his own soul like an adder shut up there. Even some who call themselves Christians are miserable because of their own revengefulness.

Forgive your enemies, and get down on your knees and pray for them, and salvation will come into your own soul like a flood. "Father, forgive them." Sweet prayer and blessed example.

TIDINGS FROM THE CHURCH AT HOME AND ABROAD

FOREIGN MISSIONS.

India.—American Mennonite Mission, Dhamtari, C. P., India. Stations: Sundarganj, Rudri, Loper Asylum, Balodghang, C. A. Ressler, Supr.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill. A. H. Leaman, Supt.
Chicago.—Mennonite Gospel Mission, Emerald Ave. and 26th Street, Chicago, Ill.
Chicago.—Hoynes Avenue Mission, Cor. 33d Street and Hoynes Avenue.
Toronto, Canada.—Home Mission, 461 King Street, E. Toronto. Samuel Honderich, Supt.
Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4. Noah H. Mack, Supt.
Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa.
Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind. J. M. Hartzler, Supt.
Lancaster.—462 Rockland Street, Lancaster, Pa.
Canton.—Mission Home, 1934 East Eighth Street, Canton, Ohio. P. R. Lantz, Supt.
Kansas City.—200 S. Seventh St., Kansas City, Kan. J. D. Charles, Supt.
Argentina, Kan.

BENEVOLENT AND OTHER INSTITUTIONS.

Orphans' Home.—West Liberty, Ohio. A. Metzler, Supt.
Old People's Home.—Marshallville, Ohio, R. F. D. J. D. Mininger, Supt.
Old People's Home.—Oreville, Pa. A. K. Diener, Supt.
La Junta Sanitarium.—La Junta, Colo. D. S. Weaver, Supt.

Bro. David Garber of La Junta, Colo., after concluding his meetings at Emma, Ind., with eight conversions and spending a day with his brother, Blah, John Garber, of the Clinton Mennonite congregation, came to Elkhart on Tuesday evening, Dec. 17, and preached at the Mennonite M. H. to a well-filled house. The discourse was earnest, spiritual and abounding with life-giving thoughts that held the congregation with deepest interest as the brother discoursed on Christ made unto us "wisdom, righteousness, sanctification and redemption."

La Junta, Colo., Dec. 13, 1907.—Enclosed you will find money order for \$25.00 for a medium fountain pen. We are all well and the brethren in this vicinity generally are enjoying good health. The ground at present is covered with about two inches of snow. Much of the land is changing hands at from \$75.00 to \$100.00 and even as high as \$125.00 per acre, and people are still coming from the East who wish to buy land and make their home in Colorado. I feel satisfied that I made a good move financially speaking, when I came from Nebraska to Colorado, and as far as church privileges are concerned we have them the same as we had them in Nebraska.

The Sanitarium is being built as fast as we get the funds. It will require from \$10,000.00 to \$12,000.00 to complete the building. As ever your friend,
J. M. NUNEMAKER.

The above is an extract from a private letter to the senior editor of the Herald, which we feel sure will interest a large portion of our readers.

Dhamtari, C. P., India, Nov. 20, 1907.—In a private letter to the editors Bro. Geo. J. Lapp writes under date above given, from which we glean the following which will interest our readers in general:

"At this writing I am preparing to go to Loper to bring home wife and baby Lois, who was born Oct. 26, 1907. We feel that this is a rich heritage from God. Pray for us that we may be worthy of our trust and train her up to the glory of God. The weather is becoming cooler, but the crops are very scarce. The merchants who know no mercy are buying the grain and shipping it out of the country, leaving us without the little even that was raised. The government is

taking steps to stop this greedy traffic. May God bless you. Remember our family of three at the throne of grace."

Larned, Kan., Dec. 10, 1907.—Bro. S. C. Miller of Windsor, McPherson Co., Kan., and Bro. John Brunk, La Junta, Colo., spent Saturday and Sunday, the 7th and 8th of December, with us and broke unto us the bread of life. Communion services were held here with us and Bro. Jacob Miller and wife from East Pawnee county were received into church fellowship with us by letter. We herewith extend a cordial invitation to ministering brethren especially, traveling this way, to stop off and visit us.
J. H. KING.

Millard, Neb., Dec. 9, 1907.—A brotherly greeting to the editors and all God-fearing readers of the Herald. May Jesus be our guide on our journey to Zion, the heavenly home above. We have at present a spiritual feast in our churches. Several ministering brethren from a distance are in our midst, holding a Bible conference and giving instructions from the true word of God. The instructors are Bro. D. Kauffman, Bro. S. E. Aiger of Logan Co., Ohio, and D. G. Lapp of Adams Co., Neb. May God's richest blessings be with them and all the hearers who from time to time attend these meetings.

Today we attended the funeral of an aged sister of the Egli congregation, aged 83 Y., 9 M. The sermon was preached by Jos. Rediger in German and a minister from Ohio. Many solemn truths were brought before the congregation. She leaves an aged husband, Nicholas Springer, who is deaf and blind, to mourn her death. May the good Lord grant him grace and patience to be faithful unto the end.

In the Fairview congregation twenty-eight young people were received into church fellowship by water baptism, by Blah. Joseph Schlegel. May they all prove faithful and brightly shine as lights in the world.
Recently Bro. Schlegel requested that another bishop be ordained, as on account of his age and health he was no longer able to do all the work that his position required of him. He also presented the necessity of ordaining another deacon, all with the consent of the congregations. Votes were accordingly taken a few weeks ago and N. E. Roth was ordained to the important office of bishop and Lee Schlegel to the office of deacon. May they both prove to be instruments in the hands of God to the salvation of souls, the upbuilding of the church, and the praise and glory of God, and that the heavenly mansions may be filled with the redeemed of God in eternal glory and blessedness.
D. BENDER.

Masontown, Pa., Dec. 16, 1907.—Dear Readers of the Herald of Truth.—Greeting. I wish to have it announced in the columns of the Herald of Truth that Bro. John Brillhart and family have moved from the Masontown congregation to Scottsdale. The brother, however, is to fill the regular appointments or all that are made until a minister can again be secured for the Masontown congregation. We need one who will be with us here all the time. Bro. Brillhart's presence is greatly missed. We believe him to be a very zealous Christian and one who cares for the flock. May the Lord prosper him in his work.

We had our Bible conference from Nov. 4 to 9. The instructors were Bro. I. J. Buchwalter and Pre. S. G. Shelter. We had good attendance and good order.

Communion services were held here on Sunday, the 10th, at which time one precious soul sealed his covenant vows by water baptism and was received into church membership. Our brethren

here have decided to build a house to serve as a dwelling for our minister. They have the ground already and the house will be built early in 1908, if the weather permits.

Today (Dec. 15) Bro. Daniel Kauffman is with us to fill the appointment at this place. He is at present at Scottsdale on duty there and decided to spend Sunday at this place. He preached here both morning and evening. For the evening service he spoke from John 15:2 and explained the meaning of the branches of the vine very satisfactorily.
J. B. B.

Stony Brook, York Co., Pa., Dec. 16, 1907.—To all Herald readers greeting in Jesus' name. Praise the Lord, for his mercy endureth forever. We just closed a series of meetings at two different places, Stony Brook and York, in which Pre. Noah H. Mack conducted the service, and by which we as a congregation were very much revived. We felt as though it was heaven here below already. We felt like Peter when he was with Christ on the mount.

These meetings commenced on Nov. 24 and ended Dec. 15, 1907. The texts were: Jer. 35:5-7; Judg. 7:19-21; 1 Pet. 1:24, 25; John 6:63; Thanksgiving Day, 10 a. m., Col. 4:13; 7 p. m., 2 Cor. 9:15; John 1:29; Isa. 55:6; Judg. 16:19; John 10:11; Luke 8:40; John 14:12-14; John 3:14-15; Matt. 11:28-30; Heb. 12:2; "Looking unto Jesus;" John 13:17; afternoon service, John 15:8; "Herein is my Father glorified that ye bear much fruit;" evening service, Luke 7:13; Jas. 5:16; "The effectual, fervent prayer of the righteous man availeth much;" Amos 4:12; "Prepare to meet thy God;" Matt. 25:13; Rom. 12:3-9; Rom. 5:8; "God commendeth his love toward us in that while we were yet sinners Christ died for us;" Heb. 11:1; Luke 19:13; "Occupy till I come."

Nine precious souls made the wise choice even as Joshua when he said, "As for me and my house we will serve the Lord." May we now be faithful workers in the vineyard of the Lord. Pray for us.
COR.

Warrensburg, Mo., Dec. 16, 1907.—To the Readers of the Herald of Truth.—Greeting. My grandfather was Benjamin Bowman. He was married to Barbara Forrey in Pennsylvania. They both died in Ohio. One brother, John Forrey, died in Pennsylvania. One brother, Christian, moved to Hancock Co., Ind. One sister was married to a Yoder, who resided near Goshen, Ind. If any of your readers can give me any information of Uncle Christian Forrey or of any of his family I should feel very thankful. I think my father, Benjamin Bowman, left his Bible with my uncle. I think they were all Mennonites.
JOHN BOWMAN.

Alto, Mich., Dec. 17, 1907.—Dear Brethren:—Greeting in the Master's name. I wish to write you a few lines. We are all well, for which we thank our kind heavenly Father. We hope this letter will find all you enjoying the great blessing. We have snow and good sleighing. Bro. Aldus Brackbill, wife and son arrived here on the 15th. Bro. Niles Slabaugh preached for us here last Sunday and will preach for us again tomorrow (Wednesday) evening, if the Lord will, and may have singing for a few evenings. He is accompanied by his wife and will visit until Christmas. With kind wishes to all I remain yours in the Master's name.
COR.

Mennonite Gospel Mission, Chicago, Dec. 16, 1907.—Herald Readers:—Greeting. The blessings upon our work have been so abundant during the past few months that we feel very much encouraged with the future prospects of our work. The attendance and interest in all of our work has been steadily increasing so that at the present time our sewing school, Sunday school and Sunday evening services bring us all the people we can care for. We have on roll in the sewing school since Oct. 1 nearly 175 names with average attendance of over ninety. From seventy-five in

Sunday school Sept. 1, our attendance has increased until at present we have enrolled nearly 200 pupils. Our highest attendance, which was 166, was on the 15th.

Bro. J. E. Hartzler preached a very helpful sermon last evening. Subject, "I know thy works." The hall was filled with attentive listeners. With so many opportunities for doing good we need very much your prayers that we may ever do the right thing. Yours in Jesus' name,
A. M. EASH.

Garden City, Mo., Dec. 18, 1907.—Dear Herald Readers:—Greeting in Jesus' name. We again feel to thank God for the many blessings he bestows upon us. Bro. Levi Plank, who has been visiting with our people here, preached at the Bethel M. H. a week ago Sunday. We also re-organized our Sunday school last Sunday: Superintendent, Bro. Yoder; assistant superintendent, E. M. Byler; chorists, Alvin Kenney and Maseel; secretary, Loella Miller.
COR.

Minier, Ill., Dec. 17, 1907.—Baptismal services were held near Hopedale, Ill., Dec. 8, when eighteen precious souls were received into church fellowship by Blah. John C. Birky. May they grow in grace and in the knowledge of our Lord and Savior Jesus Christ. Communion services were held at the same place on Dec. 15. Attendance was good. We feel to praise God for all his blessings.
COR.

Waynesboro, Va., Dec. 9, 1907.—Bro. A. H. Leaman of Chicago, who preached for us at the Springdale M. H. from the evening of Nov. 30 to the evening of Dec. 6, left here Saturday morning for Harrisonburg, Va., where he will work for a short while. His sermons (in one of which he described the mission work in Chicago) were very interesting and instructive, and we feel that much good was done. Those of us who are in the Christian field, were encouraged to work with more enthusiasm. Five souls confessed Christ. We desire the prayers of all Herald readers in behalf of our little congregation here, and especially for those who have just started to live the real life. May they become earnest workers in God's kingdom and a rich blessing to the church. No preventing providence, baptismal services will be held on Christmas day. Oh, that others who are counting the cost might come and surrender all to Jesus and find peace and joy! The same evening Bro. Leaman closed his meetings, the brethren Souder and Landis came from Lancaster Co., Pa. We gladly welcomed them and are thankful for the glad tidings of Jesus they brought us. Great blessings can always be gotten from the association with fellow-workers, who labor in other parts of God's great harvest field. One of our young sisters expects to go with Bro. Leaman to be a helper to those in need. May God's blessings attend us all, whether we go or stay, and all be willing to do our part. Your humble
COR.

Mennonite Gospel Mission, Chicago, Ill., Dec. 20, 1907.—Our Sunday school has been growing nicely for some time. On Dec. 15 the attendance was 165. We trust it may continue to grow both in numbers and interest. Our greatest need is more teachers. We have in our primary department only two classes of boys and four of girls, because we have not a sufficient number of teachers for this department. One class on Dec. 15 numbered twenty-four little boys, but for lack of teachers this was the best we could do. The children are taking a creditable interest in the school and in the exercises.

On the evening of Dec. 10 we had a very interesting children's meeting. Bro. Breneman, of the Moody Institute, gave an interesting story from the life of Christ, after which Lydia E. Stutzman concluded the story and sang a few songs. These exercises were followed by an interesting discourse from Rev. 2:2, first clause. The attendance and attention were good. The

Wednesday children's meetings and sewing school are well attended and progressing.

Trusting God's people will ever remember the workers here in their prayers, we remain yours in the Master's service,
LLOYD I. HERSHERBERGER.

Farmerville, Pa., Dec. 18, 1907.—Beloved in the Lord.—Greeting in the worthy name of Jesus. This will be my last tidings to place before you from the Grodzdale and Metzler's churches. Will give it in charge of Bro. Henry Benner to write the news, or perhaps the church may select a correspondent. God's will be done. Will give a few lines to my brethren, sisters, friends and enemies of my home churches. May God bless you all, so that you may prove a blessing to the upbuilding of God's kingdom. The prayer of the righteous availeth much; let us all be on duty and watch. "Farewell."

The ministering brethren that have been with us during the past year, with the exception of the last two Sundays and beside our home ministers, are: Blah. J. D. West, Andrew Mack, Noah Landis; ministers, J. N. Nunemaker, Samuel Witmer, John Sander, J. B. Snively, John Lefer, D. Lehman, John Landis, David Moseman, Elias Groff, Joseph Boll, Aaron Wenger, Aaron Eberly, Sanford Landis, John Bucher, I. B. Good; deacons, Christian Weaver, Aldus Brackbill, Ezra Weaver, Henry Heller, J. B. Brubacker and J. Hess. We feel truly thankful for the visits. Come again. Another year will soon be past and the death signal still warns us to be ready. Who will be the next? "Even so come, Lord Jesus." Continued meetings will begin at Ephrata on Dec. 29. We ask an interest in your prayers.
LIZZIE M. WENGER.

For the Herald of Truth.

BIRAM.

By Lina Z. Ressler.

It was Sunday evening. The girls' compound was almost deserted, for the missionaries were nearly all the girls had gone for a long walk. Twilight was coming on and headache getting a little better, so we decided to go for a bit of fresh air to the mango grove near by. As we came out, a few blind and lame girls who could not walk far gathered wistfully about us, so we invited them to go along. Across the compound on a low wall we noticed a girlish figure and a cheery voice calling, "Mahn hhl jann!" (May I go too?) In response to Papa's "Yes," she skipped merrily to us and we could not help but notice her cheery ways as she joined in the songs from the association with fellow-workers, who labor in other parts of God's great harvest field. We sang. This was my first definite recollection of Biram.

Not very long after this she was one of the seven happy girls who were married the next day of our young Christian men and who set up their homes as near to the papas and mammas they were leaving as they could. They were happy homes, too; for the young people seemed to realize something of their responsibility and seemed eager to help spread the gospel that meant so much to them.

Biram with one of her "sisters" was chosen to do housework for the "mamma" who had been sick so much, and also to read the Bible to her village sisters who as yet knew nothing of the Jesus. Lovingly, earnestly, she entered her task, eager to tell the story that made her life bright.

Day by day they trudged over the hot footpaths with Bible and hymn book to tell the glad story. Sometimes they were mocked and scoffed at and would come for new help and encouragement to those who had had more opportunity to study the Bible than they. Bending over the wash-tub, the Bible in hand, they would tell of the morning's experiences. Sometimes happy, sometimes sad, because the people would not believe them or would dispute their word. Biram's invariable conclusion, however, was in the hard-

est experiences, "But they do not understand, and for that reason we must tell they over and over."

She was happy in her work, and for nearly a year did it faithfully. A wee girl came to bless their home, and her husband's cup of happiness seemed almost full. But fever came and quick consumption seemed to fasten its hold on the girl-mother. More and more anxious was the young husband's look as he came for medicine and help, but all in vain. The young life was closing, and our Biram fell asleep in Jesus, leaving her baby girl to be cared for by the lonely young husband and such help as the missionaries could give.

It was a short life. Hers was a quiet influence. But who shall estimate its value or its power in a land so full of darkness and vice?

Will it count? Does it pay?
Dhamtari, C. P., India, Nov. 18, 1907.

For the Herald of Truth.

REPORT OF SUNDAY SCHOOL MEETING Held at the Holdeman M. H. near Wakarusa, Ind., on Thanksgiving Day, Nov. 28, 1907.

The Thanksgiving sermon was preached by Bro. J. E. Hartzler.

Question 1. "Why am I interested in Sunday school work?"
This question was discussed by Harvey Yoder and C. E. Reed.

1. Christ is a teacher of children, therefore I am interested.

2. Childhood is the time to learn.

3. Sunday school is uplifting.

4. God commanded it (Deut. 6:5-7). The blessing of God has been and is still resting upon it.

By Bro. Moseman.

Question II. "Perils that Threaten Sunday Schools." By Anna Hoover and S. C. Hartzler.

1. Lack of unity among workers.
2. Lack of a feeling of responsibility.
3. Petty grievances.
4. Lack of material for primary teachers.
5. Lack of efficient teachers.
6. Monotony.

These perils are overcome by every Christian putting on the whole armor of God.

III. At 1 p. m. in a children's meeting, Sister Rhoda Weldy gave an interesting Thanksgiving talk.

IV. "The Ideal Sunday School Teacher." By Edith Buzzard and C. N. Holdenman.

1. Must have an ideal gift of teaching and power.
2. Ideal means of perfection.
3. The ideal teacher has a full life.
4. Teach the Bible; do personal work.
5. "How to attain to better work in the Sunday school?" By Philip Kilmer and Sanel Metzler.

1. A close walk with God.
2. Have thorough Christian workers.
3. Memorize more Scripture verses.
4. "Misleading Attractions." By Leander Weldy and D. A. Yoder.

Books, amusements, cards, dress and conversation were a few that were mentioned.

The evening session was closed with a sermon by J. E. Hartzler from the text, "Will a man rob God?"

THE SECRETARIES.

MAKING CHARACTER.

Men are building continually; and they know not the day nor the hour when trials will test them. Take heed, therefore, how you build. Have you that which when men's praises cease will satisfy you? Are you building your soul-house so that it is sound from bottom to top, and from top to bottom? Are you building it so that it shall endure in sickness, in adversity, yea, in death itself? Are you building it so that it shall stand when you pass through the flood and through the fire?

YOUNG PEOPLE'S BIBLE-MEETING PAGE

TOPIC: Stepping Heavenward. Heb. 12:1-4. Consecration Meeting. Jan. 5, 1908

EDITED BY A. B. RUTT.

THE LESSON MOTTO.

Beginning this very day, Lord help me to direct my thoughts, my steps with renewed earnestness in the way of life and light.

DAILY READINGS.

December, 1907.
30. M.—How to go. 1 Cor. 9:24-27; John 14:6.
21. T.—Keeping on the path. Phil. 3:8-21.
January, 1908.
1. W.—Walking in the light. 1 John 1:5-7.
2. T.—Influences that hinder. 1 John 2:15-17.
3. F.—The true guide. Psa. 119:1; Prov. 6:23; John 16:13.
4. S.—A safe companion. Col. 2:6-10.
5. S.—Stepping Heavenward. Heb. 12:1-4.

A SPECIAL MESSAGE.

Which way are you going? What is your destination? If you are headed the wrong way, be wise and turn to-day. There is a way that seemeth right unto man, but the end thereof are the ways of death. Men set up theories, but heaven is not reached by theory. Christianity is not built on human theory. The kingdom of heaven is not a theory; the kingdom of heaven is, and thousands are willing subjects thereof. We are entering upon a new year. How much did you advance in the spiritual life in 1907? Is Christ more precious, his word better understood and more highly prized, have you overcome your hitherto sins, are you stronger in faith, is your conversation more upon heavenly things, are your prayers, your powers and your purse more devoted to God in behalf of lost souls? Have you grown more earnest, more calm in soul, more charitable, patient, loving, useful, unselfish? Answer these questions to God in the quiet of your closet. Do not neglect this very important matter. If you have not advanced heavenward, you have lost ground. Take warning. Life is short, full of possibilities, opportunities, and of dangers, and one of them may affect your eternal destiny. Resolve to do more. But do more than you resolve. Good resolutions are fine rena and traces. Harness them on the Almighty and hitch them to your God-given abilities and things will move. God help you to move steadily, determinedly, prayerfully, cheerfully, daily.

BIBLE HINTS.

Heb. 12:1. Note the direction in which the "cloud of witnesses," mentioned in Chap. 11, were going, what some had to endure. They walked by faith and not by sight. So must we, although we have their testimony before us to encourage us, especially in time of trial and temptation. Let us run "with patience." How impatient we often are? There are snares to avoid, rats of formality to keep out of, stones of offence to steer clear of or to step over and a thousand things that can be successfully surmounted by means of patience. Remember the word "patience" as you run. Impatience turns many a man and woman down hill.

Heb. 12:2. We cannot be "looking unto Jesus" when we are headed for destruction unless we run down hill backwards, and none run far that way until they either stop or fall headlong. Although Jesus came from heaven he never took his eyes off the Father while he reached down and about him to save a lost and ruined world. Even the reprobates, despising, shame, buffetings, scourgings, the cross on the one hand and the flattering temptations of Satan himself on the other hand, did not for one moment turn his eyes from his Father. Here then is our example.

Keeping "thine eyes straight before thee," "looking unto Jesus," the way is safe and the destination sure if we run "with patience."

Heb. 12:3. There is so much about us to discourage and dismay us that if we take our eyes off Jesus we will at once be in danger. We cannot see the glories of heaven, but we can see Jesus in his word, in the lives of holy men and women of all ages, and thus encompassed with this "cloud of witnesses" on earth and in heaven, we have continual cause for courageously moving forward in the battle. While we look unto Jesus, the Captain of our salvation, we cannot fall, fear or faint.

Heb. 12:4. How far have we resisted? Has our loyalty to Christ cost us one drop of blood? Ah, that does not mean the impatient resistance that takes the carnal sword in hand, but the patient endurance of Christ who suffered shame and ignominy and death. Patient endurance is the best resistance, even though it cost blood and life. We cannot take the carnal sword and with good conscience look into the eyes of the Master, who in his patient endurance was the meek and lowly Lamb of God. Let us learn to walk as he walked, by walking with and in him, that is, in his very footsteps.

ILLUSTRATIONS.

We Live by Believing.

Dr. Johnson could not find the primary meaning nor the origin of the word "believe." It was formed from the Gothic "Be-lifan" (note the similarity to the German, "glauben," which is something by which a person lives. When a man believes anything, he adapts his life to it. Hence the great significance of this word. When a man professes to believe Christianity, and fails to conform his life to it, he thereby shows that he does not believe what he professes, that is, he does not believe it. There are many such persons, to whom Plato's use of the word "opinion" may be correctly applied. Plato said that the word "opinion" is the half-way house between ignorance and knowledge; and a great many opinions take their final lounge in the domain of ignorance.

It is by faith that we step heavenward. The important place which belief takes in the economy of salvation, is seen by our Lord making it the condition of salvation. "He that believeth on the Son hath life." He that believes the Christian life has true life.

A Trusting Faith the Best.

The readers will remember the illustration of the two water-men, used some time ago. The one hauls his boat about the shore and cannot get off, but tugs and pulls hard. The other puts off, sets the sail and is soon speeding toward the desired haven. The one has kept his boat tied to the dock, while the other cuts loose and, trusting the wind and the wave to which the other fears to trust his craft, moves out. We cannot move heavenward so long as we are tied to worldly things. Let us cast off the bonds that hold us to the world and trust God as we use the God-given means of grace to reach the harbor of heaven.

Christian Life a Growth.

The Christian life is a sort of mountain path, and the higher one climbs the clearer the atmosphere, and the sooner he will see the morning sun. Clearness of vision and firmness of foot and beauty of prospect, come only to those who have climbed the heights—to the heavenly place in Christ Jesus. Conversion may be the work of a moment, but a saint is not made in an hour.

We grow in grace. Christian character is growth in grace, in the Christ-life, in the knowledge of God's will and the faithful performance of it; character, then, is not an act, but a process; not a sudden creation, but a development. We do not go heavenward by a single jump, but by daily ascending, daily climbing, and it requires constant, patient, careful, unwearied moving forward.

SUBJECTS FOR TALKS OR ESSAYS.

1. Shackles that hinder our heavenward journey.
2. The uplifting influence of good society.
3. What shall our purpose be for the year 1908?
4. The value of patient endurance.

For the Herald of Truth.

HUSBANDS, LOVE YOUR WIVES.

By a Brother.

Our caption is the apostolic injunction in Eph. 5:25, and does not mean to love another man's wife, but every husband his own wife, and not with a love prompted by carnal desire, nor yet with the vain silliness of youthful indolence and worldly folly, but with a love that the apostle has in his mind when he says, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." The love a Christian man should render to his wife is a pure, God-like, holy, sanctified love, in the fear of God that seeks continually and under all conditions of life to help her, to care for her and to make her life comfortable, pleasant and happy. The man who stands up beside his chosen companion and with her hand clasped in his and before God and the witnesses present promises to take her as his wedded wife, love her, cherish her, provide and care for her in health and in sickness, in prosperity and adversity, exercise patience, kindness and forbearance towards her, live with her in peace as becometh a faithful, Christian husband, and, forsaking all others, keep himself to her only as long as they both shall live, and then do the contrary is simply a spiritual adulterer and a monster. It means something when we stand up and make a solemn promise before God and witnesses, and then not only disregard it, but do all the things that we promised to do, and leave undone what we promised to do. I am writing this with a letter before me, written by a wife who is experiencing in her married life all the sorrows that must naturally come up when a good woman in her warmest fervor of faithfulness and devotion gives herself under the care and protection of an ungodly and sinful man. And when a husband interferes with the spiritual and religious life of his companion, he gives just cause for any woman to leave her husband (I do not say to be divorced, but to leave her husband) and live alone, so that she may enjoy the privilege to worship God according to the dictates of her own convictions and the teachings of God's unchangeable word.

No music is half so sweet, no eloquence is near so charming, no picture is at all so attractive, as the faithful and true witness. Like the precious promises given to us by the aurora borealis shining on the frosty and somber sky, tingling it with beautiful colors, and relieving it with brilliant rays, the promises of the gospel shine, in tints of light and smiles of love, on the cold and gloomy night of trouble, cheering the heart of every child of God with delightful tokens of the presence and the kindness of his heavenly Father.—P. W. Wright.]

Young People's Department

The excuse of the eighty per cent. of New York City's population who do not attend church is, that they either cannot afford to rent a pew or to dress sufficiently well.

The topics for the course of Young People's Meetings for 1908 are about ready for distribution. The course will be, in a general way, divided into seven subjects: Doctrine, Missionary, Temperance, Character Studies, History, Education, Consecration. The interest manifested in the course last year was very encouraging, and inquiries about next year's topics lead us to make this announcement. The subjects will be treated in the Herald as heretofore.

Mine explosions have been occurring with such alarming frequency and with such fearful fatality in this country within the past few weeks that one naturally wonders if with proper care at least the most could not be avoided. Secretary Garfield in a recent report declared that in proportion to the number of men employed, three times as many men were killed in the United States as in Europe, and that the death rate is increasing. Improper ventilation and inadequate safety appliances are principal causes of these disasters. Carbon monoxide gas, for part of the year, may be drunk, accounts for part of the catastrophes. So long as the lives of men are considered cheaper than coal, so long will the present conditions remain. Since Dec. 1, 1907, nearly a thousand miners have lost their lives by explosions. In the fearful disaster at Jacob's Creek, Pa., where 250 men lost their lives last week in the Darr mines of the Pittsburgh Coal Co., the loss would have been 400 more had not that number of Greek miners remained outside the day on account of a Greek holiday. And those who died might be living to-day if a few thousand dollars had been used to construct proper ventilating apparatus.

Sir William Thompson, more familiarly known as Lord Kelvin, of London, England, died on the 17th of December, after an illness of several weeks. It is proper that more than passing notice be given of this man. He was born in Belfast, Ireland, June 26, 1824. He entered the university of Glasgow, Scotland, at eleven, his father being professor of mathematics there. A few years later he went to St. Peter's College, Cambridge, England, graduating in 1845, winning ten principal prizes in mathematics. Soon after he became professor of natural philosophy at Glasgow, which position he held for fifty-three years. He was a remarkably successful teacher, and became the foremost scientist of his time. But unlike many of his calling his knowledge of science led him, not away from, but nearer, the God of the Bible and the universe. While others followed in the way of Huxley and Spencer into agnosticism, Lord Kelvin saw more and more of God's wondrous wisdom and order in creation and was one of the staunchest supporters of the unity of true science and the Bible. He was for many years a comforting bulwark to the Christian church as against the attacks of other scientists against the Bible account of the creation, deluge, etc. He waged continual warfare with those geologists who claimed immense antiquity for the earth, and he had the satisfaction again and again of seeing the anti-Bible theories of other scientists exploded and his own theory of the harmony of true science and the Bible established.

Christ never designed his church to be a bushel for hiding of the lights, but a candlestick from which each light is to send forth its rays.

For the Herald of Truth.

WHAT DOES CHRISTMAS MEAN?

By A. C. Kolb.

Christmas! What delightful thoughts engage our minds as we approach the time when the birth of our Lord is celebrated! Some one has said that Christmas began with a child, and to this day interests children principally. But is it not a day of vital interest to all, irrespective of age?

As we think of the origin of this festive day, and of the conditions which prevailed then, and follow the train of years down to the present, it should inspire us to a higher appreciation of God's gift to men. We are prone to forget or to realize the full import of God's great condescension in coming into the world in the person of his Son, in the form of man, in order to enable us to come back to him through the mediation of his Son, without whom and beside whom there is no possible way of approaching him. Remove the central object of Christmas—Christ himself—from all thought and memory, and you remove the real source of all lasting joy. Take away the virtue of what he accomplished by his coming into the world, and you destroy all hope that is worth while.

What has done so much for the uplifting of the human family as the coming of Christ into the world? What has been the power behind all movements which have had for their chief aim the advancement of true civilization and the welfare of all mankind but Christ and the desire that he might be made known to all? Ah, how many there are who to-day enjoy the blessings of Christian influences, yet allow themselves to become entirely absorbed in things which, if unrestrained, would annul to a large degree the hallowed purpose for which this day is kept sacred. Think of what the coming of Christ into the world means to YOU, and see if you are truly thankful to God for his wonderful gift. Look about you and see if you can bring cheer to some gloomy heart to which the homage paid to the Savior of men has no significance except that the day is a holiday when many engage in all sorts of feasting, or foolish revelry, and a formal giving of gifts with the expectation of receiving in return. Ask yourself if you have done anything during the past year which has pointed any one to Christ who came to bring "peace on earth, and good will to men," peace to troubled hearts, peace to sin-laden souls, through the wonderful and indescribable gift of his own life for the redemption of theirs.

As we think of Christmas, we involuntarily associate it with the giving of gifts, and a proper observance of this custom will do much to brighten others' lives. May we not forget, however, to meditate prayerfully, within the inner chambers of our own hearts, upon the inestimable gift of God to men, and devoutly return thanks; and may we pray for that wisdom and understanding which will enable us to grasp more fully the significance of this "gift of all gifts." And although the world about us may "celebrate" (as they call it) this natal day of Christ our Lord by engaging in all sorts of amusements and indulgences, let not subtle appeals to our carnal nature draw us into forgetfulness of our profession as children of God—followers of Christ—and lead us into setting improper examples in the manner of celebrating the birth of Him who is our Redeemer, who has bought us and washed us in his own blood, and has restored us into favor with God, and now commands us to go forth to the world by precept and example how through him there is more joy in enjoying his continual fellowship and companionship by living a consistent Christian life, than by engaging in the manifold follies of the world, or even the worldly-religious compromises which have become popular in so many places, but which drain the very life-blood from spirituality and true piety and devotion. He has promised to dwell in us,

and if we are in full possession of this unspeakable gift, we will have joy unceasing, and the glories of heaven and the prospects of our sharing in them, will grow brighter each day. Not until we are safely housed in the heavenly habitations will the full purpose of God's gift to the world as concerning us individually, be fulfilled. Let us learn and strive to appreciate God's precious gift, Jesus, while here, and then when we get to see him face to face, in the presence of his glory, we may adore him forevermore.

Elkhart, Ind.

ITEMS.

Flies, caught and dried in great numbers in the swamps of Brazil, have been regularly exported to England to be mixed with grain and used as a feed for poultry.

The American Federation of Labor, in its efforts to put non-union employers and workers out of business by boycotting those who employ non-union help, has received a severe setback by the Federal Court of Equity at Washington, D. C., which declared the efforts of the Federation unlawful and its claims to constitutional rights ridiculous.

The fact that trade for the month of November showed a surplus in favor of the United States amounting to \$5,000,000 more than any month in previous history has had much to do in quieting the panic started by the stock gamblers in Wall Street. The well-stocked, productive farms and well-to-do farmers are, in God's providence, more than the gamblers can overcome in their efforts to create furies for their pecuniary benefit.

Friday, Dec. 13, the schooner "Thomas W. Lawson," the largest sailing vessel in the world, while on her last transatlantic trip from New York to London, England, with over 2,000,000 gallons of Standard oil on board, capsized in a gale off the extreme southwest coast of England. Of the crew of eighteen, only three, including the captain, were saved. The vessel is a total loss. It is a strange coincidence that the vessel which was named after the man who waged war on the Standard Oil Co. in a book called "Friday, Dec. 13," should have been used by the said company and to have foundered on that day.

MARRIED.

Good—Roth—Near Hopedale, Ill., on Oct. 22, 1907, by Bish. J. C. Birky, Bro. Daniel Good of Hopedale and Sister Sarah Roth of Woodburn, Ore. The Lord bless them in their new relation.

Good—Stoner—On the 12th of Dec., 1907, by Bish. John G. Elbersole, at his home in Lawn, Lebanon Co., Pa., Clayton Good and Dora Stoner, both from Bainbridge, Lancaster Co., Pa., a newly married couple made a trip to Philadelphia. May their life be a happy one.

Hotel—Funk—On Nov. 19, 1907, in Rehder, near Sinsheim, Baden, Germany, John Hotel of Untergruppen and Elise Funk of Batzenhof.

DEATHS.

Stuckey—Bish. Christian Stuckey was born in Fulton Co., Ohio, Aug. 29, 1841; died Dec. 8, 1907; aged 66 y., 3 m., 9 d. He united in marriage with Lavina Wyse, May 4, 1868; lived together 39 y., 11 m., 27 d. To this union were born one son and one daughter. After his first wife's death he united in marriage with Lavina Wyse, Aug. 8, 1870. To this union were born one son and two daughters. He leaves to mourn his death a bereaved companion, two sons, three brothers and two sisters. He was ordained to the ministry May 13, 1872, and served faithfully 35 y., 6 m., 25 d. Funeral services in the A. M. H. church, conducted in the German language by Dr. J. Wyse, from Isa. 25:10, Christian Freyenberger from 2 Tim. 4, and in English by H. Ryeneher from Rev. 14:13. Peace to his ashes.

Hooley—Christopher Hooley, son of David and Mary Hooley (maiden name, Hertzler) of Millin Co., Pa., was born Feb. 14, 1823; died at his home in Topeka, Ind., Dec. 15, 1907, at the ripe age of 84 y., 10 m., 1 d. In his youth he united with the Menomonee church and was a faithful member until his death. At the age of twenty-four he was married to Sarah Zook, daughter of Shem and Frances Zook. To this union were born two

HERALD OF TRUTH

Thursday, December 26, 1907.

J. F. FUNK and A. B. KOLB, Editors.

Entered March 4, 1905, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price

The Herald of Truth, one dollar a year; Rundschaut and Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas and Nebraska.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada.
17. Pacific Coast District.

daughters, Emma R., wife of A. R. Zook, and Rachel Z., wife of J. J. Wenger. In the month of March, 1856, he moved with his family to Lancaster Co., Ind., and engaged in teaching school in connection with his farming operations, and as administrator settled up many estates, being good in figures and accurate in his accounts and business relations. In 1874 he gave up farming and lived a retired life, traveling extensively in the East, West and South. May 27, 1886, Mother East, after a short, but severe illness, was called to her reward, beloved by all. In December, 1888, he was united in marriage with Mrs. Sarah Schantz (maiden name, Miller) of Goodland, Sherman Co., Kan., who, with his daughters and their families, survive him. In his last illness he seemed to his bed most of the time for over twenty weeks and was a great sufferer until death, to him the welcome messenger, came to his relief.

Horst—Sister Anna Horst was born near Orrville, Ohio, July 30, 1878, and died in her home at La Junta, Colo., on Dec. 2, 1907; aged 29 y., 4 m. 2 D. She was united in marriage with Bro. Jonas Horst of Sippo, Ohio, Oct. 10, 1899. In the spring of 1907 Bro. and Sister Horst, with their two boys, Leroy and Vernon, moved to La Junta, Colo. There seemed to be but few clouds of disappointment in life's sky until a few weeks ago, when Bro. and Sister Horst were both taken down with sickness, and on Dec. 2 the dark cloud of death overshadowed them and Sister Anna became the victim and peacefully fell asleep in Jesus. She gave her heart to Jesus at the early age of fifteen and was a faithful member of the Mennonite church until death. Her body, having been prepared for burial, was accompanied by her brother Benjamin and her two children to Orrville, Ohio, and taken to the home of her parents, and Sister Abran Hunsberger, while her loving husband, on account of sickness, was compelled to remain in the hospital at La Junta. Funeral services were held in the Martin M. H. near Bro. Hunsberger's home on Dec. 8, in the presence of nearly 1,000 people. When the large, spacious building had been filled to its utmost capacity the people then entered the old building on the same ground near by. Services were conducted in the new building by J. J. Buchwalter from the text, "Can it be?" (Jer. 47:1), and in the old building by David Hostetter and Aaron Eberly. During these sad, sad hours of bereavement may we with submissive hearts say, "Not mine, but thy will be done."

Shenk—On Dec. 12, 1907, at the home of her parents near Levan's Mill, of a complication of diseases, Alice H., daughter of Harry and Emma Shenk, aged about thirty-five years, was a member of the Mennonite church. She was a widow by her parents, one sister and one brother. Funeral on Saturday, Dec. 14, at the New Danville Mennonite M. H. Peace to her ashes.

Egli—On Dec. 11, 1907, near Hopedale, Ill., Pre. John Egli, after an illness of two weeks with stomach trouble, aged 86 y., 5 m., 24 D. He is survived by 16 children, 76 grandchildren and 39 great-grandchildren. He was a minister in the Amish Mennonite church for 46 years. He was a faithful laborer in the Lord's vineyard and was ready and willing to go when the Lord called him home. Funeral was held Dec. 13 by J. B. Birky at the home, P. Sommer, S. Garber

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and P. D. Schertz at the A. M. church near Hopedale, Ill.

Eberle—On the 7th of December in West Donegal, Lancaster Co., Pa., of a complication of diseases, Annie, daughter of Joseph and Fannie Eberle, aged 14 y., 9 M. She is survived by her mother and three brothers. She was a consistent member of the Old Mennonite church and a devoted Christian. She is sadly missed by all, but they need not mourn as those who have no hope. We believe she is safe in Jesus' arms. Funeral on the 10th at the Boaster M. H. Sermon by Sister E. Garber of Lawn. The Lord bless and comfort the sorrowing family and friends.

Detweiler—On Dec. 6, 1907, near Belleville, Milflin Co., Pa., Jacob K. Detweiler, aged about 60 years. He was born in Huntingdon county; when a young man came to Milflin county, where he spent the remainder of his days. In early youth he united with the A. M. church and remained a faithful member to the time of his death. He was a devoted Christian, an active Sunday school worker and a regular attendant at church services, and was much interested in the welfare of the young people. In January, 1873, he was married to Sarah Zook, to whom were born three children, all of whom, with his wife, survive him. Four brothers and one sister also survive. Funeral was held on Dec. 9 at the A. M. meeting-house, where services were conducted by Joseph H. Byler and John E. Kaufman of Mattawana from 1 Pet. 1:3, 4.

Hege—On Oct. 25, 1907, in Rehen, near Sinsheim, in Baden, Germany, suddenly of heart failure, in her fifty-seventh year, Magdalena Binkle, beloved wife of Pre. Jacob Hege, editor and publisher of the "Gemendebblatt," a Mennonite paper, father of the above mentioned Jacob Hege. Sister Hege was the daughter of Matthew and Christine Binkle. Sister Magdalena was born born March 27, 1851, and was married to Bro. Jacob Hege, her surviving husband, Sept. 17, 1882. They had eleven children, seven of whom survive. Funeral services were conducted by Bro. G. V. der Smitten, from 1 Pet. 1:3-9, and Bro. Pohl from Isa. 66:13. The sorrowing husband desires to express his heartfelt thanks for love and sympathy manifested by the relatives and friends. Bro. Jacob Hege is a brother to Sister H. of Bishara, Ind., whose husband died a few months ago, and also to Bro. Ulrich Hege, our faithful foreman of the German department of the Mennonite Publishing Co., Elkhart, Ind.

Zook—On Sunday, Dec. 8, 1907, in Milflin Co., Pa., suddenly of heart failure, Sister Esther, wife of Pre. Joseph Zook, deceased, aged 67 y., 4 M., 21 D. She united with the A. M. church in her girlhood and was a faithful and devoted member to her end. She possessed a lively, loving disposition, and had a warm heart for the poor and needy. She is survived by three daughters and many friends and relatives to mourn her death. Funeral services were held in the A. M. meeting-house on Dec. 11 by J. H. Byler, J. B. Zook and John E. Kaufman from Rev. 2:14-16 and Psa. 90:12. These texts were also used on the occasion of her husband's death, who preceded her to the spirit land only six weeks ago. She was laid to rest by the side of her husband.

Mast—Jeremiah M. Mast was born in Holmes Co., Ohio, Oct. 9, 1844. When about eight years old he went with his parents to Howard Co., Ind., where he resided all of his life, except two years when he lived near Goshen, Ind., and one year in Aurora, Ohio. Some time in June last he had a stroke of paralysis, which rendered him very helpless for some time, but in time he gained in health and he could do all but his left arm. Finally he became strong enough so he could go about, and in September he went to Aurora, Ohio, to visit his oldest son. From there he went to Washington, Pa., and stayed with his youngest son for a while, and then on Dec. 3 he returned to Kokomo and stayed with his sister at the home of Annie Mast, where he died Dec. 15, 1907, with a complication of diseases, aged 63 y., 2 M., 6 D. He was the father of eight children, four boys and four girls. His wife and six children are left to the spirit world; he leaves two sons, two brothers, two sisters and a host of friends to mourn his departure. Funeral services were held at the Zion M. H. on the 18th, conducted by Amos Kendall from Rev. 14:13. Burial in the old Home Cemetery (Mast cemetery).

G. W. NORTH.

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December 26, 1907.

NEFF'S CORNER

A TESTIMONIAL.

Morrill, Kan., Nov. 20, 1907.

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This is to certify that I made an investment in the J. M. Neff Investment Association of Nebraska, that when I had occasion to use the money in my business and called for it, it was promptly returned to me, and that I received the interest on it from the time of investment to the time of the last semi-annual dividend before withdrawal at the rate of 15 per cent. per annum. It is needless to say that I am entirely satisfied with the transaction and can cheerfully recommend the investment plan offered by Bro. Neff to any who may have funds to place.

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OUR PREMIUM LIST FOR 1908.

The following is our premium list for the Herald of Truth for the coming year. Above books have been well described in the Herald, but if any one desires special information about them, write us and we will take pleasure in answering your questions. In many of our premiums we renew during the next thirty or forty days, we will give all of them a chance to get with their subscription, at the prices given below. We hope to hear from many of you in the near future. The early renewal of your subscription will help us a great deal. We trust you will be able to make a choice of one or the other of these premiums, and that you will enjoy the reading of the paper another year.

1. The Herald of Truth for one year and the beautiful picture of the Crucifixion of our Savior, which has appeared on the last page of the Herald in several past numbers, for \$1.25.
2. The Herald of Truth for one year and the book, Around the Globe and Through Bible Lands (see ad in another column), for subscribers who send for \$1.75.
3. The Herald of Truth for one year and The Cheap Bible (152, which sells at \$1.50), for \$2.00.
4. The Herald of Truth for one year and the Oxford India Paper Bible (which retails for \$2.00), for \$2.50.
5. The Herald of Truth for one year and the Scholar's Bible Illustrated (which retails for \$1.50), for \$2.00.

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